

Śrī Viṣṇu Sahasranāma

Satyabhāṣyam



Sri Pandit Satyadev Vasistha

English Translation

S. Ranganath

Mahābhārata popularly known as the fifth veda has five jewels in it namely - Bhagavadgītā, Viṣṇu-sahasranāma, Bhīṣmastavaraja, Anusmṛti and Gajendramokṣa. Chanting of sahasranāma is the easiest and the best way to obtain salvation in Kaliyuga. Śiva-sahasranāma, Lalitasahasranāma and Viṣṇusahasranāma are the most popular which have been recited by every individual as a daily practice to get mental peace, physical courage and to get the objects of our desire. Śrī Śaṅkarabhagavatpadacharya has written a commentary of Viṣṇu-sahasranāma in lucid style more than thousand years ago, Following the same footsteps, Shri Satyadev Vasist, an erudite scholar in four vedas, different branches of learning including Ayurveda has composed a scholarly and voluminous commentary on Viṣṇusahasranāma, wherein every divine name of Viṣṇu has been authenticated starting with the declination of the word culminating in its expansion as occurring in all the four Vedas. The work is first of its kind and was published earlier with Hindi translation. The revered author requested me in 1997 during the tenth world Sanskrit conference held in Bangalore to translate the work into English. The same has been prepared by me and is now seeing the light of the day.

ISBN : 978-81-7854-245-4 (Set)

Price : ₹ 6500 (Set)

Śrī Viṣṇu Sahasranāma Satyabhāṣyam

Volume - I

By
Sri Pandit Satyadev Vasistha

English Translation

S. Ranganath



EASTERN BOOK LINKERS

DELHI

: :

(INDIA)

All rights reserved. No part of this work may be reproduced, stored in a retrieval system or transmitted in any form or by any means, electronic, mechanical, photocopying, recording or otherwise, without the prior written permission of the publisher.

Publishers :

EASTERN BOOK LINKERS

H. O. :

5825, New Chandrawal,
Jawahar Nagar, Delhi-110007
Ph. : 23850287, 09811232913

Show Room :

4806/24, Bharat Ram Road,
Daryaganj, New Delhi-110002
Ph: 23285413

e-mail : eblindology@gmail.com
ebl@vsnl.net

Website : www.eblindology.com

© Author

First Edition : 2013

Price : ₹ 6500 (Set)

ISBN : 978-81-7854-245-4

Śrī Viṣṇu Sahasranāma Satyabhāṣyam
by Sri Pandit Satyadev Vasistha

Type Setting : Creative Graphics
Printed at : R.K. Print Service, Delhi

Śrī Viṣṇusahasranāma

Editorial Note

The greatest among the teachers of the world namely Viṣṇu's thousand names (Sahasranāma) have been commented upon in simple, lucid style by 108 Pandit Satyadēvavasiṣṭha in "Dēvasadan" situated in Bhivānī, having spent twelve years over this with single minded concentration. Though it had seen two prints (1969-71., (1986-87. the author was not contented as it was not foolproof. The commentary is written on traditional lines and his dear student Śrī Mahesh Kumar M.A.I.R.S, who belongs to Vāsiṣṭha gōtrā determined to bring out a correct edition of this work on an auspicious day with the blessings of his revered teacher, who had spent nearly twenty-five years over this work. Whose heart will not revel in joy seeing the handwriting of his Guru being imprinted here?. At this juncture a brief account will be given regarding the new edition of the present work.

A Brief History of this Edition

On 10.08.1995, which happened to be Śrāvaṇaśukla Paurṇimā an auspicious day, Sri.Mahesh kumar Badha took a pledge to bring out a new edition of his work in "Dēvasadan ". The composing work began in Mohit graphics situated in Delhi. To edit his monumental work and to make it foolproof Sri.Rathnalal Sastri and Sri.Ramakanth Sukla were entrusted the responsibility. On 15.01.1996, on the auspicious day of Makarasankranthi Brahmadev Sri.Vasistha adorned the manuscript with his signature in Dēvasadan, Bhivānī. He corrected the errors, which had crept into the earlier edition. He also incorporated some changes along with some additions. Hence it became mandatory once more to correct the proofs on 10/04/1996 in Dēvasadan in Bhivānī under the supervision of Pundit Rathnalal Sastry resulting in the completion of the new edition of Śrī Viṣṇusahasranāma Here, we have an extract from the oath -

I Satyadeva Sharma belonging to Vāsiṣṭha gōtrā in keeping with the place and time, with the grace of Sri.Sandra Sadashiva having acquired mastery over different branches of learning over a period of time,with the Samskāra of the previous births and with the motivation of the Lord and with the grace of Brahman, having got the knowledge in my mind and having developed the mastery over the art of writing, having thought about, pondered over and reflected upon the divine form of Lord Viṣṇu completed the commentary entitled Satyabhāṣyam on Śrī Viṣṇusahasranāma am offering my profound gratitude to that Lord,though printed earlier and having it re-published as though for the first time in this beautiful form to get rid of the various kind of sins and as a consequence

of which to get a long life full of good health to all those who have associated themselves with the publications of this noble task incessant chanting of the work in seven days with the help of seven Brahmins .For the successful completion of this work, I will offer pooja to Lord Ganesha, the Lord of the obstacles in accompaniment of the Brahmins .

Like this, on an auspicious day namely on Caitraśuklapūrṇimā 03/04/1996 this work was submitted for printing. Within twenty days this was supposed to see the light of the day.

Some changes were incorporated in this edition, which were not there in the earlier one. They are as follows: -

1. The name was printed as Śrī Viṣṇusahasranāma Satyabhāṣya in 1971, it was given the title Śrī Viṣṇusahasranāma Stōtram in the future editions, it was intended to retain the title Śrī Viṣṇusahasranāma Satyabhāṣya with the consent of the author. This was earlier printed in four volumes with Hindi translations by Pandit Munshiram Sharma Sastry. Now this will be printed in two volumes with the original Sanskrit only. In the first volume the first five hundred sacred names of Viṣṇu and in the second volume the next five hundred names are mentioned.

2. The methodology including the page numbers:-In both the volumes of the text the first two pages including the inside cover the matter is given in English. This is followed by the names of the editorial board and then the list of contents, the "method", "work", "author" - These things appear in the names of Viṣṇu only. An editorial note follows this. The page numbers are indicated from A to O. Before the commencement of the Satyabhāṣyam the introductory note by the author, the compiler of the work, the gratitude of the author towards others involved in the work, Yudhisthira Mimamsak's writings about the author, the experiences of Pandit Munshiram Sastry with the author, the greatness of Śrī Viṣṇusahasranāma, the words of Ātrēya and Punarvasu, the auspicious introductory remarks by the author, fifteen stanzas in the form of preface to the text, the different preliminaries to be done before the commencement of Viṣṇusahasranāma and only after all these formalities, Satyabhāṣya will be presented. In the appendix "ka" in the first volume, one to five hundred names of Lord Viṣṇu will be given.

3.The method and page numbers-In both the parts of the text, in the introductory pages and in the inside cover two pages, the matter will be given both in Sanskrit and English. This is followed by the names of the editorial board and then the contents. Here it should be noted that the words used namely "Kramah, Kṛtiḥ, Kartā, Suparṇa" are all synonyms of Lord Viṣṇu. This is followed by the editor's note, here the page numbers will be given from A to I, before the commencement of the commentary namely Satyabhāṣya the introductory statements of the author, the gratitude expressed by the author to the editors, Yudhistira Mimamsaka's introduction to the work, Pandit Munshiram Sharma Sastry's greatness of Śrī Viṣṇusahasranāma Stōtram, the benedictory verses of the author, the opinion of the commentator, the fifteen stanzas in the form of introduction, the original stanzas highlighting the importance of Śrī Viṣṇusahasranāma Stōtram followed by the commentary Satyabhāṣya. In the first portion of the appendix 'ka' the index for the first five hundred names of Viṣṇu in the alphabetical order is given. In the introductory section

stanzas 1-58 are known as Suparna section. In the second part of the appendix the names of Lord Viṣṇu for the purpose of adoration and offerings are given. In the appendix ii (1-1000. the index for the Sanskrit letters are given. In the third appendix are the words Bhavati/ Bhavataḥ/ Bhavanti are incorporated with the title “Śrī Viṣṇukāvyaam “. In the iv appendix the index in Sanskrit to the words from 501-1000 are given. The page numbers in the last section are given from 1035 to 1350, and then the permission is given for the revised edition.

4. Enjoining the letters:—Different types have been made use of in the text for analysing Śrī Viṣṇusahasranāma Stōtram, like splitting of the words, in the commentary known as Satyabhāṣyam the different grammatical aphorisms are made use of, the Vedic hymn, the verses belonging to Viṣṇu’Kāvya. In the computer for the sake of easy apprehension the samyuktha letters have been made use of bringing the Devanagari script for using the fifth letter, sometimes Anusvāra is also made use of. To indicate the numbers only the Devanagari script is followed.

5. During the stanzas of Viṣṇu Kāvya and in the commentary Satyabhāṣya some words have been interchanged for the convenience of the revised edition. In this edition even those stanzas have been completed which were left incomplete in the previous edition due to the negligence of the printers. In some editions these changes have been summarily pointed out.

6. Photos:—Some photos have been aptly incorporated in the body of the text. Satyadeva Vasista’s photo of 1939 when he was fighting for Indian independence is also incorporated here, there are some photos which were taken in the year 1996. Just below the photos, the introductory verses composed by the author have been given. Sometimes it is also in the form of prose.

As far as possible the mistakes have been corrected in the text but still if any mistakes have been left over either it is due to human error or due to the oversight of the editorial board, or if someone still requires some revisions due to error and if they point that out then the editorial board will be grateful to them. The editorial board is wholly responsible for the proofs; Hence, the editorial board craves for the indulgence of the readers for any of the lapses.

For getting the text ready, various suggestions were given by Sri Sharad Dutta, the Deputy Director of Delhi Doordarshan, Sri Nandakatyā, the painter, the photographer Sri R.K.Sharma, the composers Sri Sankaraprasad and Sri Haridayal Singh, Sri.Sudarshan Kumar Malhotra, the proprietor of Mohit graphics, Dr.Rameshwar Dutt Sharma, Anandavardhana, Abhinava Shukla, Dinesh Vatsa, Deepak, Meenakshi, Vinod Arora and others who have helped in various ways deserve our gratitude and appreciation. I offer my profound thanks to Mr.Mahesh Kumar who accompanied me from Delhi to Bhivānī and Bhivānī to Delhi ceaselessly. My gratitude to Sri.Janakaraj Sharma, Kamalendra, Pandit Jagānnath Sharma, Prabhudayal, Lakshminarayan and Rajavir who saw to my comfortable stay in Bhivānī.

Due to the chief editor’s skill in arranging things and his friendly nature I had the opportunity of going over to Dēvasadan and to listen to the words of the Guru. The added advantage was that I could know the things that inspired Him not only from Him but also

from workers of Dēvasadan, and the guests who frequented Dēvasadan. I could know so many things by listening to, and seeing with my own eyes. I have no words to narrate the greatness of the Guru Pandit Yudhistira Mimansak and Munishram Sharma Sastry had known the nature of Guruji for quite sometime and even they could perceive the routine of the Guruji for the past four months. He used to get up very early in the morning and meditate on Lord Shiva, used to study Vedas, he used to examine the pulse of people who had come from far off villages and cities to get themselves examined by Him and Whatever money he used to get, he used to spend to help the poor people. In his hermitage just as men and women lived in harmony, so also the peacocks, monkeys, parrots, cuckoos and dogs. Sometimes monks and scholars used to visit the ashram, Whether they had come with any desire or not it was the nature of Vasista Guru to send them by giving something. Always he used to maintain a sweet and dignified countenance and used to appear like the very incarnation of auspiciousness like Lord Shiva. Who can comment on his scholarship? He has commented on Śrī Viṣṇusahasranāma Stōtram from the point of view of Brahma and Suryā as nobody else could do. As he had realised the Eternal Light for the past fifty years, he could by his very sight dispel wickedness in others. He always used to repay good to everyone. The lifestyle of sage Vasista could be analysed through the following stanzas found in his work Satyagrahanīti Kāvya.

If one is well versed in the ways of the world he will not know Vedas and vice versa, he will be like a bird with a single wing. The same thought has echoed even in the Viṣṇukāvya .

One who knows the ways of the world knows the Vedas and one who is well versed in the sutras knows Viṣṇu. (Satyabhāṣyam p-35.. The firm belief of the commentator is - Veda is nothing but the ways of the world and the illuminator of the world (sathyāgraha nītikāvya 2-3-9.

Sri Vasista the author of Satyabhāṣyam had regard towards Ātreya and Punarvasu as found in Ćarakasaṃhitā -

One who praises the thousand names of the omniscient Lord Viṣṇu will be devoid of all kinds of fevers (Ćarakasaṃhitā - 3/312. just as he had regard in his youth so also he has maintained this regard even at the age of eighty-four. Two months ago Vasista was down with fever, he never lost his cool and by chanting the names of Lord Viṣṇu he overcame the fever, though he was suffering from fever, just like a liberated soul, was attending to the daily routine by talking to others, seeing this unique sight we were taken aback.

Author's works "Satyāgrahanītikāvya" and "Nāḍītattvadarśana" are in the process of a revised edition. Pandit Munshiram Sharma Sastry's Hindi translation and the revised version is also in the process of printing. Sri Vinod Kumar Sharma's English translation is also in the process of printing. It is fondly hoped that these works would see the light of the day soon. Just as the works published by the Guru earlier, so also these works have been printed with the amount earned by Guruji on account of his own personal earnings in the righteous way.

The land of Dēvasadan has been sanctified for the last thirty six years by Vasista Guru's penance, magnanimity, helping nature, adoration of Lord Viṣṇu. During 1959-

1960 when the writing part of the work *Satyabhāṣyam* commenced Pandit Sathyanarayana Dadicha of Bhiwani used to recite and teach *Satyabhāṣyam* and Vasista Guru used to honour Him with an honorarium on par. Thus with the inspiration from the Sage Vasista, Śrī Viṣṇusahasranāma is recited in Bhiwani from past thirty six years. Last week seven Brahmins recited Śrī Viṣṇusahasranāma and they will certainly incur merits.

Our appeal - on this auspicious occasion we pray to Lord Ganesha so that whoever chants this *Satyabhāṣyam* will also incur merit just as one gets by chanting *Viṣṇusahasranāma* or by listening to it or by repeating and no one will get inauspiciousness. Those who are desirous of Dharma will get Dharma, those who are desirous of wealth will get wealth, those who have desires, those desires will be fulfilled, those who have no issues will beget children, they will have no fears and will be bestowed with valour and vigour, they will never be encountered with diseases, they will be bestowed with unmatched fame and immense wealth, they will have no fears in their lives, those who are suffering from diseases will be devoid of them, those who are undergoing imprisonment will get themselves freed, those who are fear ridden will overcome fear, those who are facing calamities will be relieved of them. Let them surmount the difficulties, let them be freed from all the sins, let them not incur inauspiciousness and let them not undergo fear an account of births, death, old age and diseases.

One who studies *Satyabhāṣyam* with faith and devotion will incur eternal happiness, peace, prosperity and fame.

The members of the editorial board will receive the blessings of the Sage Vasista as the merits of their previous lives. Let the desire of the author of *Satyabhāṣyam* be fulfilled.

Let everyone enjoy happiness and let Viṣṇu be favourable to them, let *Satyabhāṣyam* continue to inspire people forever as long as the Moon and the Sun appear in the sky.

Dēvasadan, Bhiwani
16-04-1996.

Ramakantha Sukhla
Chief Editor.

Contents

Volume - I

<i>Editorial Note</i>	v
<i>Introductory Verses</i>	xiii
<i>Regarding the New Edition</i>	xvii
<i>Acknowledgement</i>	xix
<i>The Author of Viṣṇusahasranāma Bhāṣya Satyadev Vasistha—A Brief Resume</i>	xxvii
<i>My Experiences with the Commentator</i>	xxxi
Viṣṇusahasranāma Stōtra	1-3
The Author's (commentator's) indebtedness	4
Fifteen Introductory Stanzas	5-6
Stotra of Viṣṇu Sahasranāma and its Importance	7-15
Śrī Viṣṇusahasranāma Satyabhāṣyam	16-37
About Sahasranama	38-528

Volume - II

Sri Viṣṇu Sahasranama Satyabhasyam	529-968
------------------------------------	---------

Introductory Verses

1. The sages from times immemorial have tried to explicate the intricate meanings of the thousand auspicious names of the Lord, which has come down to us from the Vedic times.
2. Due to paucity of time, when that knowledge was lost, people lost the thread of it.
3. As and when that knowledge was lost to humanity at large, they tried their best to interpret the intricate meaning contained in them.
4. Only he who has known can know the difficulties in interpreting it and not others.
5. During my childhood, I heard the Stōtra recited by my father. That initial knowledge, which was instilled to me, later was forgotten.
6. Due to the lapse of time, when I stepped into my youth, my interest became sharpened just as gold, which is put to fire.
7. To recite the stotra of Viṣṇu, I got the faith in that Lord and by reciting that one will be cured of one's diseases. It is said in Āraka Saṃhitā -By chanting the thousand auspicious names of the Lord all the mortals will be freed from diseases.
8. I developed divine sensibility having read the thousand auspicious names of Lord Viṣṇu for quite sometime.
9. Let me compose an extensive commentary on the thousand names of Viṣṇu in the background of the Vedic statements to know the actual form of Lord Viṣṇu.
10. Like this the omnipotent Lord Himself prompted me from within to write an elaborate commentary.
11. I was just an instrument in composing this commentary as the Lord Himself bestowed on me the strength, intellect, courage, money and all the necessary accessories.
12. I don't remember having seen any commentary on the subject prior to my writing and hence I write this only on account of His grace.
13. Having made up my mind and having abandoned all the worldly pleasures, I have written this commentary just to satisfy my own self.
14. If I have committed any mistakes on account of human error, it's purely on account of my own fault.
15. O Lord, I submit to you that even though I have written about you, may you dispel all the defects in this work.
16. I have slowly and steadily collected the matter regarding Viṣṇu and the readers will be the judges in this regard.

- 17-18. By listening to and studying the commentary of Vasiṣṭha, even if one is a scholar or an illiterate will get self-satisfaction by remembering the sacred names of the Lord by which my honest effort will be satisfied.
19. Even if one makes a short note on each of the divine names of the Lord, the commentary is bound to be elaborate.
- It is said in *Çaraka Saṃhitā* - The role of a commentator is to evaluate what is given in a concise form, and to epitomise that which is very elaborate and thus make the statements of the Lord appear new and fresh.
20. What is in the form of prose is highlighted in the form of poetry and hence this repetition is not derogatory.
21. With the word "Bhavaṭī" and with the word "By us" the gist of the statements has been suggestively indicated.
22. Being a mortal, one cannot assess One's own mistakes and hence the co-operation of the Jñānis is essential here.
23. A pious person by name Munshiram, resident of Taur village assisted me in the composition of this commentary with single-minded concentration.
24. He also assisted me in correcting proofs at the time of publication of this work.
25. Let Him live happily with the grace of God, devoid of all obstacles in his life, and my blessings are with Him.
26. Rudradev Tripathi of Mandasur, a great scholar of repute assisted me during the composition of the work.
27. I convey my deep sense of gratitude and indebtedness to Him and I send my good wishes to Him and I also acknowledge the help received from others.
28. Keshavadev Ātreya, my former friend from Bhiwani, spared a good deal of his time for me.
29. He spent many years with me by reading Śrī Viṣṇusahasranāma and by listening to it.
30. Having realised the fact that it is in his own spiritual enlightenment, that great disciple of mine took all positive measures to see the publication of this work.
- Inspiration from Keshavadev Ātrēya who lived in Dēvasadan
31. Sometimes the most essential work never gets completed if no independent land without disputes is available.
32. Having realised that without a proper place the monumental work of writing a commentary will not be easy, I narrated everything to Him.
33. Having got the inspiration from me, he started off to find a proper place for the gigantic task.
34. Having realised the responsibilities, on an auspicious day, he set out for the noble task by worshipping the Almighty Lord.
35. On the most auspicious hour, I laid the foundation stone and gradually there the Dēvasadan took shape.

36. Keshava, my associate, with his nobility helped me in every possible way in the completion of the task on hand, though I provided the finances.
37. Just as a staff comes to the help of a weak person and just as a son to an old man, so was Keshavdas to me regarding Dēvasadan .
38. I am indebted to Him and I aspire for his good, day in and day out and I pray to the Lord Almighty to grant Him a long life.
39. A scholar in the sacred lore by name Sastri Vedavrat is going to publish this commentary of mine in his press.
40. The difficulties of the composition are known to Him and myself and I commend Him with gratitude.
41. Shaivaram Mundwa, well versed in the sacred lore associated Himself with me with great enthusiasm during the time when I composed this Satyabhāṣyam.
42. My revered father, with all his noble qualities by name Sriman Anantha Sharma, a great Brahmin had great regard for the Vedic lore.
43. And my mother by name Draupadi, an embodiment of great virtues and always bent on serving my father with great devotion and commitment is remembered here with gratitude.

Indication of the place

44. To the eastern direction of Bhivānī the construction of Dēvasadan started. Now it is shining there as a cynosure of the eyes.
45. It is resplendent with the lustre of fire and everywhere there is divinity amidst quietitude, which is untouched by darkness (ignorance) and gives an impression as though it belongs to an earlier aeon.
46. Just in front portion of Dēvasadan, a river flows with all its beauty which attracts everyone. Words fail to narrate its beauty in Toto.
47. As though to show its affection towards Dēvasadan and as an incarnation of Ganga which flows in the three worlds (In swarga as Mandākinī, as Ganga on the earth and as Bhogavathi in Pātāla) it has surrounded Dēvasadan on three sides.
48. In addition to this, the river nourishes the banyan tree, which is at the bank of the river, just as a father nourishes a child.

The auspicious time for the composition of the commentary.

49. Unmindful of time (irrespective of day or night), I completed the composition of the commentary on an auspicious day.

Place

50. There are many wells here, which provide water to the entire place; my residence is by the side of Angamarga.
51. A huge banyan tree is situated here, whose branches stretch out as though to dispel our miseries and agony.

Dēvasadan

Angamarg, Mahammarg, Bhivānī.

06/05/1996.

Satyadev Vasista.

Regarding the New Edition

1. During the Vikrama era 2050, on the auspicious month of Magha, Sitā Pakṣa, Navamī chandra day.
2. The new edition of Satyabhāṣyam was published and just to express my gratitude I want to say something.
3. There is Mahesh, a worthy son of a worthy father Hariram Sastry who is treading the same path as his father and who is known for his magnanimity and generosity.
4. He took an oath to bring out a new edition of this work on an auspicious day in the month of Śrāvaṇa single-handed.
5. His brother Anand by name, a great scholar in Sastras (Mīmāṃsā) joined Him in his noble task willingly.
6. The dedication shown by Mahesh Kumar in the publication of this new edition of the work cannot be expressed through words.
7. Resident of Delhi, with a good sonorous voice, an ardent devotee of the divine language, Sri.Ramakanth Shukla by name is a worthy son of Brahmananda Shukla.
8. Rathnalal Sastry, known for modesty and knowledge is hardworking and sincere.
9. Totally involved in the publication of this new edition; they engaged themselves in editing, making a fair copy, reading the proofs day in and day out.
10. With the grace of the Lord these two pious men engaged themselves in chanting the sacred names of Viṣṇu a daily routine (pārāyaṇa).
11. Sudarshan Kumar Malhotra was the compositor of this work.
12. Sharad Dutta, is a well known television figure and a reputed critic.
13. The ever-enthusiastic Kamalendra engaged Himself in getting ready all the materials for this publication of this edition,
These are some illustrious persons who have assisted me in this pious work.
14. Let everyone be happy and let the grace of Viṣṇu reside on them, let Satyabhāṣyam the present work remain forever as long as the Moon and the Sun remain in this globe.

Acknowledgement

The Help Received in Editing the Sahasranāma

Vedavyāsa, indeed has immensely helped humanity as he collected and codified the thousand auspicious names of the Lord from the Vedas. He is known for the omnipotent and omnipresent nature. Otherwise who else could have done that stupendous task being an earthly mortal to codify from the Veda? But for him, who in the world could tread on an auspicious path?

It is said -

Fire or Sun as the case may be is called differently by different names - I am Agni by birth.

*Agñirasmī Janmanā Jātavēdā Dhṛtaṃ Ma Āsan.
Arkastrīdhātū Rajasō Vimānōajasrō Dharmō Havirasmī Nāma*

(Rg Veda 3.26.6.)

(I, Agni, am by birth endowed with knowledge of all that exists: clarified butter is my eye: ambrosia is my mouth: I am the living breath of threefold nature, the measure of the firmament, eternal warmth: I am also the oblation.)

He is praised like this. Who else could have got this elevated thought but for Vyasa, being an ordinary mortal. This is not enough, but, Veda proclaims with a bang - there is only one permanent principle and the knower of Veda call Him differently as Agni, Yama, Mātariśva and so on,

“Ēkaṃ Sad Viprā Bahudhā Vadantyagniṃ Yamaṃ Mātariśvānamāhuḥ ”

(Rg Veda 1.106.1.)

(One and only eternal thing manifests itself in different forms such as Agni, Yama, Mitra, Aswin etc.,)

Tadu Čandramā Tadēvaḥ Śukraṃ Tad Brahma Tā Āpaḥ Sa Prajāpatiḥ

(Yajur Veda 32.1..)

(He is the Moon, the Śukra, the Brāhmaṇa, the Āpas and the Prajāpati)

The thousand sacred names of Viṣṇu illustrated in Viṣṇu Sahasranāma are infinite in the sense that they are ten multiplied by hundred. “Sahasrīṇaṃ Vajrabhūm ”. The Veda states that he has infinite names, and has shoulders as powerful as that of a diamond. Even a poet by taking resort to some metre while narrating some subject has to follow the rules and regulations of prosody that consists of Guru and Laghu while describing the various synonyms of the Lord, and he doesn't invent new names nor does he leave behind

the importance of the subject. This is how all the names of the Lord, which are intrinsic, are made extrinsic. This could be evolved in the following mantra -

Hariḥ Srjānaḥ Pathyāmr̥tasyēyartti Vācamaritēva Nāvam.

Dēvō Dēvānāṃ Guhyāni Nāmāviṣṭkr̥ṇōti Barhiṣi Pravācē.

(Ṛg Veda 9.95.2.)

(The green tinted Soma being let loose propels the voice that indicates the path of truth, as the boatman propels his boat: the bright Soma reveals to his worshipper and the sacred grass the secret names of the God.)

and *Kavirgīrbhiḥ Kāvyeṇā Kavīḥ San.* (Ṛg Veda 9.96.17..)

(Being wise with songs, wise with wisdom.)

Hence just to clarify myself and to cleanse bodily as well as mental impurities, I have followed the methodology of “Bhavati Ca Asmākaṃ” “ours will be as follows”. In this statement I have tried to eulogise the names of Viṣṇu or Sun in brief.

Sometimes a single name has been taken and is elaborated further with the help of other synonyms. Just as the word Bharga, which is the original name, expanded as path, cleanliness, and purity, pure self and so on. The word “Swayambhurasi” as occurring in Yajurveda is derived from the word Swayambhuh which could be (causeless) expanded in the sense of Ātmayōniḥ and Svayamjātaḥ (self born one). The synonym of Svayambhūḥ is “Svaja” (self born), which could be traced back to the passage of Atharvaveda.

svajō Rakṣitāśanirīṣavaḥ (Atharvaveda.3.27.4.)

(I offer my respects to the serpent by name Svaja who protects the good by destroying the wicked.)

The word “leader of the gods” finds its expression in the Yajurvedic passage *Drvasyanrtum*. This could be expanded as Nyāya. The term *Bhṭabhavyabhavatprabhum* could be expanded as *Bhṭabhavyabhavannātha*. The name “Durga” is expanded as *Durlabha*, *Durgama*. The name *Amaraprabhu* could be expanded as *Sugvarā*, *Surga*, and *Surādhyakṣa*. The name *Hiranyagarbha* gets expanded as *Rathnagarbha*, the name *Sarvadṛk* gets expanded as *Sarvadarśi*, *Sarvataḥcakṣuḥ*. So also the word *Anekamurti* gets expanded as *Sathyamurtiḥ*, the term *Paryavasthita* due to the change in duality (root), meaning and the samasa gets the expansion in the form of *Ajah* (un-born) one.

With the chanting of the sacred names of the Lord, the mind gets purified, and hence the devotees pray to God to confer purity on them. The following mantra could be cited here -

Tamu Stōtāraḥ Pūrvayaṃ Yathāvida Ṛtasya Garbhē Januṣā Pipartana.

Āsya Jānantō Nāmacid Vivaktāna Mahastē Viṣṇō Sumatiṃ Bhajāmahē.

(Ṛg Veda 1.156.3.)

(Hymn, propitiate of your own accord that ancient Viṣṇu, since you know him as the germ of sacrifice, cognizant of his greatness, celebrate his name; may we, Vishnu, enjoy your favour.)

The term *Māya* in the above mentioned Lord is indicative of the concept of Viṣṇu in totality. The same thought is echoed in the following statement of Yajurveda-

“Vaiṣṇavamasi Viṣṇavē Tvā” (Yajur Veda 5.21.)

(To Vishnu thou belongest. Thee for Vishnu.)

And Svayambhṛasi (Thou art self-existent.) (Yajur Veda 2.26..)

The Vaishnava status of Viṣṇu is indicated by the word Asya. Its greatness could be seen as under -

*Na Krōdhō Na Ca Mātsaryaṃ Na Lōbhō Nāsubhā Matih.
Bhavanti Kṛtapuṇyānām Bhaktānām Puruṣōttamē.*

(Thou has no anger, no envy and jealousy, and thou will never think inauspiciously regarding others. For those who have done meritorious deeds and those who are your devotees, you are certainly going to bestow riches on them.)

Whether a particular being is affluent or poverty stricken will crave for some divine name of the Lord, by listening to that prayer of the devotee the Lord will grant his wishes. The following mantra supports this statement -

*Tvaṃ Viśvasya Dhanadā Asi Śrutō Ya Ī Yajantyājayaḥ.
Tavāyaṃ Viśvasya Puruhūta Pārthivōavasyurnāma Bhikṣatē.*

(Rg Veda 7.32.17.)

(You are celebrated as the giver of wealth to all, even where battles occur: all the people of the earth, desirous of protection, solicit you, the invoked of many.)

So also, the maintainers of our hoary tradition in the form of the teacher and the taught. They crave for the divine name of the Lord and when being requested, the teacher preaches them -

*Sarvē Vēdā Yat Padamāmananti Tapāṃsi Sarvāṇi Ca Yad Vadanti .
Yadiçchantō Brahmaçaryaṃ Çaranti Tattē Padaṃ Saṅgrahēṇa Bravīmyōmityētāt.*

(Kāthopaniṣad.1.2.15.)

(The goal which all Vedas proclaim, which all penances declare, and desiring which they lead the life of Brahmacharya,-I tell it to thee in brief - It is Om.)

Uttering names indicative of, Agni, Sūrya or Viṣṇu are supposed to be auspicious and hence people even on their deathbed want to remember these divine names with devotion. It is as follows - Some persons will be given the name Ramananda. Here the doubt arises whether the term, Rāma connotes Lord Viṣṇu or the son of Dasharatha. Somebody might be known as Sivānanda whether he should be interpreted, as Viṣṇu or the consort of Pārvati is the doubt. Still someone else may be called as Kṛṣṇānanda, here the doubt arises whether this Kṛṣṇa is Lord Kṛṣṇa Himself, the friend of Arjuna as narrated in Mahābhāratha or someone else. Whether the name Bhavānanda should be interpreted as Viṣṇu or Śiva is the question. By this general analysis we come to know that gradually man tends to realise the Lord in a human form and not in His original eternal form. Since there are many names, to suggest this, there are some mantras just as in Rg Veda-

“Prabudhnyā Ya Īratē Mahāṃsi Praṇamāni Prayajyavastiradhvaram”

(Rg Veda 7.56.14..)

(Your celestial splendours, Māṛuts, spread wide; objects of worship, you send down (the waters) that bear down (the dust).

Sometimes the eulogiser doing the eulogy may indicate his opinion as well as name just as

Pra Tat Tē Adhya Śipiviṣṭa Nāmā...Aryaḥ Śaṃsāmi Vayunāni Vidvān Taṃ Tvā Gṛhāmi
(Rg Veda 7.100.5.)

(Resplendent Vishnu, I, the master of the offering, knowing the objects that are to be known, glorify today your name: I praise you.)

Sometimes the names may be different from the Prakṛti and Pratyaya.

Just as

Gōmāyurēkō Ajamāyurēkaḥ Pṛśnarēkō Harita Eka Ēṣām.
Samānaṃ Nāma Bibhratō Virūpāḥ Purutrā Vācam. Pipishur Vadaulaḥ
(Rg Veda 7.103.6..)

(One frog has the bellowing of a cow, another the bleating of a goat: one of them speckled, one is green: designated by a common appellation, they of various colours and croaking, show themselves.)

There is also a statement in Prakṛt 'Nāma Rahē Sāyi Kā

"Martā Amartyasya Tē Bhūri Nāma Manāmahē . Viprāsō Jātavēdasah"
(Rg Veda 8.11.5)

(Prudent mortals, we offer abundant homage to you, who are immortal and all knowing.) are of the same opinion.

The term "Bhūmi" gets repeated time and again and it is precisely because of this some may chant "Ōṃ Namaḥśivāya" and still others "Ōṃ Namō Bhagavatē Vāsudēvāya" and still others as Ōṃ Ōṃ because the ways of the world are different. By reciting the divine names, definitely it will generate happiness and contentment.

The following mantra supports this -

Bhūri Nāma Vandamānō Dadhāti Pitā Vasō Yadi Tajjōśayāsē.
Kuvid Dēvasya Sahasā Cakānaḥ Sumnamagnirvanatē Vāvṛdhānaḥ.
(Rg Veda 5.3.10.)

(Glorifying you he offers the copious oblation, if bestower of dwellings, you as a father are pleased to accept it: Agni, ever augmenting, and desirous (to befriend), by his might, the devout (worshipper) copious oblations, bestows upon him happiness.)

Imaṃ Stavaṃ Bhagavatō Viṣṇorvyāsēna Kīrtitam.
Paṭhēdhyā Icchēta Puruṣaḥ Śrēyaḥ Prāptuṃ Sukhāni Ca..

(Stanza 20.)

One who recites this hymn pertaining to Lord Viṣṇu, which has been sung by sage Vyāsa, will get happiness and auspiciousness.

Mantralingas are those, which come into being with the names, just as—

Dadhānā Nāma Yajñiyam (Rg Veda 1.6.4.)

(Thereafter verily those who bear names invoked in holy rites)

Agnērvayaṃ Prathamasyāmṛtānāṃ Manāmahē Cārudēvasya Nāma
(Rg Veda 1.24.2.)

(Let us invoke the auspicious name of Agni, the first divinity of the immortals,)

Dēvatvaṃ Nāma R̥taṃ Sapantaḥ (Ṛg Veda 1.68.2.)

(He alone surpasses the glories (mahitva) of all these gods).

Nāma Tvaṣṭurapīcyam (Ṛg Veda 1.84.15.)

(Moon's light is derived from the sun)

Kīrtēnmaṃ Nāma Madhavā Bibhrat Vajrī Yuddhasūnu

Śraṃvasē Nāma Dadhē (Ṛg Veda 1.103.4.)

(Maghavan, possessing a name that is to be glorified, offers to him who celebrates it, these (revolving) ages of man.)

Arkastridhātū Rajasō Vimānō'jatrō Dharmā Havirasmī Nāma

(Ṛg Veda 3.26.7.)

(I am the living breath of threefold nature, the measure of the firmament, eternal warmth: I am also the oblation.)

Ghṛtasya Nāma Guhyaṃ Yadaṣṭi (Ṛg Veda 4.58.3.)

(The name of the Lord is inexplicable.)

Parō Māyārbhiṣṭa Āsā Nāma Tē (Ṛg Veda 5.44.2.)

(Your name abides in the world of truth.)

Dadhānō Nāma Mahah (Ṛg Veda 6.44.8.)

(May he, the possessor of a vast body propitiate me.)

Tvēṣaṃ Śavō Dadhirē Nāma Yajñīyam (Ṛg Veda 6.48.21.)

(Maruts possess brilliant, adorable, strength to perform sacrifices.)

Ā Nāma Dhuṣṇu Mārutaṃ Dadhānāḥ (Ṛg Veda 6.66.5.)

(By repeating the mighty name of Māruts, the worshipper will obtain his wishes quickly.)

Sadā Tē Nāma Svayaśō Vivacmi (Ṛg Veda 7.22.5)

(I refrain not from the praise or from the glorification of you.)

Tvēṣaṃ Hyasya Sthavirasya Nāma (Ṛg Veda 7.100.3.)

(Illustrious is the name of the mighty one.)

Diviśrayō Dadhiṣē Nāma Vīraḥ (Ṛg Veda 10.28.12.)

(You possess in heaven name and fame as a hero.)

Bhargō Ha Nāmōta Yasya Dēvāḥ

Agnirha Nāmōta Jātavedāḥ (Ṛg Veda 10.61.14)

(Bhargava is the name of that radiance. Agni's name is Jatavedas.)

But still though, one and only one, he is praised (adored) differently just as

Tvamarīyamā Bhavasi Yat Kanūnām Nāmā Svadhāvan Guhyaṃ Bibharṣi

Añjanti Mitraṃ Sudhitaṃ Na Gōbhīryad Dampatī Samanasā Kṛṇōṣi ..

(Ṛg Veda 5.3.2.)

(You are Āryaman in relation to maidens: you bear, enjoyer of sacrificial food, a

mysterious name: they anoint you, like a welcome friend with milk and butter, when you make husband and wife of one mind.)

The term Sāmagāyana indicates that some of the Sāmans are indicative in its purpose. Just as -

*Upa Nō Dēvā Avasā Gamantvagnīrasām Sāmbhiḥ Stūyamānāḥ
Indramindrayairmarutō Marudibharādityairnō Aditiḥ Śarma Yaṃsat*

(Rg Veda 1.107.2.)

(May the gods, who are to be lauded by the hymns of the Āngirasas, come hither for our protection ; may Indra with his treasures, the Māruts with the vital airs, and Aditi with the Ā'dityas, (come and) give us felicity.)

Here, the terms Aindram, Mārutam, Āditēyam are the names of the Sāmans in Sāmaveda. One has to sing Sāmans only after learning it from a teacher and before chanting Sāmans the name of the teacher also should be spelled out. It is to be noted here that this Vedic knowledge is available to us due to the grace of Vedāvyāsa and this Viṣṇusahasranāma's commentary, which I am attempting here, has the structure of grammatical significance for each term. The way it is spelled out in the world, its adoption in the body, the mantras that are related to it and its example as evinced in the world.

Since every name is not required, it has not been commented on. Whoever likes whichever mantra, he can recite only that mantra that is our honest opinion. Since this Sahasranāma causes good to the humanity at large, we have to be ever grateful to the sage Vyāsa and our reverential praṇāms to Him with all humility.

Brief Background about the Author

Though I don't desire to introduce myself, it is but natural that in the minds of the reader there will be a curiosity to know about the author who has composed a commentary on Viṣṇusahasranāma. Just to quell the curiosity in the minds of the readers, I have attempted to introduce myself.

I hail from Punjab, wherein we have a province called Jalandhar and a village by name Mahalgahila. In that place there was an ardent Brahmin family, I am the son of Shri. Anantharam Sharma who is the son of Śrī. Kṛṣṇa. I am the grandson of Lakshmandas Sharma who was the son of Jayadayal belonging to Bharadwaja gotra. His surname was Hill and was born in a village called Sahib, which comes under the purview of Hoshiarpur.

In my childhood my father taught me Urdu for ten years, then I studied vyākaraṇa in the year Vaikrama Samvat 1979 in Virajananda which is not very far from Amritsar.

Then I was taught Dharmaśāstra, Nirukta, Mahābhāṣya of Patañjali along with Aṣṭhādhyāyī under the tutelage of Sri. Brahmadatta Jignasu, who was the President of the ashram, an incarnation of penance and pious by nature. At that time my memory was very sharp. During 9/3/1930, A.D, when my teacher Jignasu conducted an examination, I could recite 8856 sutras pertaining to Aṣṭhādhyāyī, Mahābhāṣya of Patañjali and Nirukta, within a gap of four hours and forty minutes. Out of five hundred marks I could secure four hundred ninety seven in that exam. The handwritten marks card of that exam is still intact with me. Only with his grace I could learn Vyākaraṇa and Dharmaśāstra and then the

entire Sāmaveda Samhita (Grāmagēya, Āraṇyaka, Ūha and Ūhya). I studied under Shankara Ram Tripathi of Varanasi. The Darśamāsa Prakaraṇa along with its methodology was taught by Vedamurthi Sri Ramabhatta Ratate.

Again with the inspiration of my teacher Jignasu, I learnt Jyothishya under Jyothishacharya Poornachandra Tripathi, who in turn was the disciple of Mahamahopadyaya Sudhakara Dwivedi. The practical application of that knowledge could be evinced in the chapter on Tridōśasaṅgamanīyādhyāya of the work Nāḍītattvadarśana. Sri Kedarnath Saraswath, son of Padmanabha Sastry from Varanasi also deserves mention, with whose grace I could learn the art of composing stanzas. The following stanza of Satyāgraha Nītikāvya could be illustrated here -

*Santīha Nānā Kavikarmadakṣaḥ
Kēdāranāthō'sti Mayātra Vandyah.
Yasyōpadēśairuta Sarvadrṣṭyā
Kāvyaṅkanam Pūrtimagānmamēdam..*

There are many who are well versed in the art of composing stanzas. My special respects are due to Sri. Kedarnath who guided me in the art of composing stanzas.

Having thus studied various sastras under the guidance of Jignasu in Lavapuri (Lucknow) and Ajmer, I spent those years in editing the third and fourth adhyayas of Astādhyāyi. That habit of writing came handy even in writing this commentary.

When I was doing this editorial work at Lavapuri, I came into contact with Vaidya Choodamani, Nathuram Maudgalya. I could derive expertise over the Samhitas of Ayurveda (arsha-anarsha), Prathyakṣaśarirā and Rasakarma. Then I was taught Nādivignāna and to predict Panchabhutas in its gross form, Tilakram Brahmachari who had the honorific title Bhisak Siromani. Regarding those teachers who shaped my personality, the name of Tilakram Brahmachari should be taken as foremost.

When I was writing Nāḍītattvadarśana, master Hariprasad who was the owner of "Fancy Laundry" hailing from Amritsar directed me towards Lala Harbhajandhawan, a kshatriya by birth having an expertise over astrology. Then I learnt the art of prediction in astrology from an inhabitant from Shillong Mountains situated in Karmarupa. This was helpful to me in writing Nāḍītattvadarśanagaṇita. I am deeply indebted to master Hariprasad and Lalahari Bhey.

Now, I remember with gratitude the names of the teachers who taught me over a period of time by quoting the year, month and day on which I received knowledge from them. Having studied the entire Sāmaveda on Bhādrapada Kṛṣṇa Ēkādaśi Bhūmā 1961 Vikrama Samvat 16th and accordingly 4.6.1934 A.D, I was honoured with the title Sāmasvara Bhāskara by Panditapravara Shankar Ram Tripathi who was a Gujrathi brahmin by birth.

Along with studying Samaveda I also learnt the other three Vedas and hence on Bhādrapada Kṛṣṇa Ēkādaśi Bhūmā 1991 Vikrama Samvat 19th and accordingly 4.9.1934 A.D, I was given the title "Chaturvedah" by Pandithavara Ramachandra Bhatta Ratate who was a Maharastrian brahmin. Pandit Nathuram Moudgalya along with the president of his college conferred on me the title "Sāṅgōpavēdacatuṣṭayī" on 16th Magha 1998 Vikram

era which corresponds with Jan 1942 A.D, Pandit Tilakaram Brahma conferred on me the title “Āyurvēdānūcāṇaḥ” on 15th Magha Vikrama era 2002.)

As I got 108 marks over knowing the 108 intricacies pertaining to Jyothisya from Sri.Lilaharbhajan,this 108 became a honorific prefix before my name and the following stanza of mine could be recollected here : -

*Bhānāṃ Vibhramatāṃ Bhēṣu Rūpāṇyaṣṭōttaraṃ Śatam .
Vēdmī Vacmi Tataścārthān, Tatō'smyaṣṭōttaraṃ Śatam ..*

As I could master the movement of the sun in the sky pertaining to 108 placements including their intricacies of meaning and explain them convincingly, this 108 was added to my name.

I was honoured with the title “Bhīṣak-Kēsarī” by the Kashi Vidvat Parishat President on Pauṣa Kṛṣṇa Ēkādaśī day of Vikram era 2005 when I could repeat verbatim my work “Nāḍītattvadarśana” with authentic commentary and convincing illustrations.

Kindly note that I have mastered expertise in other languages and passed some of the exams like Prabhakara,Metric and others, I learnt the art of playing on the Veena from Sri.Trilokachandra Vasu who hailed from Prayag, which helped me immensely in examining the pulse of the people.

After I composed the work Satyāgrahanītikāvya and Nāḍītattvadarśana, I was laid down with the sannipata disease. Expecting death on that occasion somehow I got cured due to my luck. At that time there occurred to me the thought of listening to Viṣṇusahasranāma and I also took an oath that I would write a commentary on Viṣṇusahasranāma which I have done in full. This is the background in which I wrote the commentary for the Viṣṇu -Sahasranāma.

In this commentary, I have mentioned how I have been taught by different teachers with different branches of learning just to inform the readers. I have solely written this commentary and the style adopted is wholly independent, which is in conformity of the Śāstras and is in consonance with the dictum of the Vedas. I am deeply indebted to all of them, by whose scholarship and knowledge, I have benefited and for giving their consent and reading the proofs. I have indicated the purpose of writing the commentary, and names of all those who have helped and other matters have been indicated by me in the introduction.

Devasadanam
Karthik Poornima, Sunday
Vikram Samvat 2027.)
15.11.1970

Satyadev Vasistha

The Author of Viṣṇusahasranāma Bhāṣya Satyadev Vasistha–A Brief Resume

Yudhisthir Mimamsak

Since Sri.Pandit Satyadev Vasistha was a contemporary of Āyurvedacharya, my relation with Him is there since 1922. This relation became more and more intense with the passage of time. I had personally seen the greatness of Sri.Pandit Anantharam Sharma and accordingly I could say that he was the very embodiment of the statement "great men will be alike in affluence as well as in penury", which I couldn't come across in any other person. Many searching moments came in his life; I have witnessed his former days when goddess of Lakṣmī was with Him and also the days when goddess Lakṣmī abandoned Him. Not only this, With the parting of money, the eyesight also parted from you, but I have also seen all along spending your life like the realiser of Brahman and the knower of the Self. I did not see even an iota of despair and dejection in your face, which is in keeping with the statement of Janaka the king of Videha - when Mithila is set on fire nothing ever burns me (has no effect on me).

It was but natural, that the influence of such a great man was there on the son too. The father of Vasistha with the expectancy of making Him a great Brahmin took Him to the ashram of Virajananda, which was established by Swami Sarvadanandaji Maharaj and entrusted this responsibility to Pandit Brahmadutta Jignasu, and accordingly, Vasistha lived in the custody of his teacher for twelve to thirteen years and transformed Himself as the worthy son of a worthy father. One who has been influenced by knowledge in his formative years will become a lifelong student. Vasistha belonged to this category. He was a student even after mastering various branches of learning. For quite some time and now also he hasn't given up that studentship. This is precisely the reason why you have attained mastery over the various branches of learning like Śikṣā, Vyākaraṇa, Nirukta and then attained powers over Veda, Jyothisha, Āyurveda, Music and other disciplines.

It would be very difficult for one to pull on one's student days. The knowers of Śāstra have remarked, "Where is knowledge for the pleasure seekers and how can one enjoy when one is practising one's studentship days". The circumstances in which you studied the various branches of learning like Āyurveda and others either it is known to You or to the friend who had contact with You.

Inspiration to Write Sanskrit Poetry

This is just an illustration to say that a personal attention was given by the father towards the academic growth of his son. Once Vasisthaji recited some of his Punjabi poems

before his father (probably this was in the year 1937.. Having heard his poetry his father remarked categorically “Did I make you learn Sanskrit all these years so that you can compose poetry in an alien tongue like Punjabi?” Having heard this statement from his father, Vasisthaji got inspiration to compose stanzas in Sanskrit and the first composition was “Satyāgrahanītikāvya”.

An Adventurous Life

Even after the formal education, Sri Vasisthaji had to face many hardships in his life. Like his father he continued to face life irrespective of conditions with a single-minded concentration to achieve the goal. Being engrossed in treating patients along with one’s studies and in keeping with the statement “I desire to quell the miseries afflicted by sorrow”, his unflinching efforts to make the treasures of Sanskrit to be furnished with greater embellishments are always worth remembering. Till now, you have written the following works and have published them without the assistance of anyone.

1. Satyāgrahanītikāvya

He composed this work when he was imprisoned in Hyderabad prison (south). Whatever incidents are narrated here is all very authentic as it has a personal touch, by studying this work the point on hand becomes clear.

2. Nāḍītattvadarśana

To examine the nature of diseases in Āyurveda, the knowledge regarding pulse study (Nāḍī) has a pivotal role, but the way in which Āyurveda is studied and practised now a days, they won’t have the knowledge of Nāḍī. When Vasisthaji learnt Āyurveda under his teacher Vaidyavar Nathuramji Moudgalya to administer medicines to the patients, he also acquired knowledge about Nāḍī (pulse). And later attained mastery over it, having given the format of a Darśana to it, he composed “Nāḍītattvadarśana” in Sanskrit along with Hindi translation and published it along with the second edition with his own expertise over the subject, complied with his guru’s grace. Then he also appeared for a practical examination amidst the doctors of Kashi regarding his expertise over Nāḍī (pulse), and got the title “Bhīṣak Kēśarī” along with a cash award of five thousand rupees. This work is comprehensive and complete in all respects regarding the field of Nāḍī even today.

3. Satyabhāṣya on Viṣṇusahasranāma

Viṣṇusahasranāma, which occurs in the Anushaṣāna parvan of Mahābhāratha, is indeed very valuable. Many devout people recite it everyday. In the traditional circles, this work is associated with the various incarnations of Viṣṇu and hence its original intrinsic value has been lost. Having seen the similarity between the Rg Veda viz. - that there is one and only one eternal principle and different people call it differently, in the sentence “many sages (knowers) have interpreted differently” which occurs as one of the stanzas which appears at the commencement of this work, Vasisthaji Could grasp the greatness of the present work, and afterwards he carefully examined the significance of each name. In twenty long years he composed an elaborate commentary on it in keeping with our Vedas and Śāstras. He also published it in due course. The thousands of rupees that have been spent on this work over the years is quite different from this.

The Philanthropic Attitude of Vasisthaji

He has spent one lakh twentyfive thousand rupees over the publication of these three books. Having published all these at his own expense, he has given the proceeds in charity.

Vikrama Samavrat 2043.
1986.A.D

Yudhistira Mimasaka

My Experiences with the Commentator

Pandit Munshiram Sastry

I had the first glimpse of the revered commentator of Viṣṇusahasranāma viz. 108 Satyadeva Vasista, an authority in Āyurveda and an expert in the knowledge of Nāḍī (pulse) on 2016 Vikram Samvat, Śravana month, when the president of Haryana Sekhavathi Brahmacharyasrama invited Him to teach there. At that time he was just recuperating from a deadly disease and naturally was very weak, but still was shining forth with his natural brilliance. Though his ashram was full of many brahmacharins, still it was shining forth with its natural beauty and hence appeared to be quite unique.

As long as I lived in that hermitage, I could not notice any difference in the words, action and teaching of Satyadevji. On the contrary his calm and dignified stature and equanimity of mind captivated the hearts of one and all. I had developed an intrinsic love and regard towards Him by gazing at his extraordinary personality, but, I had only a short tenure in association with Him as I had to resign my job there due to my ill health and had to invariably reside in my own residence.

When I started teaching there, he started constructing a huge hermitage in the maham path in Bhiwani, which has now become famous as “Dēvasadan”. Staying there Satyadevji started writing this commentary with single-minded concentration. He had to face a Herculean task of writing the commentary throughout the night and during daytime he had to treat the patients who used to come to Him. He modified the material he had written the previous night, giving the final touches to it and then translating that into Hindi.

Though he had entrusted the responsibility of writing the Hindi translation and to scrutinise the work to the hands of the scholar residents of Bhiwani, still he was not contented. Once he narrated all this to me when I had gone to take medicine and inspired me to assist Him in that gigantic task. Although I was not well at that time I accepted his offer by keeping with the popular dictum that the words of great men should not be negated. I started living with Him and experienced great things which I shall narrate now -

Though I had experienced a sort of intrinsic regard towards Him when I used to teach in Sri.Haryana Sekhavati Brahmachar ashram, still, I had no grasp over his actual nature and qualities. Just to support this -

One has to perceive the personality from a distance and not the nature or the qualities. It is the inner self that reveals the qualities and nature.

Since I stayed with Him for four and a half years, I could notice his hardworking

nature, his nature of giving charity to others, his equipoise in handling even the adverse situations, firm resolve in action, on account of which I was quite surprised.

The un-stinted efforts putforth by Him during the time of writing the Commentary is known only to Him, to me or to the night. He never closed his eyes from ten o'clock at night to morning seven during which time the entire world goes to sleep. Then he used to get ready to treat his patients and sometimes he used to take food in the evening, and sometimes not even that. By watching his daily routine I was quite mesmerised by his habit of giving charities, witnessed not only by me but also by those who used to work with Him. Even the impossible things would become possible in his presence. What to say about his greatness? Although he could get everything just on account of his will, still he was eating very little just enough to keep his body and mind intact. He was using very ordinary clothes, but still used to give valuable clothes and gifts to those who visited Him and used to derive happiness by giving charities to others.

His equanimity of mind to sustain whatever obstacles used to confront Him in his life was also a surprise to us. When he commenced his commentary on Viṣṇusahasranāma he had to undergo discomforts bodily as well as mentally, but he tolerated all that without being affected at any point of time. Even when he was not keeping well and not taking any food, he continued with this commentary.

There was an incident which took place right in front of me - once there came a saint in one of his wanderings and was accorded due hospitality when, during the evening, when he ate something and was trying to take rest he was given a bed, which was rolled; but still he used to write his commentary in an uninterrupted way. Even though serving the saint would take away most of his time he never thought it to be a burden. That saint stayed there for fifteen to twenty days. The amount, which was spent during the time, and the time, which was lost, was gladly accepted by Satyadev. What more is required to say regarding his tolerance, as he comforted even an unknown saint for so long?

Another characteristic quality of his was that, whatever work he commenced he used to give it a sound thought and only then would he start with a firm determination. Whatever he had commenced, however difficult it may appear to be or whatever obstacles may confront Him, he would never leave it unfinished. Once, when he was suffering from a sannipata disease he took an oath that when he was cured, he would write a commentary on Viṣṇusahasranāma and it would be termed as Sathya- bhāṣyam. In order to fulfil his oath, without caring for day or night, in spite of undergoing various hardships and spending huge amount of money, he completed his mission of life. Though being rich, who would spend eighty thousand rupees on a work of this calibre who would benefit only the religious people? This entire amount was collected only during the time of his writing this commentary and was not saved earlier.

For the first time when he passed the Sahitya Uttama examination successfully, he took an oath that he would write a poetic work. The fruit of that determination was the work "Sathyagraha nithikavyam" which was written in the Hyderabad prison at the time of struggle for independence being organised by Aryasamaj.

After this work, came "Nāḍītattvadarśana" which is a wonder in the category of

Āyurveda and testimony to his knowledge of medicine, by perusing which even the greatest doctors of Āyurveda will be wonderstruck. What to say about ordinary doctors! Along with the knowledge of Nāḍītattva Vijñāna, the author also had prowess over playing on the veena.

If he had determined something even once in his lifetime he would see to its logical end, even at the cost of his life. He used to forget even taking food or rest; even money was of no consideration in achieving the objective. The popular saying was true in his case that only among the great people the task begun yields its fruit. It is not astonishing to note that he would begin a work requiring lakhs of rupees without even a pie. He never expected any money from outside agencies. The work in which he succeeded without a penny in his pocket was not possible even for the affluent.

For the publication of his works viz: Viṣṇusahasranāma, Nāḍītattvadarsana and Satyāgrahanītikāvya along with its Hindi translation came to one lakh twenty five thousand rupees. Purely his personal earnings managed this and he did not accept money even though voluntary donations were made possible. Though it was impossible, it was made possible only on account of his single-minded determination.

Having spent so much on publication amidst his busy schedule, his charities continued as usual, giving salary to servants and money to the needy people out of his earnings, he used to have only two or three rupees left at the end of the day and I myself was a witness to this.

Even during the present times, even when he was told to keep something before parting with everything, he used to say that tomorrow it would be there. Like this even amidst adverse circumstances, his charity continued. He was of the firm belief that what is not ours is definitely others and hence, what is usually covered and shielded, that was also open with regard to Him.

He was unmindful of the strain caused by others and hence, used to always follow the path of helping others (Śrēyas) and never bothered about self-appeasement (Prēyas). Only with this purpose he wrote the commentary on Viṣṇusahasranāma, which was impossible for others either due to finances involved or the required scholarship or due to the strain it caused. His treatment of the patients was so popular that people used to throng to Him from even remote places as he used to charge very nominally. For those patients who were unable to pay the nominal amount also, he not only used to give them free medicine but also provide them to and fro charges for their journey. When treating the saints he used to take such minute care that he used to spend huge sums of amount on them.

Though he was cut off from the vicinity of people, still he used to work for the well being of others without expecting anything in return. What is said about jivanmuktas could be practically seen in Him. Though he had mastered all the Vedas and its auxiliaries he was devoid of attachment and hatred, was compassionate towards one and all, he was leading a simple life and was absolutely averse to sensual pleasures. I personally witnessed this.

These Stanzas Reveal my Actual Experience with Him:–

1. He is the recogniser of others merits, was having equanimity of mind like sages, and was doing the work without expecting any fruit and always with the intention of helping humanity at large.
2. He was a freedom fighter, a man of wisdom, a gifted orator, always merciful towards others and was a strict follower of the conduct, preached by Vedas even in his daily routine.
3. The defects and evils like desire and others could not come to Him even in his dreams, I witnessed this personally when I had associated myself with Him.
4. Having spent all his earnings of the day by distributing it to the needy and the deserving, he used to go to bed with nothing at his disposal, with total contentment.
5. Always alert in carrying out yamas and niyamas and following them with utmost care, always bent on helping others, he was revelling in his intellect.
6. Having abandoned the gunas like rajas and tamas, he always used to revel in the rigorous kind of action. Though he was amidst people, still he was detached from them like sages.
7. He was well known amidst scholars, a strict follower of Dharma and always strove hard to uphold Dharma.
8. The popular saying that the company makes people bad was quite false as far as he was concerned. With his contact, people used to transform themselves with all the virtues.
9. Whoever used to visit Him with a desire, always used to go back having fulfilled their desires. Without spending a pie they used to get back the health and all desire to live and live well.
10. Though suffering personally from grief, he was bent on doing good to others. He was devoid of enemies and he was a personalification of simple living that had submitted Himself at the feet of Viṣṇu (the all encompassing Lord).
11. Our country is indeed fortunate to have had Him, as our land is covered with the sacred dust of his feet. He is the very incarnation of auspiciousness, and bestows that auspiciousness on others.
12. He acquired great fame when alive and used to share his goodness with others, and hence a worthy follower among all the followers. So was Satyadev with admirable qualities, admired by one and all.
13. The form should be visualised from a distance, not the nature or the qualities, it is the inner self, which knows the good qualities that adored Him.
14. I have given this account on account of my acquaintance with Him for four and a half years and hence have spelled out only what I experienced and there is not a word of untruth here.

The Greatness of Viṣṇu Sahasranāma Stotra

1. *Ya Idam Śṛṇuyānṇityaṃ Yaścāpi Parikīrtayēt .
Nāsubhaṃ Prāpnuyāt Kiñcit Sō'mutrēha Ća Mānavaḥ..1..*

One who listens to these thousand names of Viṣṇu and chants it will not encounter any inauspiciousness either in this world or in heaven.

2. *Vēdantagō Brāhmaṇaḥ Syāt Kṣatriyō Vijayī Bhavēt .
Vaiśyō Dhanasamṛddhaḥ Syācchūdraḥ Sukhamavāpnuyāt ..*

By listening to these auspicious names of the Lord, a Brahmin will know the Brahman, a Kṣatriyā will be victorious in the battlefield, a Vaiśya will be bestowed with wealth and prosperity and a Śudrā will acquire happiness.

3. *Dharmārthī Prāpnuyād Dharmamārthīrthī Cārthamāpnuyāt .
Kāmānavāpnuyāt Kāmī Prajārthīcāpnuyat Prajām ..*

One who aspires for Dharma will get it, one who aspires for material wealth will get it, one who wants his desires to be satisfied will get them and one who wants progeny will get it.

4. *Bhaktimān Yaḥ Sadōththāya Śucistadgatamānasah .
Sahasra Vāsudēvasya Nāmnāmētat Prakīrtayēt ..*
5. *Yaśaḥ Prāpnōti Vipulaṁ Jñātiprādhānyamēva Ca .
Acalāṁ Śriyamāpnōti Srēyaḥ Prāpnōtyanuttamam ..*

A devout person having got up early in the morning, if he starts chanting the thousand auspicious names of the Lord by taking bath with purity of mind will acquire abundant fame and respect in one's own caste, immense riches and auspicious qualities.

6. *Na Bhayaṁ Kvaçidāpnōti Vīryaṁ Tējaśca Vindati .
Bhavatyarōgō Dyutimān Balarūpaguṇānvitaḥ ..*

Such a person will not have even an iota of fear. He will acquire strength, radiance and will be healthy. He will shine forth with lustre, physical charm and mental force.

7. *Rōgārtō Mucyatē Rōgād Baddhō Mucyēta Bandhanāt .
Bhayānmucyēta Bhītaḥ Mucyētāpanna Āpadaḥ ..*

One who is suffering from diseases will be cured of them, one who is engrossed in the worldly bondage will be relieved of it, one who is fear ridden will be redeemed of his fear and one who is suffering from various calamities will be saved from them.

8. *Durgāṇyatitaratyāśu Puruṣaḥ Puruṣōttamam .
Stuvannāmasahāstrēṇa Nityaṁ Bhaktisamanvitaḥ*

One, who chants the thousand auspicious names of the Lord everyday with devotion, will overcome all the obstacles and miseries in his life.

9. *Vāsudēvāśrayō Martyō Vāsudēvaparāyaṇaḥ .
Sarvāpāpaviśuddhātmā Yāti Brahma Sanātanam..*

One who is under the care of the Lord and one who is engrossed in His thoughts will be relieved of all his sins and will obtain the eternal Brahmanhood.

10. *Na Vāsudēvabhaktānāmasubhaṁ Vidyatē Kvacit .
Janmamṛtyujarāvyaḍhibhayaṁ Naivōpajāyatē..*

The devotee of the Lord will never incur any kind of inauspiciousness. He will have no worries of birth, old age, disease and death.

11. *Imaṃ Stavamadhīyānaḥ Śraddhābhaktisamanvitaḥ .
Yujyētāmasukhākṣāntiśrīdhṛtismṛtikīrtibhiḥ ..*

One who chants his Stotra with devotion and faith will attain innate happiness, tolerance, prosperity, strength, fame and a good memory.

12. *Na Krōdhō Na Ća Mātsaryaṃ Na Lōbhō Nāsubhā Matih .
Bhavanti Kṛtapuṇyānāṃ Bhaktānāṃ Puruṣōttamē ..*

For the devotees of the Lord, anger, enemies, jealousy, and inauspiciousness will never bother them.

13. *Dyauḥ Sacandrārkanakṣatrā Khaṃ Diśō Bhūrmahōdadhiḥ .
Vāsudēva Vīryēṇa Vidhṛtāni Mahātmanah ..*

Only due to the strength of Viṣṇu, the moon, sun, the stars, the sky, the directions, earth, the great oceans and all the greatness are sustained in the world.

14. *Sasurāsuraḡandharvaṃ Sayakṣōragarākṣasam .
Jagad Vaśē Vartatē'daḥ Kṛṣṇasya Saṇarāṇaram ..*

Gods, Demons, Gandharvas, Yakshas, and Serpents along with all the animate and the in-animate creatures are dependent on Lord Viṣṇu.

15. *Indriyāṇi Manō Buddhiḥ Sattvaṃ Tējō Balaṃ Dhṛtiḥ .
Vāsudēvātmakānyāhuḥ Kṣētraṃ Kṣētrajña Eva Ća ..*

The senses, mind, intellect, strength in humans are all jointly called as the Lord (Vāsudēvā).

16. *Sarvagamānāmāṇāḥ Prathamam Parikalpatē .
Ācāraprabhavō Dharmō Dharmasya Prabhuracyutaḥ ..*

In all the śāstras the first and the foremost is given to the conduct. The code of conduct depends on the nature of Dharma, and the Lord of Dharma is the god Himself.

17. *Rṣayaḥ Pitarō Dēvā Mahābhūtāni Dhātavaḥ .
Jāṅgamājāṅgamaṃ Cēdam Jagannārāyaṇōdbhavam ..*

The sages, our forefathers, the five mahabhutas, the great elements, the animate and the in-animate creatures have all come into being from the Lord above (Nārāyaṇa).

18. *Yōgō Jñānam Tathā Sāṅkhyam Vidyāḥ Śilpādi Karma Ća .
Vēdāḥ Śāstrāṇi Vijñānamētā Sarvaṃ Janārdanāt ..*

Lord (Janārdana), the supreme Lord has created Yoga, Sāṅkhya, the various branches of learning like the fine arts, Karma, Vedas, Śāstras and sciences.

19. *Ēkō Viṣṇurmahadbhūtaṃ Pṛthagbhūtānyanēkaśaḥ .
Trīlōkāṇ Vyāpya Bhūtātmā Bhunktē Viśvabhugavyayaḥ ..*

The one and only Lord Viṣṇu is the incarnation of Mahat. He is residing in every animate and in-animate creature. That Almighty Lord has transcended all the three worlds and enjoys different pleasures and experiences, having entered various bodies.

20. *Imaṃ Stavam Bhagavatō Viṣṇōrvyāsēna Kīrtitam .
Paṭhēdya Icchēt Puruṣaḥ Śrēyaḥ Prāptuṃ Sukhāni Ća ..*

Whoever is desirous of auspiciousness and the comforts should chant the auspicious names of the Lord as narrated by the revered Vvasa.

21. *Viśvēśvaramaṇi Dēvaṃ Jagataḥ Prabhavyayam .
Bhajanti Yē Puṣkarākṣaṃ Na Tē Yānti Parābhavam ..*

One who thinks and chants the name of the Lord with the belief that He is omniscient, un-born, radiant, Supreme Lord and eternal will never face defeat of any sort in their lifetime.

Special Points Regarding the Greatness

Now we want to discuss the greatness of the Lord Viṣṇu starting from the statement -“*Ya Idaṃ Śruṇṇityam* “ one who listens to it daily - what is His greatness? The term Mahan means respectable. Hence, the term Mahān is an indication of greatness out of which we respect somebody. In general, we use the term great, regarding matter that is capable of generating an extraordinary fruit. That generation of effort may be regarding a small object or a great object. Always the objects will have some speciality about them. Here, in the present instance it is about the great qualities and deeds of the Lord. Either listening to his great qualities or the fruits of that deed is revealed by greatness. It could be in the form of

“*Jyōtiṣkṛd Asi Sūrya*” (Yajur Veda 33.36.

(Oh! Surya you are the maker of light.)

“*Yasya Nāma Mahadyaśaḥ*” (Yajur Veda 32.3.

(His name is identified with immense fame.)

“*Mahāntamādītyavarnam Tamasah Parastāt*” (Yajur Veda 31.18.)

(This mighty Purusha whose colour is like the Sun, beyond the reach of darkness.)

And so on. A man can experience the greatness of the Lord by remembering or contemplating the eternal blissful form of the Lord or his power of creation of various beings, with different potentials at the time of creation. From the sentence “*Ya Idaṃ Śruṇṇiyād* “ “one who listens to it” one has to apprehend the meaning of the hymn from Atharvaveda (1.1.2. “*Mayi Ēvā’stu Mayi Śrutam* “ by this it is assumed that whoever listens to it or chants it will get the fruit of his action instantaneously and simultaneously. The term “there is nothing inauspicious about it” indicates the removal of inauspiciousness either pertaining to the worldly objects or the other world. A man who wants to ward off inauspicious things has to do only auspicious things apply for the present also. With this intention only a student remembers in the night whatever he had studied in the morning and if he tends to forget his teacher will punish him. There is similarity in the world. It has been pointed out in Satyāgrahanītikāvya as follows:—

*Sāyam Viśuddham Svakamāptikāmaḥ
Prātaḥ Prāyñena Viśōdhayēt Svam.
Prātaḥ Purō Yat Paramatra Sāyam
Tathā Jarōṣaḥ Parajanma Sāyam..*

(Atharva Veda 5.2.10.)

(What is before is morning in relation to what is going to follow later, just as the old age of this birth is like our evening for the present life and it happens to be morning for our next life and hence one who wants to enjoy this evening should try to make his morning auspicious.)

Viṣṇu is the Lord of all animate and in-animate beings. This gets defined in the following statement of Niruka - (7.1.)

“Yasyāṃ Dēvatāyāmārthapatyamiçchan Stutiṃ Prayunktē,
Taddaivataḥ Sa Mantrō Bhavātīti”

(Regarding which God, one offers eulogy, he will get the power of that particular God.)

Viṣṇu who is eulogised under the above names will bestow money to those who are in need of it, will instill Dharma in those who are desirous of it, will satisfy the desire of those who have a particular desire in mind and hence it is clearly stated that He is “Satyadharmaparāyaṇa” (regulator of truth and righteousness) “Dharmaviduttama” (the greatest among the knowers of Dharma) “īrṭḍa” (the bestower of prosperity), Kāma (the Lord of desires) and so on. The term prajareta given to Viṣṇu will indicate Viṣṇu grants children to those who are childless. The names have been interpreted keeping in mind the need of the hour. “Sahasraṃ Vāsudēvāya”

By chanting and recollecting the thousand auspicious names of the Lord one can attain immense fame and riches because of the all-pervasive nature of the Lord. He is called as Vāsudēvā (inhibitor of all the men), Surya (as lustrous and resplendent as the sun). Hence, it is said (Sahasranāma Vāsudēvāya -these thousand names of Vāsudēvā). Here its greatness is revealed -

*Vāsudēvāśrayō Martyō Vāsudēvaparāyaṇaḥ .
Sarvāpāviśuddhātmā Yāti Brahma Sanātanam ..*

(Slōka-9.)

One who has taken refuge in Vāsudēvā and one who incessantly chants his auspicious names will attain purity of mind and ultimately attain that eternal Brahmanhood..

Just as one who asks for Dēvasadan reaches Dēvasadan, so also one who remembers Vāsudēvā and chants his name incessantly will attain Vāsudēvā. This also should be known - by chanting and remembering the names of Vāsudēvā continuously one will attain the eternal Brahmanhood. Vāsudēvā is the son of the mortal Vasudēvā. Those who chant the name of the Lord will be relieved of all fears and it is said in the Stōtra-Bhayanāśana-dispeller of fear, valorous, full of radiance and lustre and so on.

By chanting this divine name one will be relieved of one's diseases and this is revealed by names such as Avyathitaṃ (not afflicted by sorrow)

And Anamayam (healthy) and it is pointed out in Charaka Sammita -

*Viṣṇuṃ Sahasramūrdhānam Çarāçarapatim Vibhum .
Smaran Nāmasahasrēṇa Jvarān Sarvān Vyapōhati ..*

(Chikitsāsthāna 3.312,313.)

(Recitation of the one thousand names of Lord Vishnu, who has thousand heads, who is the chief of moving and non-moving things of the Universe and who is Omnipresent, cures all types of diseases.)

By remembering the auspicious names of Viṣṇu who has thousands of heads and who is the Lord of all animate and inanimate creatures, one gets relieved of all kinds of diseases.

The term disease is used as a synonym of misery. Viṣṇu has the names such as Bhṛajāṇ (medicine) and Bhiṣak (doctor). By chanting the sacred name of Viṣṇu.

Uduttamaṇi Varuṇa Pāsāmasmadavādhamam (Rg Veda 1.24.15.)

(Loosen up, Varuna, the upper bond from us, loosen down the lower bond, and the middle bond,)

One gets relieved from all the shackles of bondage, one gets over all the difficulties by chanting this mantra -

"Jātavēdasē Sunavāma Sōmamarāṭīyatō Nidahāti Vēdah.

Sa Naḥ Parṣadati Durgāṇi " (Rg Veda 1.66.1.)

(Agni who is like wondrous wealth, like the all-surveying Sun, like vital breath, like a well-conducted son, who is pure and radiant, consumes the forests.)

Though Agni, Surya and Viṣṇu are basically one, they differ from each other due to adjuncts. The twenty-fourth name of Viṣṇu viz: - Puruṣōttamā has been explained in this context and by chanting which man will be spiritually uplifted. One who by totally submitting to the Lord chants his name continuously will get knowledge, radiance, relief from sins and purity and this is being revealed by the terms such as śuci, Bharga, Mṛga, Anadhī and others. For the devotees of Vāsudēvā fearlessness and warding off inauspiciousness has been stated earlier, if one chants his auspicious names one will be relieved of his birth, death, old age, and diseases along with fear.

The meaning of the stanza "no anger and envy" which could be felt through experience has to be practically experienced by us only by chanting the Stōtra, the mind gets purified. When one has purity of mind, he will be relieved of dependency and incompleteness as anger is at the root of all this. When one gets the thought of seeing Himself in others, with whom should he get angry and why?

Then the one who is chanting will adorn infinite fame and leaves all thoughts of despondency and inauspiciousness and hence the Lord is addressed to as "Svastikṛd" - one who bestows auspiciousness on others. Devotees who have done meritorious deeds in the past will acquire all these fruits "Bhavanti Kṛtapuṇyānām Bhaktānām Puruṣōttamē" it would be possible for those who have done meritorious deeds to get the grace of the

Lord" (Puruṣōttamā). It reveals the fact that the Lord has immense strength, immense vigour and is the sustainer of everything. With the term "Sasurāsuragandharva" it is clear that the entire animate and in-animate creatures are under his control. Kṛṣṇa and Viṣṇu are one and the same.

With the stanza "Indriyāṇi Manōbuddhiḥ" the nature of the Lord, motivation of the senses have been indicated. The term "Sarva Jñānamārcaḥ" indicates that he is the very substratum for all the auspicious deeds being endorsed in the scriptures. The Dharma is the place of origination or the code of conduct, the latter is the Dharma and the Prakṛtiḥ is Achyuta, the Lord that means that one who will never fall back from his stance. A chariot when at the time of peace may tumble down on account of not being firm. Āgama could be either a Śāstra or a Veda, it is called 'āgama' because it reveals all the meanings. With the statement Ṛṣayaḥ Pitarō Dēvāḥ - for the sages, pitrs and gods Lord's manifest form becomes

clear, just as the money earned by the servant will be channelised differently to satisfy the desire of the servant.

The term Sarvajñaḥ - the all knowing Principle could be understood in brief as follows:-

Viśvataścakṣuruta Viśvatōmukhaḥ. (Rg Veda 10.81.3.)

(Having eyes everywhere and having face everywhere.)

Ya Imā Viśvā Bhuvanāni Cākṛpē (Atharva Veda 7.87.1.)

(That Agni in the form of Rudra who has enveloped everywhere is offered respects.)

Prajāpatiḥ Sasrjē Viśvarūpam (Atharva Veda 10.7.8.)

(The God almighty created the World.)

Yasmin Bhūmirantarikṣaṃ Dyauryasminnadhyaḥitā .

Yatrāgniścandramāḥ Sūryō Vātastiṣṭhāntyarpitāḥ

(AtharvaVeda 10.7.12.)

(That Agni envelopes Sun, Moon, Wind, Earth and Sky by maintaining his divinity in all of them uniformly.)

With this, it is quite clear that Viṣṇu is all knowing, is the root cause for all actions, is the basis for everything. Hence, the knowers of Him say that "He knows everything" He is also interpreted differently by Manu, that is not being considered here as it is relevant here, because of his all knowing nature, He is the very base in all the means of yoga. Though basically Lord Viṣṇu is one and only one, still, because of his all comprehensive nature he appears differently.

By adopting the thought of the mantra: -

Dvā Suparṇā Sayujā Sakhāyā (Rg Veda 1.164.20.)

(Two birds that are forever associated.)

There is that one and only one Viṣṇu, but has appeared differently just to manifest Him differently, so whoever desires to achieve fame and happiness, should recite this Stōtra. This is nicely narrated in

Śrēyaśca Prēyaśca Manuṣyamētaṣṭau Samparītya Vivinakti Dhīraḥ .

Śrēyō Hi Dhīrō'bhīprēyaśō Vṛṇītē Prēyō Mandō Yōgākṣēmād Vṛṇītē ..

(Kathopanishad -1.2.2.)

(Both the good and the pleasant approach man: the wise one discriminates between the two, having examined them well. Yet, the wise man prefers the good to the pleasant, but the fool chooses the pleasant, through avarice and attachment.)

The term "Viśvēśvaraḥ" reveals that at no point of time the devotee will face failure.

The thousand auspicious names of the Lord have been stated in Mahābhārata as - may you listen to the thousand names of the Lord, again in Mahabharata it is examined - "as being extolled by the saints", Bhīṣmā in fact sums up the oath which he had taken in the beginning - the thousand names of the Lord in totality. The number thousand is in accordance with the following mantra of the

Sahasrāṇyam Viyatāvasya Pakṣau Harērhaṃsasyapatataḥ Svargam

(Atharvaveda 10.8.18.)

(This swan, which is capable of eradicating sins, takes thousand days to reach heaven. It resides in the hearts of all gods.)

Even the other names of the Lord get merged in this divine name. The following hymn of R̥gveda categorically states that his names are hundreds being multiplied by ten. The following R̥gvedic hymn bears testimony to this fact: -

Indrō Māyābhiḥ Pururūpa Īyatē Yuktā Hyasya Harayaḥ Śatādaśa

(R̥g Veda 6.47.18.)

(Indra, multiform by his illusions, proceeds towards his worshippers, for the horses yoke to his car are a thousand.)

One of the names of the Lord is Svasraya. With this name of the Lord, "independent", "not depending on others" and such other names which are not directly mentioned in the Stōtra could also be amalgamated. All the names bearing the common meaning have to be collected together, but still the word without any residue according to the previous statement ends after the thousandth name. The term "revered" suggests that the sages were praising it.

The term Viṣṇu basically means that he is the all-encompassing one. The term "un-graspable" indicates that he is beyond the grasp of the senses. Regarding the innumerable qualities of the Lord, one can refer to the following statements of R̥g Veda -

Nahi Tē Śūra Rādhasō Antaṃ Vindāmi Satrā

(R̥g Veda 8.46.11.)

(Verily, hero, I find no limit to your wealth.)

The term Rādha indicates one who is the owner of wealth.

This is what I have to say - one has to view this note on Viṣṇusahasranāma Stōtra as what I have indicated through a few sentences in the form of a gist, which I have experienced.

Munshiram Sharma

The statement of Ātrēya Punarvasu regarding Viṣṇu Sahasranāma Stotra

Viṣṇu, having a thousand heads and Lord of the manifest as well as the unmanifest creatures by chanting whose names one can redeem oneself from diseases.

Viṣṇuṃ Sahasramūrdhānaṃ Ārācarapatiṃ Vibhum. Stūvannāmasahasreṇa Jvarān Sarvān Vyapōhati ..

(Charaka Chikitsa-3.311..)

(Recitation of the one thousand names of Lord Vishnu, who has thousand heads, who is the chief of moving and non-moving things of the Universe and who is Omnipresent, cures all types of diseases.)

Having a thousand heads gets justified from the statement of "Sahasraṃr̥jāṃ Puruṣaṃ" R̥gveda (10.90.1.. The all-comprehensive nature of the Lord as indicated by the Vedic statements "He is more minute than an atom and larger than the Mahat". He is the Puruṣa, one who resides in the Puritat Nāḍī and the jeeva who is bound by his body by chanting and listening to the auspicious Stōtra of Vishnu will get over his bodily, mental and other ailments, and with this the person who chants the divine names of the Lord will derive eternal and immense bliss.

Śrī Viṣṇavē Namaḥ
(Adorations to Viṣṇu)

Viṣṇusahasranāma Stōtra

Before commencing the commentary on *Viṣṇusahasranāma Stōtra*, the commentator (*Bhāṣyakāra*), with the intention of successful completion of the work without any obstacles offers ten benedictory verses :—

1. *Athaā"niyantāramajaṃ Parēṣaṃ. Purātanaṃ Nūtanavadvibhāntam.*
Viśvasvarūpairabhivrajyamāna Mavyāktarūpaṃ Puruṣaṃ Namāmi.

I offer my profound salutations to that un-manifest principle, who is un-born, who is the overLord, who, though ancient, appears to be new and who cannot be separated from his Viswaroopa (great form).

The names of Viṣṇu such as Aja(un-born one) will be explained as and when the need and necessity arises.

2. *Yō'vyaktamātmāmanantakarmā Svābhāvikaññānalakriyābhiḥ.*
Vilakṣyannūtanatāmupaiti Sanātanaṃ Taṃ Puruṣaṃ Namāmi.

I offer my salutations to that un-manifest Principle, who inspires people to perform action in keeping with their nature, intellect and strength etc.,who, though eternal and ancient, appears as new. When we say that he appears new, the following mantras should be considered -

Sanātanamēnamāhurutādyah Syāt Punarṇavaḥ.
Ahōrātrē Prajāyētē Anyō Anyasya Rūpayōḥ.

(Atharvaveda 10.8.23.)

(It is known as eternal and ever new, from this Sun arise the day and the night.)

3. *Yahpāpabhājō'pi Punāti Sadyō Yunakti Puṃsaḥ Purupūnyapañktyā.*
Svānanyabhāvāt Tamahaṃ Dayāluṃ Vandē Śivaṃ Viśvaśaraṇyamīśam.

I offer my respects to that Lord in whom the entire world takes refuge, who will redeem even a sinner immediately, and associates him with his previous merits and who considers his devotees as an inseparable part of Himself by showering compassion on his devotees. The term 'protector' comes into being when the act of protection takes place properly. The term Śiva is twentyseventh name in the seventeenth stanza.

4. *Sa Viśvanirmāṇavidyau Vidhānaṃ Sargādikālē Vihataṃ Vidhattē.*
Yathāṇpratikjñāṃ Na Vidhānabhaṅgaṃ Karōti Taṃ Viśvavaśaṃ Namāmi.

He starts the process of creation right from the time the world came into being. Just

as he doesn't break his promise, I offer my respects to Him, who is the redeemer of the world. Just as the concept of creation starts right from the day the concept of illusion prevails and will be prevalent in future also. That is, it will never stop in the middle with whatever it has started.

5. *Pūrṇaḥ Svayaṃ Yō Na Kutaścanōnaḥ Pūrṇaṃ Vidhattē Sarvē Jagad Yathātman.*
Pūrṇātataṃ Vaiśvamathāpi Pūrṇaṃ Praṇōmi Pūrṇaṃ Paripūrṇatēpsuh.

He is all comprehensive (complete within Himself) and is not inferior to anyone, and he also makes the world full in every respect. I offer my respects to that Principle who is complete in every way.

The statement of Atharvaveda (10.8.44. "Na Kutaścanōnaḥ" "One who is not afraid of death, speaks about the fullness in the present context.

To know that he is fullness could be accounted for in the following statement of Yajurveda:—

Yanmē Chidraṃ Cakṣuṣō Hṛdayasya Manasō Vā'titṛṇṇaṃ Brhaspatirmē Taddadhātu.
Śannō Bhavatu Buvanasya Yaspatih.

(Yajur Veda 36.2.)

(Wherever deeply sunk defect, I have of eye, or mind, or heart, that may Brihaspati amend! Gracious to us be he, Protector of the world.)

6. *Yasōbalasthānaviṣṭavīpsōḥ Karmārthasaktasya Ca Naiva Kāvyaṃ.*
Kavēḥ Kriyavād Bhavātīti Hētō-Rbhūyād Virāmō Mama Savya Ekaḥ.

One who is desirous of getting fame, strength, and position and for the sake of doing action, the intention of the poet gets manifested in his composition.

The term Virama occurs as the 930th name of Lord Viṣṇu.

7. *Syādēkatō Viśvamidaṃ Samastaṃ Kintēna Viṣṇuryadi Mē'sti Savyaḥ.*
Jvarārivīṣṇōḥ Padamāptukāmō Manyē Stuvamstanna Jagat Tṛṇāya

The entire world is enveloped by his uniqueness; what to say about his capacity in entirety? One who wants to attain the form of Viṣṇu, who is the enemy of the diseases. If that Lord is favourable to Him, the world appears as insignificant as a blade of grass. The term 'Savya' should be taken as favourable if that all pervasive Lord is favourable to me. The word *Jvara* indicates any disease. *Jvarāri* is one who destroys *Jvara* or diseases or cures diseases.

This is pointed out in Nirukta —

By chanting the thousand sacred names of Viṣṇu, who is the supreme Lord of the universe, one gets relief from all the diseases.

Viṣṇuṃ Sahasramūrdhānaṃ Ācarapatiṃ Vibhum.
Stūvannāmasahasrēṇa Jvarān Sarvān Vyapōhati..

(Charaka Samhita iii chapter.312.)

(Recitation of the one thousand names of Lord Viṣṇu, who has thousand heads, who is the chief of moving and non-moving things of the Universe and who is Omnipresent, cures all types of diseases.)

Viṣṇu is equated to a doctor who cures diseases, which might be about the nature of the body, mind or speech. The terms *Ouśadham* and *birāg* have been used synonymously with Visnu. They are respectively five hundred and seventy eighth and five hundred and seventy ninth names of the Lord.

8. *Vācaspatē Vāci Virāja Mē'diya Vāglēkhanīdōsamapākuruṣva.*

Spaṣṭābhīdhānō Mama Buddhivṛttiṃ Spaṣṭāṃ Vidhēhi Spaśa Vighnavargam.

Oh! Lord of speech, May you adore my speech and may you rectify the mistake which I might have committed in writing. May I possess the clarity of thought and let all the obstacles be dispelled.

The term "*Vācaspati*" occurs as the five hundredth name in the four hundred seventh stanza and the term "*Paramaspaṣṭa*" occurs as three hundred and ninetieth name in the five hundred and fifty-fifth stanza.

9. *Sadā Samudrēṣu Nadīnadēṣu Sarvē Ēva Viṣṇurgirigahvarēṣu.*

Sarvatra Viśvē Sunigūḍharūpō Mahyaṃ Matim Yacchatu Bhāṣyakartrē.

Let that Viṣṇu inspire me to write the commentary, who, as an Omniscient Principle resides in all the oceans, rivers, mountains and caves.

Through this stanza, the commentator pleads for his mental purity, since the Lord is said to inhabit everywhere including the intellect. He is prayed to sharpen the intellect of the commentator.

10. *Na Māmakīna Mayi Śaktirasti Jñānātmikā Vāpi Dhanātmikā Vā*

Tvacchakatyapēkṣastava Divyanāmnām Bhāṣyāmbudhēḥ Pāramiyāṃ Sukhēna..

Oh! Lord, left to myself, I have neither the intellectual calibre nor the material wealth and hence only you should give me the necessary requisites to compose this commentary in an unimpaired manner.

The commentator in this stanza has mentioned his humility and craves for the grace of God in his stupendous task of writing the commentary.

The Author's (commentator's) Indebtedness

1. *Vedāmbudhēḥ Samāhṛtya Grathitā Ratnamālikā.*

Viṣṇōrnāmasahasrasya Śrīvyāsēna Maharṣiṇā.

Sage Vyasa composed the Visnu Sahasranama by culling out the thoughts from the Vedas in the form of a beautiful garland of gems.

2. *Jyōtirmayī Nirguṇanāmamāla Śadbhāvasadbhāvaguṇānubaddhā.*

Dhṛtā Hṛdā Hādatamō Nirasya Čakāstu Sā Mē Parārthadīpā.

The divine names of the Lord Viṣṇu which is adorned with noble qualities of the Lord, may they generate the eternal inward light in me by dispelling the ignorance in the form of darkness.

3. *Sahasranētraḥ Sa Sahasraśīrṣā Sahasrapād Yaśca Sahasrabāhuḥ.*

Sahasradhāmātha Sahasranāmā Sanātanō Mē'stu Sadā Śivāya.

May the Lord with a thousand eyes, a thousand shoulders and a thousand names be with me at all times and come to my rescue for the sake of getting auspiciousness.

4. *Jaganniyanturguṇagātukāmaḥ Karōmi Tannāmasahastrabhāṣyam.*

Salōkadṛṣṭāntasamantraliṅga- Madhyētrīduḥkhāntakarami Samūlam..

He is the controller of the world and I am attempting to write a commentary on His thousand divine names by taking resort to the Vedic lore so that the miseries of the devotees may be dispelled in Toto.

5. *Na Kāmayē Kiñcidihatyamarthaṁ Niṣkāmayōgī Paramārthakāmaḥ*

Sadā Yatē Viśvajaganīnabuddhi-Rakāma Kāmaikavitōṣaṇāya.

I am not desirous of getting any material comforts and what I want is only His grace, with the intention of doing good to the humanity at large. Though without personal desires, I have an universal desire.

6. *Na Mē'sti Mēurbahumānanīyaḥ Suvarṇarūpō Janayōgahīnaḥ.*

Manyē Mahikhaṇḍamanalpayōgaṁ Yadyujyatē śēṣapadārthaśuddhyai.

I don't consider even Meru- the golden mountain to be of any significance if it doesn't give any benefit to humanity at large. Even the vast expanse of the earth is useless if it doesn't cleanse the impurities of my mind.

7. *Na Mē Prayāśō'sti Yaśō'dhigantuṁ Nārthaṁ Tathā Kāmamathāpi Kiñcit.*

Tathāpi Viśvartijihīṣayāhaṁ Prāvartīṣhātula Bhāṣyakāryē.

I don't have any motivation to get fame, or money or any other material desire. Still, with the only intention of serving humanity I have embarked on a stupendous task of writing this commentary.

Fifteen Introductory Stanzas

1. *Viśvataḥ Pāṇipādaṃ Taṃ Viśvatō'kṣīrōmukham.
Vandē Viśvaçaraṃ Viṣṇuṃ Viśvādyam Viśvavēdasam.*

I offer my salutations to Lord Viṣṇu who has manifested Himself in all directions. One who knows everything, one that is at the root of all those happenings and one who is the Omniscient Principle.

2. *Sarvē'tha Tē Brahmanidaḥ Purāṇā Vēdārthasṛtyai Kṛtabhūriyatnāḥ.
Vēdārthabōdhē Vimukhēṣu Samyag Glāniṃ Prayātēṣu Manaḥsu Nṛṇām.*

All the ancient seers, to know the essence of the Vedas, had put in great efforts and they had turned away from God with supreme dejection.

3. *Nṛṇām Manōglānyapanētukāmā Vēdaprasārāhitamūlalakṣyāḥ.
Tadarthabōdhaupayikāni Sarvē Śāstrāṇi Ninyuḥ Pra Ça Tē Bahūni.*

To remove their dismal countenances and to spread the wisdom of Vedic teaching everywhere, the various śāstras came into being.

4. *Dhātūn Parasthānuta Vā"gamādīn Prakalpya Viçchidya Dayālavastē.
Sajjñānakōṣaṃ Nikhilādhimōṣaṃ Vēdaṃ Rarakṣuḥ Praṇamāmi Tāmstān.*

I offer my respects to all those who tried hard to preserve the Vedic wisdom by showering their compassionate nature on their fellow beings.

5. *Tēṣāṃ Tathā"kāramimaṃ Prayatnaṃ Samīkṣya Namrō Miṣatastu Nāmnām.
Bhāṣyaṃ Tanōmyātmamanahprasatyai Vēdasya Satyārthasamarpakasya.*

Having seen the efforts of my illustrious predecessors, I have made up my mind to write a commentary for the sake of getting clarifications for myself, and to project the Vedic wisdom in a proper manner.

6. *Lōkēna Vēdō'pi Ca Tēna Lōkaḥ Parasparaṃ Tau Vyatipuṣyamānau.
Svajñānakarmōbhayarūparūpyaṃ Viśvaṃ Vidhattaḥ Paripūrṇarūpam.*

The worldly and the otherworldly are complimentary to one another and they are like the combination of jñana and karma (knowledge and deeds) and together they make the world a composite whole.

7. *Tasmātprasānō Na Vivādavācāṃ Kṛtē Prayatnē Mayakālpamātrē.
Svāntaḥsukhāyaiva Mayā Prayastaṃ Vijñā Vivādāya Matirna Kāryā.*

Hence my work is meant for the purpose of getting clarifications for myself inwardly and is not meant for intellectual disputations and hence scholars are advised not to involve in intellectual deliberations.

8. *Na Hyantpāraṃ Bhagavadguṇānāṃ Nāmnāṃ Kutah Syāttu Guṇānugānāṃ.
Prakhyātāmātrāṇi Ca Yāni Tāni Vyāsēna Nāmāni Samāhṛtāni.*

There is no end to the auspicious qualities of the Lord and how can I describe Him in toto with just a few names? Hence I have taken only the popular names of the Lord into consideration, which have been enumerated by Vyasa.

9. *Vyāsikṛtānyatra Samikṣya Vijñāḥ Svacchaṃ Manaḥ Svam Parinandayantu.
Nandyaṃ Vacō Vā Kimu Vāpi Nindyaṃ Mahyaṃ Dadatvāgrahamuktabhāvam.*

Let the poetic connoisseurs revel themselves in the divine compositions of Vyasa. Let them peruse my work without prejudices and give the work its due merit or, lack of it for that matter.

10. *Na Mē'sti Vāñchā Yaśasō Na Rāyō Vāñchāmyahaṃ Vighnavighātāmekam.
Jvaṃ Mahēcchaṃ Vividhā Hi Vighnā Āsarvamāyuh Parikhēdayanti*

I am not desirous of either fame or money, but am only interested in the completion of this work without obstacles. The life span is short and the obstacles are many, therefore I require the grace of God.

11. *Rajastamōbhyaṃ Tu Manō'nuviddhaṃ Śaśvannaraṃ Sarvathānamatra.
Karōti Vibhrāntamatirnaraśca Prēyaḥsu Sarvaṃ Vaya Ākṣiṇōti*

Always the mind of mortals is full of Rājasic and Tāmasic qualities and hence they always make a man confused and uncertain in his acts, we are always overpowered by preyas (this worldly acts).

12. *Nāmnāṃ Japēñha Guṇaprakāśaṃ Vittvā Vidō Vēdavacō'nurūpaṃ.
Śrēyō'thavā Prēya Upētya Vartma Svairam Vayaḥ Svam Paritō Vyayantām*

Only by chanting His names, the qualities of the Lord get manifested as being narrated in our sacred scriptures. People are always carried away by their acts either in the form of Śrēyas or Prēyas.

13. *Bhūradyamēkaṃ Padamasya Bhūmnō Bhuvardvitīyaṃ Svasthō Tṛtīyaṃ.
Turīyapādēna Ca Vikramō'yaṃ Kṛtākṛtaṃ Paśyati Lōkavṛttam*

The Lord with his first step engulfs the region of Bhumi (Earth), with his second step Bhuvaha and with the third Suvaha and with his fourth step he attains victory (or the position of Vikrama) and witnesses the good or the bad happening in the world.

14. *Mahārthatannānavivēkajātaṃ Tadbhāvalēśō Japakāmyayāham.
Mahāmahimnō'mitanāmahāṣyaṃ Kartum Pravṛttō'smi Manahprasatyai*

I intend to write this commentary on the thousand names of the great Lord, adorned with impregnable meaning with the help of wisdom, which has come to me.

15. *Kō Nāma Mūdhō'mitaduhkhadūnaḥ Parāhatō Vighnaganairajasam.
Taṃ Dīnanāthaṃ Jagadīśamādyam Jagaccharanyam Śaraṇam Na Gacchēt*

Which fool, who is suffering from countless miseries and innumerable obstacles will not resort to the Lord, who is the only true repository of the whole world.

Stotra of Viṣṇu Sahasranāma and its Importance

*Yasya Smaraṇamātrēṇa Janmasaṃsārabandhanat.
Vimucyate Namastasmai Viṣṇavē Prabhaviṣṇavē..
Namaḥ Samastabhūtānāmādibhūtāya Bhūbhṛtē.
Anēkarūparupāya Viṣṇavē Prabhaviṣṇavē.*

Vaiśampāyana Uvāca

1. Śrutvā Dharmānaśēṣēṇa, Pāvanāni Ca Sarvaśaḥ.
Yudhiṣṭhirah Śāntanavaṃ, Punarēvābhyabhāṣata..

Yudhiṣṭhirah Uvāca

2. Kimēkaṃ Daivataṃ Lōkē, Kiṃ Vāpyēkaṃ Parāyaṇam.
Stuvantaḥ Kaṃ Kamarcantaḥ, Prāpruyurmānavāḥ Śubham.
3. Kō Dharmah Sarvadharmāṇāṃ, Bhavataḥ Paramō Mataḥ.
Kiṃ, Janan Mucyate Janturjanmasaṃsārabandhanāt..
4. Jagatprabhuṃ Dēvadēvamanantaṃ Puruṣōttamaṃ.
Stuvannāmasahasrēṇa, Puruṣaḥ Sata tōtthitaḥ.
5. Tamēva Cārcayannityaṃ, Bhaktyā Puruṣamavyayam.
Dhyāyaṃstuvannamasmyaśca, Yajamānastamēva Ca.
6. Anādinidhanaṃ Viṣṇuṃ Sarvalōkamahēśvaram.
Lōkādhyaḥsaṃ Stuvannityaṃ Sarvaduḥkhātigō Bhavēt.
7. Brahmaṇyaṃ Sarvadharmajñaṃ, Lōkānāṃ Kīrtivardhanam.
Lōkānāthaṃ Mahadbhūtaṃ, Sarvabhūtabhavōdbhavam.
8. Ēṣa Mē Sarvadharmāṇāṃ, Dharmōadhikataṃ Mataḥ.
Yadbhaktyā Puṇḍarikākṣaṃ, Stavairarcēnnaraḥ Sadā.
9. Paramaṃ Yō Mahattējāḥ, Paramaṃ Yō Mahattapaḥ.
Paramaṃ Yō Mahadbhrama, Paramaṃ Yaḥ Parāyaṇam.
10. Pavitrāṇāṃ Pavitraṃ Yō, Maṅgalānāṃ Ca Maṅgalam.
Daivataṃ Dēvātānāṃ Ca, Bhūtānāṃ Yōavyayaḥ Pitā.
11. Yataḥ Sarvāṇi Bhūtāni, Bhavantyādiyugāgamē.
Yasmiṃśca Pralayaṃ Yānti, Punarēva Yugakṣayē..
12. Tasya Lōkapradhānasya Jagannāthasya Bhūpatē.
Viṣṇōrṇāmasahasraṃ Mē, Śṛṇu, Pāpabhayaṇpaham.

13. Yāni Nāmāni Gauṇāni, Vikhyātāni Mahātmanah.
Rṣibhiḥ Parigītāni, Tāni Vakṣyāmi Bhūtayē.
14. Rṣirnamnāṃ Sahasrasya Vēdavyāsō Mahāmuniḥ.
Chandō'nuṣṭup Tathā Dēvō Bhagavāndēvakīsutah.
15. Viṣṇuṃ Jiṣṇu Mahāviṣṇuṃ Prabhaviṣṇuṃ Mahēśvaram.
Anēkarūpaṃ Daityāntaṃ Namāmi Puruṣōttamam.

For the hymns comprising of the thousand divine names of Lord Viṣṇu, revered Vedavyasa is the sage. Chandas or the metre is Anustup, the presiding diety is Sri Kṛṣṇa, who is a mind born Lord, Swayamjatha (Having taken birth on account of his will) is the Bija, Son of Devaki, the creator is Śakti, Kṛābhāiḥ Dzva is the mantra, the holder of conch (Sankhabhu), chakri (the holder of disc) is the kilaka and the offerings are Viniyoga, the Sahasranāma Stōtra (thousand divine names of the Lord) which are offered for the sake of pleasing the Lord (Kṛīa)

Dhyānam (Meditation)

Let the revered sage Vedavyasa reside in my head (Śiras). Let my face be adorned with the metre Anustup (Mukha). Let Lord Kṛīa reside in my heart (Hṛdi). Let the Kilaka be adorned by the Lord who wields conch and disc in his hand.

Karanyāsa (The hand movement)

Let Udbava adore my Angusta (thumb), Let Kṛābhāiḥ adore my point finger (Tarjani).

Let Deva adore my middle finger (Madhyamā). Let Udbhava adore my Anāmika (Ring finger). Let Kṛābhāiḥ adore my little finger (Kṛābhāiḥ) and let the Lord reside in all parts of the body like hands, hips etc., (Karatalakarapṛihbhṛi).

Hṛdayānyāsaṃ (The gesticulations of the hand)

Let Viṣṇu the all encompassing Lord adore my heart (Hṛday), Bhanu (the sun), who is a part and parcel of nectar adore my head (Śiras). I adore the tuft over my head with the intention of adoring Brahman with the mantra "Brahmaiyā Brahmakṛbrahmavati". I adore the kavacha (armour) with the mantra suvvarna, bindu and akshobya" one with a dot and(not being perturbed by anything). I adore my eyes with the mantra 'Ādityo Jyothirāditya' (Sun-the light of everything). With the adoration of the wielder of the mace I do the act of "Astrya Phat "

Prayer

Śāntākāraṃ Bhujagaśayanaṃ Padmanābhaṃ Surēṣam.
Viśvādhāraṃ Gaganasadr̥ṣaṃ Mēghavarmaṃ Śubhāṅgam..
Lakṣmīkāntaṃ Kamalanayanaṃ Yōgibhirdhyānagamyam.
Vandē Viṣṇuṃ Bhavabhayaḥaram Sarvalōkaikanātham..

Viṣṇusahasranāma

Atha Sahasranāma

14. OM Viśvaṃ Viṣṇurvaṣaṭkārō Bhūtabhavyavhavatprabhuḥ.
Bhūtākṛdbhūtabhṛdbhāvō Bhūtātmā Bhūtabhāvanaḥ..
15. Pūtātmā Paramātmā Ca, Muktānāṃ Paramā Gatih.
Avyayaḥ Puruṣaḥ Sākṣi, Kṣētrajñōakṣara Ēva Ca..

16. Yōgō Yōgavidāṃ Nētā, Pradhānapuruṣēśvaraḥ.
Nārasimhavapuḥ Śrīmān, Kēśavaḥ Puruṣōttamaḥ..
17. Sarvaḥ Śarvaḥ Śivalḥ Śhāṇurbhūtādirnidhiravyayaḥ.
Sambhavō Bhāvanō Bharttā Prabhavaḥprabhuvīśvaraḥ..
18. Svambhūḥ Śambhurādityaḥ Puṣkarākṣō Mahāsvanaḥ.
Anādinidhanō Dhātā, Vidhātā Dhāturuttamaḥ..
19. Apramēyō Hraṣīkēśaḥ Padmanābhōamaraprabhuḥ.
Viśvakarmā, Manustvaṣṭā, Sthaviṣṭhaḥ Sthavirō Dhruvaḥ..
20. Agrāhyaḥ Śāsvataḥ Kṛṣṇō, Lōhitākṣaḥ Pratardanaḥ.
Prabhūtastrīkakubdhāma Pavitraṃ Maṅgalaṃ Param..
21. Īśānaḥ Prāṇadaḥ Prāṇō Jyēṣṭhaḥ Śrēṣṭhaḥ Prajāpatiḥ.
Hiraṇyagarbhō Bhūgarbhō Mādhavō Madhusūdanaḥ..
22. Īśvarō Vikramī Dhanvī Mēdhāvī Vikramaḥ Kramaḥ.
Anuttamō Durādharṣaḥ Kṛtajñāḥ Kṛtarātmavān..
23. Surēśaḥ Śaraṇaṃ Śarma Viśvarētāḥ Prajābhavaḥ.
Ahaḥ Saṃvatsarō Vyālahḥ Pratyayaḥ Sarvadarśanaḥ..
24. Ajaḥ Sarvēśvaraḥ Sidhdiḥ, Sīdhdiḥ Sarvādiracyutaḥ.
Vṛṣākapiramēyātmā, Sarvayagaviniḥsṛtaḥ..
25. Vasurvasumanāḥ Satyaḥ Samātmā Sammitaḥ Samaḥ.
Amōghaḥ Puṇḍarikākṣō Vṛṣakarmā Vṛṣākṛtiḥ..
26. Ruadrō Bahuśiraḥ Babhrurviśvayōniḥ Śuciśravāḥ.
Amṛtaḥ Śāsvatasthānurvarārōhō Mahatapāḥ...
27. Savargaḥ Sarvāvidbānurviśvaksēnō Janārdanaḥ.
Vēdō Vēdavidavyaṅgō Vēdāṅgō Vēdavīkaviḥ..
28. Lōkādhyaḥ Surādhyakṣō, Dharmādhyakṣaḥ Kṛtākṛtaḥ.
Çaturātmā Çaturvyūhasçaturdaṣṭraççaturbhujah..
29. Bhrājiṣṇurbhōjanaṃ Bhōktā Sahiṣṇurjagadādījaḥ.
Anaghō Vijayō Jētā Viśvayōniḥ Punarvasuḥ..
30. Upēndrō Vāmanaḥ Prāmśuramōghaḥ Śucirūritāḥ.
Ātīndraḥ Saṅgrahaḥ Sarghā Dhrtātmā Niyamō Yamaḥ..
31. Vēdyō Vaidyaḥ Sadāyōgī Vīraḥ Mādhavō Madhuḥ.
Ātīndriyō Mahmāyō Mahōtsāhō Mahābalaḥ..
32. Mahābudhdhirmahāvīryō Mahāśaktirmahādyutiḥ.
Anirdēśyavapuḥ Śrīmānamēyātmā Mahādrīdhṛk..
33. Mahēṣvāsō Mahībhartā Śrīnivāsaḥ Satām Gatīḥ.
Aniruddhaḥ Surānandō Gōvīndō Gōvidāmpatiḥ..
34. Marīcīdamanō Haṃsaḥ Suparṇō Bhujagōttamaḥ.
Hiraṇyanābhahḥ Sutapā Padmanābhahḥ Prajāpatiḥ..
35. Amṛtyuḥ Sarvadṛkṣimhaḥ Sandhātā Sandhimān Sthiraḥ.
Ajō Durmarṣaṇaḥ Śāstā Viśrutātmā Surārihā..

36. Gururgurutamō Dhāma Satyaḥ Satyaparākramah.
Nimiṣō' niniṣaḥ Sragvī Vācaspatirudāradhīh...
37. Agraṇīrgṛāmaṇaiḥ Śrīmānnyāyō Nētā Samīraṇaḥ.
Sahasramūrdhā Viśvavātmā Sahasrakṣaḥ Sahasrapāt..
38. Āvartanō Nivṛttātmā Saṁvṛtaḥ Saṁpramardanaḥ.
Ahaḥsaṁvartakō Vahniranilō Dharaṇīdharah..
39. Suprasādaḥ Prasannātmā Viśvadhṛgviśvabhugvibhuḥ.
Satkartā Satkṛtaḥ Sādhurjahanurnārāyaṇō Naraḥ..
40. Asaṅkhyō' pramēyātmā Viśiṣṭaḥ Śiṣṭakṛccchuciḥ.
Siddhārthaḥ Siddhasaṅkalpaḥ Siddhidaḥ Siddhisādhanaḥ..
41. Vṛṣāhī Vṛṣabhō Viṣṇurvṛṣaparvā Vṛṣōdaraḥ.
Vardhanō Vardhamānaśca Viviktaḥ Śrutisāgaraḥ..
42. Subhujō Durdharō Vāgmī Mahēndrō Vasudō Vasuḥ.
Naikarūpō Bṛhadrūpaḥ Śipiviṣṭaḥ Prakāśanaḥ..
43. Ōjastējodyutidharah Prakāśātmā Pratāpanaḥ.
Rddhaḥ Spaṣṭāśkṣarō Mantraścāndrāmśurbhāskaradyutiḥ..
44. Amṛtāmśūdbhavō Bhānuḥ Śaśabinduḥ Surēśvaraḥ.
Ousadham Jagataḥ Sētuḥ Satyadharmaparākramah..
45. Bhūtabhavyabhavannāthaḥ Pavanaḥ Pāvanō' nalah.
Kāmahā Kāmakṛtkāntaḥ Kāmaḥ Kāmapradaḥ Prabhuḥ..
46. Yugādikṛdyugāvartō Naikamāyō Mahāśanaḥ.
Adṛśyō' vyaktarūpaśca Sahasrajidanantajit..
47. Iṣṭō' viśiṣṭaḥ Śiṣṭeṣṭaḥ Śikhandī Nahuṣō Vṛṣaḥ.
Krōdhahō Krōdhakṛt Kartā Viśvabāhurmahīdharah..
48. Acyutaḥ Prathitaḥ Prāṇaḥ Prāṇadō Vāsavānujaḥ.
Apānmidhiradhiṣṭhānamapramattaḥ Pratiṣṭhitaḥ..
49. Skandaḥ Skandadharō Dhuryō Varadō Vāyuvāhanaḥ.
Vāsudēvō Bṛhadbhānurādīdēvaḥ Purandaraḥ..
50. Asōkastāraṇastāraḥ Śūraḥ Śaurirjanēśvaraḥ.
Anukūlaḥ Śatāvartaḥ Padmī Padmanibhēkṣaṇaḥ..
51. Padmanābhō' ravindāksaḥ Padmagarbhaḥ Śarīrabhṛt.
Maharddhirddō Vṛddhātmā Mahākṣō Garuḍadhvajah..
52. Atulaḥ Śarabhō Bhīmaḥ Samayaḥjñō Havirharīḥ.
Sarvalakṣaṇalakṣaṇyō Lakṣmīvānsamitiījayah..
53. Viksarō Rōhitō Mārgō Heturdāmōdaraḥ Sahaḥ.
Mahīdarō Mahābhāgō Vēgavānamitāśanaḥ..
54. Udbhavaḥ Kṣōbhaṇō Dēvaḥ Śrīgarbhaḥ Paramēśvaraḥ.
Karaṇaṁ Kāraṇaṁ Karttā Vikartā Gahanō Guhaḥ..
55. Vyavasāyō Vyavasthānaḥ Saṁsthānaḥ Sthānadō Dhruvaḥ.
Pararddhīḥ Paramaspaṣṭastuṣṭaḥ Puṣṭaḥ Subhēkṣaṇaḥ..

56. Rāmō Virāmō Viratō (Jō) Mārgō Nēyō' nayō Nayah.
Virah Śaktimatām Śrēṣṭhō Dharmō Dharmaviduttamah..
57. Vaikuṇṭhah Puruṣah Prāṇah Prāṇadah Praṇavah Pṛthuh.
Hiraṇyagarbhaḥ Śatruḡhṇō Vyāptō Vāyuradhōksajah..
58. Rtuḥ Sudarśanaḥ Kālāḥ Paramēṣṭhī Parigrahaḥ.
Ugrāḥ Saṃvatsarō Dakṣō Viśrāmō Viśvadaḥkṣiṇah..
59. Vistārah Sthāvarasthāṇuh Pramāṇam Bijamavyayam.
Arthō'narthō Mahākōśō Mahābhōgō Mahādhanaḥ..
60. Anirvinṇah Sthaviṣṭhō'bhūrdharmayūpō Mahāmakhaḥ.
Nakṣatranēmīrnakṣatrī Kṣamah Kṣāmah Samiḥanaḥ..
61. Yajña Ijyō Mahējyaśca Kratuḥ Satraṃ Satām Gatih.
Sarvadarśī Vimuktātmā Sarvajñō Jñānamuttamam..
62. Suvrataḥ Sumukhaḥ Sūkṣmaḥ Sughōṣah Sukhadaḥ Suhr̥t.
Manōharō Jitakrōdhō Virabāhurvidāraṇah..
63. Svāpanah Svavaśō Vyāpī Naikātmā Naikakarmakṛt.
Vatsarō Vatsalō Vatsī Ratnagrabhō Dhanēśvaraḥ..
64. Dharmabhugdharmakṛddharmī Sadasatkṣaramakṣaram.
Avijñātā Sahasraśurvidhātā Kṛtalakṣaṇah..
65. Gabhastinēmih Sattvasthaḥ Siṃhō Bhūtamahēśvaraḥ.
Ādīdēvō Mahādēvō Dēvēśō Dēvabhṛdguruḥ..
66. Uttarō Gōpatirgōptā Jñānagamyah Purāṇanaḥ.
Sarīrabhūtabhṛdbhōktā Kapīndrō Bhūridakṣiṇah..
67. Sōmapō'mṛtapaḥ Sōmah Purujitpurusattamah.
Vinayō Jayah Satyasandhō Dāśārhaḥ Sātvatām Patih..
68. Jīvō Vinayitāsākṣī Mukundō'mitavikramah.
Ambhōnidhīranantātmā Mahōdadhiśayō'ntakah..
69. Ajō Mahārhaḥ Svābhāvyō Jitāmitrah Pramōdanaḥ.
Anandō Nandanō Nandah Satyadharmā Trivikramah..
70. Maharṣih Kapilācāryah Kṛtajñō Mēdinīpatih.
Tripadastridaśādhyakṣō Mahāśrṅgaḥ Kṛtāntakṛt..
71. Mahāvarāhō Gōvindah Suṣēnah Kanakāṅgadī.
Guhyō Gabhīrō Gahanō Guptaścakragadādharaḥ..
72. Vēdhāḥ Svāṅgō'jitah Kṛṣṇō Dṛḍhaḥ Saṅkarṣaṇō'cyutah.
Varuṇō Vāruṇō Vṛkṣah Puṣkarākṣō Mahāmanāḥ...
73. Bhagavānbhagahānandī Vanamālī Halāyudhaḥ.
Ādityō Jyōtirādityah Sahiṣṇurgatisattamah...
74. Sudhanvā Khaṇḍaparaśurdāruṇō Draviṇapradah.
Divah Spṛksarvadṛgyāsō Vācaspatirayōnijaḥ..
75. Trisāmā Sāmagah Sāma Nirvāṇam Bhēṣajam Bhiṣak.
Sannyāsakṛcchamah Śāntō Niṣṭhā Śāntih Parāyaṇam..

76. Śubhāṅgaḥ Śāntidaḥ Sraṣṭā Kumudaḥ Kuvalēśayaḥ.
Gōhitō Gōpatirgōptā Vṛṣabhākṣō Vṛṣapriyaḥ....
77. Anivartī Nivṛttātmā Saikṣēptā Kṣēmakṛcchivaḥ.
Śrīvatsavakṣālī Śrīvāsālī Śrīpatilī Śrīmatāṇī Varah..
78. Śrīdaḥ Śrīśaḥ Śrīnivāsah Śrīnidhiḥ Śrīvibhāvanaḥ.
Śrīdharah Śrīkaraḥ Śrēyah Śrīmānllōkatrayāśrayah..
79. Svakṣah Svaṅgaḥ Śātānandō Nandirjyōtirgaṇēśvaraḥ.
Vijitātmā Vidhēyātmā Satkīrtiśchinnasaṃśayaḥ..
80. Udīrṇah Sarvataścaḥṣuranīśah Śāśvatasthiraḥ.
Bhūsayō Bhūṣaṇō Bhūtirviśōkaḥ Śōkanāśanaḥ...
81. Arciṣmānarcitaḥ Kumbhō Viśuddhātmā Viśōdhanah.
Aniruddhō'pratiṣṭhaḥ Pradyumnō'mitavikramah..
82. Kālanēminiḥ Vīrah Śauriḥ Śūrajanēśvaraḥ.
Trilōkātmā Trilōkēśah Kēśavaḥ Kēśihā Hariḥ..
83. Kāmadēvaḥ Kāmapālah Kāmī Kāntah Kṛtōgamaḥ.
Anirdēśyavapurviṣṇurviśō'nantō Dhanāñjayaḥ..
84. Brāhmaṇyō Brāhmakṛd Brāhmā Brāhma Brāhmavivardhanaḥ.
Brāhmavid Brāhmaṇō Brāhmhī Brāhmajñō Brahmanapriyaḥ..
85. Mahākramō Mahākarmā Mahātējā Mahōragah.
Mahākṛaturmahāyajvā Mahāyajñō Mahāhaviḥ..
86. Stavayah Stavapriyah Stōtram Stutiḥ Stōtā Raṇapriyah.
Pūrṇah Pūrayitā Puṇyah Puṇyakīrtiranāmayaḥ..
87. Manōjavastīrthakarō Vasurētā Vasupradaḥ.
Vasupradō Vāsudēvō Vasurvasumanā Haviḥ.
88. Sadgatiḥ Satkṛtiḥ Sattā Sadbhūtiḥ Satparāyanah.
Śūrasenō Yaduśrēṣṭhaḥ Sanmivāsah Suyāmunah..
89. Bhūtāvāsō Vāsudēvaḥ Sarvāsunilayō'nalah.
Darpahā Darpadō Drptō Durdharō'thāparājitaḥ..
90. Viśvamūrtirmahāmūrtirdīptamūrtiramūrtimān.
Anēkamūrtiravyaktaḥ Śatamūrtiḥ Śātānanaḥ..
91. Ēkō Naikah Savah Kaḥ Kiṃ Yattatpadamanuttamam.
Lōkabandhurlōkanāthō Mādhavō Bhaktavatsalah..
92. Suvarṇavarṇō Hēmāṅgō Varāṅgaścandanāṅgadī.
Vīrahā Viṣamah Śūnyō Dhṛtāśiracalaścalaḥ..
93. Amānī Mānadō Mānyō Lōkasvāmī Trilōkadhrk.
Sumēdhā Mēdhajō Dhanyaḥ Satyamēdhā Dharādharah..
94. Tējōvr̥ṣō Dyutidharah Sarvaśastrabhṛtām Varah.
Pragrahō Nigrahō Vyagrō Naikaśr̥ṅgō Gadāgrajah..
95. Čaturmūrtiśčaturbāhuśčaturvyūhaśčaturgatiḥ.
Čaturātmā Čaturbhāvaśčaturvēdavidēkapāt...

96. Samāvartō Nivṛttātmā Durjarō Duratikramah.
Durlabhō Durgamō Durgō Durāvāsō Durārihā..
97. Śubhāṅgō Lōkasāraṅgaḥ Sutantustantuvardhanaḥ.
Indrakarmā Mahākarmā Kṛtakarāmā Kṛtāgamaḥ..
98. Udbhavaḥ Sundaraḥ Sundō Ratnanābhah Sulōcanaḥ.
Arkō Vājasanaḥ Śṛṅgī Jayantaḥ Sarvavijjayī...
99. Suvarṇabindurakṣōbhyaḥ Sarvavāgīśvarēśvaraḥ.
Mahāhṛdō Mahārgatō Mahābhūtō Mahānidhiḥ..
100. Kumudaḥ Kudaraḥ Kundaḥ Parjanyaḥ Pāvanō'nilaḥ.
Amṛtāṁśō'mṛtavapuḥ Sarvajñaḥ Sarvatōmukhaḥ..
101. Sulabhaḥ Suvrataḥ Siddhaḥ Śatrujicchatrutāpanaḥ.
Nyagrōdhōdumbarō'śvatthaścānūrāndhraniśūdanaḥ..
102. Sahasrarciḥ Saptajihvaḥ Saptaidhāḥ Saptavāhanaḥ.
Amūrtiranaghō Čintyō Bhayakṛd Bhayanāśanaḥ..
103. Anurbhaṭkṛśaḥ Sthūlō Guṇabhṛnnirguṇō Mahān.
Adhṛtaḥ Svadhṛtaḥ Svāsyah Prāgvamśō Vamśavardhanaḥ..
104. Bhārabhṛt Kathitō Yōgī Yōgīśaḥ Sarvakāmadah.
Āsramaḥ Śramaṇaḥ Kṣāmaḥ Suparṇō Vāyuvihanaḥ..
105. Dhanurdharō Dhanurvēdō Daṇḍō Damayitā Damah.
Aparājitaḥ Sarvasahō Niyantā Niyamō Yamaḥ..
106. Sattavān Sāttvikah Satyaḥ Satyadharmaparāyaṇaḥ.
Ābhīprāyaḥ Priyārḥō'raḥ Priyakṛt Pṛtivarḍhanaḥ...
107. Vihāyasagatirjyōtiḥ Surucirhutabhug Vibhuḥ.
Ravirvirōcanaḥ Sūryaḥ Savitā Ravilōcanaḥ..
108. Anantō Hutabhug Bhōktā Sukhadō Naikajō'grajaḥ.
Anirvīṇṇaḥ Sadāmarṣī Lōkādhīṣṭhānamadbhutaḥ..
109. Sanāt Sanātanatamaḥ Kapilāḥ Kapirapyayaḥ.
Svastidaḥsvastikṛtsvasti Svastibhuksvastidakṣiṇaḥ..
110. Araudraḥ Kuṇḍalī Čakrī Vikramyūrjitaśāśanaḥ.
Śabdātigaḥ Śabdasahaḥ Śīśiraḥ Sarvarikaraḥ..
111. Akrūraḥ Pēśalō Dakṣō Dakṣiṇaḥ Kṣamiṇām Varah.
Vidvattamō Vītabhayaḥ Puṇyaśravaṇakīrtanaḥ...
112. Uttāraṇō Duṣkṛtiḥ Punyō Duhkhapnanāśanaḥ.
Vīraḥ Rakṣaṇaḥ Santō Jīvanaḥ Paryavasthitaḥ..
113. Annatarūpō'nantaśrīritamanyurbhayāpahaḥ.
Čaturatrō Gabhīrātmā Vidiśō Vyādiśō Diśaḥ..
114. Anādirbhūrbhūvō Lakṣmīḥ Suvirō Ručirāṅgadaḥ.
Jananō Janajanmādirbhīmō Bhīmaparākramaḥ..
115. Ādhāranilayōdhātā Puṣpahāśaḥ Prajāgaraḥ.
Ūrdhvaḥ Satpathācāraḥ Prāṇadaḥ Praṇavaḥ Paṇaḥ..

116. Pramāṇaṃ Prāṇanilayaḥ Prāṇabhṛt Prāṇajīvanaḥ.
Tattvaṃ Tatvavidēkātma Janmamṛtyujarātigaḥ..
117. Bhūrbhuvahṣvastarustārāḥ Savitā Prapitāmahaḥ.
Yajñō Yajñapatiryajavā Yajñāṅgō Yajñavāhanaḥ..
118. Yajñabhṛd Yajñakṛd Yajñi Yajñabhug Yajñasādhanaḥ.
Yajñāntakṛd Yajñaguhyamannamannāda Ēva Ça..
119. Ātmayōniḥ Svayaṃ Jātō Vaikhānaḥ Sāmagāyanaḥ.
Dēvakīnandanaḥ Sraṣṭā Kṣītisaḥ Pāpanāśanaḥ..
120. Śaṅkhabhṛnnandakī Çakrī Śārngadhanvā Gadādharaḥ.
Sthāṅgapāṇirakṣōbhyaḥ Sarvapraharaṇāyudhaḥ..
121. Itīdaṃ Kīrtanīyasya Kēśavasya Mahātmanaḥ.
Nāmnāṃ Sahasraṃ Divyānāmaśēṣa Prakīrtitam..
122. Ya Idaṃ Śṛṇuyānnityaṃ Yaśçāpi Parikīrtayēt.
Nāsubhaṃ Prāpnuyāt Kiñcit Sō' mutrēha Ça Mānavaḥ..
123. Vēdāntagō Brāhmaṇaḥ Syāt Kṣatriyō Vijayī Bhavēt.
Vaiśyō Dhanasamṛddhaḥ Syāçchūdraḥ Sukhamavāpnuyāt..
124. Dharmārthī Prāpnuyād Dharmamarthārthī Çarthamāpnuyāt.
Kāmānavāpnuyātkāmī Prajārthī Çāpnuyātprajām...
125. Bhaktimān Yaḥ Sadōtthāya Śuçīstadgamānasaḥ.
Sahasraṃ Vāsudēvasya Nāmnamētat Prakīrtayēt..
126. Yaśaḥ Prāpnōti Vipulaṃ Jñātiprādhānyamēva Ça.
Acalāṃ Śriyamāpnōti Śrēyaḥ Prāpnōtyanuttamam..
127. Na Bhayaṃ Kvaciḍāpnōti Vīryaṃ Tējaśça Vindati.
Bhavatyarōgō Dyutimān Balarūpaguṇānvitah..
128. Rōgārtō Mucyatē Rōgād Baddhō Mucyatē Bandhanāt.
Bhayānmucyēta Bhūtaṣtu Mucyētāpanna Āpadaḥ..
129. Durgāṇyatitaratyāśu Puruṣaḥ Puruṣōttamam.
Stuvannāmasahasrēṇa Nityaṃ Bhaktisamanvitah..
130. Vāsudēvaśrayō Martyō Vāsudēvaparāyaṇaḥ.
Sarvapāpaviśuddhātma Yāti Brāhma Sanātanam..
131. Na Vāsudēvabhaktānāmaśubhaṃ Vidyatē Kvaciḥ.
Janmamṛtyujarāvyaḍhibhayaṃ Naivōpajāyatē..
132. Imaṃ Stavamadhīyānaḥ Śraddhābhaktisamanvitah.
Yujyētāmasukhaḥsāntiśīdhṛtismṛtikīrtibhiḥ..
133. Na Krōdō Na Ça Mātsaryaṃ Na Lōbhō Nāsubhā Matih.
Bhavanti Kṛtapuṇyānāṃ Bhaktānāṃ Puruṣōttamē..
134. Dyauḥ Saçandrarākanakṣatrā Khaṃ Diśō Bhūrmahōdadhīḥ.
Vāsudēvasya Vīryēṇa Vidhṛtāni Mahātmanaḥ..
135. Sasurāsurasandharvaṃ Sayakṣōragarākṣasam..
Jagadvaśē Vartatē'dam Kṛṣṇasya Saçarāçaram..

136. Indriyāṇi Manō Buddhiḥ Sattvaṃ Tējō Balaṃ Dhṛtiḥ.
Vāsudēvātmakānyāhuh Kṣētram Kṣētrajña Eva Ča..
137. Sarvāgamānāmācārah Prathamam Parikalpatē.
Ācāraprabhavō Dharmō Dharmasya Prabhuracyutaḥ..
138. Rṣayaḥ Pitarō Dēvā Mahābhūtāni Dhātavaḥ.
Jaṅgamājaṅgamaṃ Čēdam Jagannārāyaṇōdbhavam..
139. Yōgō Jñānam Tathā Sāṅkhyam Vidyāḥ Śilpādi Karma Ča.
Vēdāḥ Śāstrāṇi Vijñānamētat Sarvam Janārdanāt..
140. Ēkō Viṣṇurmahadbhūtaṃ Pṛthagbhūtānyanēkaśaḥ.
Trīṃllōkānvyaṇya Bhūtātmā Bhuṅktē Viśvabhugavyayaḥ..
141. Imaṃ Stavam Bhagavatō Viṣṇuōrvyāsēna Kīrtitam.
Paṭhaddhē Icchēt Puruṣaḥ Śrēyaḥ Prāptum Sukhāni Ča..
142. Visvēśvaramajaṃ Dēvam Jagataḥ Prabhavāpyayam.
Bhajanti Yē Puṣkarākṣam Na Tē Yānti Parābhavam..
Iti Śrīmahābhāratē Śatasāhasryāṃ Saṃhitāyāṃ
Vēyāsikyāmanuśāsanaparve Dānadharmaparvāṇi

Viṣṇusahasranāmakathanē Ēkōnapañčāsada
Dhikaśatatamō dhyāyaḥ..

Śrī Viṣṇusahasranāma Satyabhāṣyam

(A part and parcel of the One hundred and forty sixth chapter of Anuṣāsanaparva of Mahabharata) Satyabhāṣyam - A commentary in Sanskrit composed by Sri 108.Pandit Satyadeva Vasista in keeping with thse Vedic tradition.

(1-500 names)

Vaishampāyana addressed Janamejaya -

1. Śrutvā Dharmānāśēṣēṇa, Pāvanāni Ḥa Sarvaśaḥ.
Yudhiṣṭhiraḥ Śāntanavaṃ, Punarēvābhyabhāṣata..

Having heard everything about Dharma, which was auspicious in every way, Yudhistira again addressed Shantanu (Bheesma).

Splitting of the words-

Śrutvā, Dharmān, Aśēṣēṇa, Pāvanāni, Ḥa, Sarvaśaḥ.
Yudhiṣṭhiraḥ, Śāntanavaṃ, Punaḥ, Eva, Abhyabhāṣata.

Satyabhāṣyam -

Janamējayēna Prṣṭaḥsan, Brāhmaṇaiśca Sahasraśaḥ.
Śaśāsa Siṣyamāsīnaṃ, Vaiśampāyanamantikē..
Sa Sadasyaiḥsahāsīnaḥ, Śrāvayāmāsa Bhāratam.
Karmāntarēṣu Yajñasya, Cōghamānaḥ Punaḥ Punaḥ..

Vaiśampāyana is the pupil of Vyāsa. Whatever was told by Vyāsa to Janamejaya as found in the Mahabhāratha (Adiparva 1.)

Having been asked by Janamejaya in the company of thousands of Brahmins, Vyāsa, who was surrounded by thousands of students, narrated the Mahabharata, which was being asked time and again by the students regarding the performance of a sacrifice. That Vaiśampāyana was the pupil of Vyāsa as being mentioned in Yajurveda.

He gave it to his students who were well versed in all the four Vedas. The students were Jaimini, Sumanta, Vaiśampāyana, Paila and Suta respectively. Rgveda was grasped by Paila and Vaiśampāyana became the mouth piece of Yajur Veda.

Atha Śiṣyān Prajagrāha, Ḥaturō Vēdapāragān.
JaiminiṇḤa SumantuṇḤa, Vaiśampāyanamēva Ḥa **
Pailaṃ Tēṣāṃ Ḥaturtha Ḥa, PañḤamaṃ Mām Mahāmuniḥ.
Rgvēdaśrāvakaṃ Pailaṃ, Jagrāha Sa Mahāmuniḥ.
Yajurveda-Pravaktāraṃ Vaiśampāyanamēva Ḥa.

(Kurma purana Vedasakha pranayana prakaraṇa 52/12,13.)

Janamejaya was the son of Parikshit and he performed the sacrifice where he tamed all the snakes (sarpadamanayagna) It is as follows:-

*Sarpāpasarpa Bhadrāṇi Tēdūraṇi Gaṇḍa Mahāviṣa
Janamējaysya Yajñāntē, Āstikavaṇaṇi Smara..
Āstikavaṇaṇi Śrutvā, Yaḥ Sarpō Na Nivarttatē.
Śatadhā Bhidyatē Mūrdhni, Śiṃṣavṛkṣaphalaṇi Yathā..*

Oh! snake, The revered one, please go away from here as you have terrible venom. Please remember the words of the (Āstikas) pious people who pronounced it at the end of Janamejaya's sacrifice. Even after listening to the words of the pious people, that serpent which doesn't go back will be cut into thousand pieces just as the state of the Shimsha tree.

The place of Sarpadamana Sacrifice-

There is a place by name " Saptidam" in the present India in the province of Jind.

The intended meaning-

Having chanted the aforesaid mantra twenty-one times either in a room or in a house, it is witnessed by us that the snake departs from the scene.

Dharma-

That which makes us get happiness in two worlds There as well as hereafter, by doing the various acts from the point of view of duty or that which pertains to Abhyudaya and nis'reyas (Prosperity this world as well as emancipation) or that which prompts to do right action or that which is revealed in our tradition, by having listened to it in toto and having grasped its gist or by performing the acts which redeem a person from sins, such as japa (chanting the mantras), Homa (giving offerings at the time of sacrifice), Devatāradhana (offering pooja to the Gods), Bali (by giving offerings at the time of sacrifice), dhana (giving charities) and so on, Having listened to it in entirety with rapt attention Yudhisthira, the son of Yamadharma started addressing Bhiṣma (Śantanava-the son of Śantanu) again. He enquired about it just to get clarifications for Himself regarding the genuine doubts he had.

The question serves a dual purpose - firstly to know what is unknown and secondly to get the confirmation regarding what is known. Here, he questioned with the purpose of knowing that karma which is not directly spelled out, but that which helps Him in attaining the *Puruṣārta* of life viz:- Dharma, Artha, Kāma and Mokṣa, by attaining which one can get out of the shackles of life, old age, Diseases and the chain of this worldly miseries.

Yudhisthira said

2. *Kimēkaṇi Daivatāṇi Lōkē, Kiṃ Vāpyēkaṇi Parāyaṇam.
Stuvantāḥ Kaṃ Kamarāntāḥ, Prāpnuyurmānavāḥ Śubham..
Kim, Ēkaṃ, Daivatam, Lōkē, Kim, Vā, Api, Ēkaṃ, Parāyaṇam.
Stuvantāḥ, Kaṃ, Kam, Araṇtāḥ, Prāpnuyuh, Mānavāḥ, Śubham*

What is divine in this world -?, What is worth reciting time and again-?. What is to be chanted and what is to be ruminated again and again-?. By doing which men can attain auspiciousness-?.

The first question is - Since the term Daivatam is used in neuter gender, why neuter is the question?. Since the term "Deva" could be interpreted as "*Devṭal*" (pa-5.4.27. it is a tadhhita in Svartha, this Devata word, which ends in "tah", is generally feminine. Whatever is used in Devata is Daivatam. It gets ah in taddhita. The grammarians are of the view that the svārthika pratyayas transgress gender and number. Though Deva śabda is masculine, still, it can change into "Devatha" and "Daivatham".

In the world - The word "Loka" gets its derivation from the word "Lokate". What is seen in the form of movable and immovable things in this universe is Loka. The word loka could also be seen in the churadi gaṇa from that it means, "the place wherein they talk" with this one can take into account the sphere of speech under this view. All knowledge is based on words and hence it is at the root of all knowledge. Now arises the question, is there only one God in this universe?

The Second question is - Is there only one Principle to be meditated upon? In this world there is one and only independent Supreme thing based on which everything acts and which is without a second. Yudhistira, the very personification of knowledge coupled with humility, by remembering the statement of "*Nānyaḥ Panthā Vidyatē yanāya*" Yajurveda (31.18. " (There is no path save alone to travel.) There is nothing else other than that" interrogated - is there only one Ultimate Principle -?

The third question is - By praising whom, people acquire auspiciousness, the term "Mānava" means the sons of Manu. The term Mānava is an all comprehensive term which takes into its fold Brahmins, Kshatriyas, Vaishyas and Śudras, the outcastes, women and so on. Who is going to adore Whom is mentioned in the following hymn of Samaveda -

U Pa Tvāgnē Di Vē Di Vē Dō śā Vasta Rdhiyā Viśvamidaṃ Ya M.

Na Mō Bharanta 'Masi.. (Samaveda pr.Dasati 2.m-4.)

(Oh! Agni, You are the giver of light for the entire Universe. May your radiance not cause any harm to others.)

And

Tvaṃ Hi Naḥ Pitā Vasō Tvaṃ Mātā Śatakratō Babhūvitha. Athā Tē Sumnamimahē
(Sāmasaṃ-Uttarārcika-Pra-4, Dvitiyārdhē Ma. 13.)

(You are our father, mother and brilliant like Indra. May you be favourable to us.)

The auspicious things which are beautiful and which have been aspired by one and all will get it, is the third question.

The fourth question is:—Which God should be adored ?. Archanam means by knowing His divine nature internally as well as externally.

Atharvaveda remarks

Arçata Prārcata Priyamēdhasō Arçata (Atharva Veda 20.92.4.)

(Oh! worshipper, offer your respects to Indra, you pray to Him so that your enemies will be defeated.)

and also

Gāyanti Tvā Gāyatriṇō Arcantyarkamarkinaḥ

(Sāmaveda pr-8,dw-6,m-1.)

(One, who sings the glory of Gayatri and prays to Her, will get all his desires satisfied.)

One who does various kinds of prayers as has been enunciated in various hymns; people will get auspicious fruits, because there are many auspicious things, which have been aspired for. At the end of the *Sahasranāma* while narrating the fruits of action (chanting *Sahasranāma*) many fruits have been narrated,. People aspire for different things in this world and this is the fourth question.

3. *Kō Dharmah Sarvadharmāṇām, Bhavataḥ Paramō Mataḥ.*

Kim, Japan Mucyatē Janturjanmasaṁsārabandhanāt..

Kah, Dharmah, Sarvadharmāṇām, Bhavataḥ Paramah, Mataḥ.

Kim, Japan, Mucyatē, Jantuḥ, Janma-Saṁsāra-Bandhanāt..

The fifth question is - Which is the Dharma? the word 'Dharma' has been elucidated in the very first stanza of Bhisma - The question in a different way. 'Which is the greatest among those Dharmas being performed by different people with various intentions?' The word "*Bhavataḥ* " in the above statement indicates Bhisma directly, which is being approved in the fifth question.

The sixth question is - By chanting what (which) does one get the release from the cycle of births and deaths. Japa is of three kinds - that which is chanted aloud, that which is chanted with the movement of the lips and that, which is silently recited within one's own mind. Smṛtis have given different fruits for different kinds of japa. Smṛtis also proclaim that all those who are born in human form have a right to do japa, archana and śravaṇa. Release from the shackles of birth and death - from the shackles of birth and from the shackles of death and gets caught right from the time when one is in one's mother's womb. After taking birth, along with the body he experiences bodily bondage, being bound by diseases, despair, old age, death and so on, and there he experiences great misery and hence the question is being asked regarding the means by which one can get released from birth and attachment.

From the shackles of birth and death - Samsāra is that which is in continuous motion. Just as right from the time of creation we have the rising and the setting of the sun, so also the jīva has relation with his mother, with his father, the bondage on account of being associated with the birth to a woman and the woman undergoes the bondage with her husband, and it is not easy to get over this bondage and we start imaginations of all kind only on account of relations. Any kind of relation comes into being on account of our activity such as giving or taking which we have inherited from our past lives.

The relations are of two kinds - Due to our birth and due to our education. The rope that ties up on account of our moha (delusion) is indeed impregnable as it ties up an individual in either meritorious or forbidden action. The jīva wants to release Him from the bondage of birth and death, having incessantly experienced the various births, old age, death, diseases and misery on account of his rajasic or tamasic actions. Since he tries to know the means of getting out of the bondage of birth and death this happens to be the sixth question and this is explained as follows-

Dhṛtiḥ Kṣamā Damōastēyaṁ Saucaṁindriyanigrahaḥ.

Dhīrvidhyā Satyamakrōdhō Daśakam Dharmalakṣaṇam.

(Manu Smṛti 6.92.)

(Contentment, forbearance, non-attachment to worldly concerns, non-avarice, purity, subjugation of the senses, knowledge of the immutable, are the ten specific attributes of virtue.)

Dharma is known in the following eight forms such as performing sacrifices, by studying, by giving charities, by doing penance, by uttering truth, by forgiving other's mistakes, not being envious of others and not getting angry.

Ijyādhyayanadānāni Tapaḥ Satyaṁ Kṣamā Ghṛṇā.

Alōbha Iti Mārgōyaṁ Dharmasyāṣṭavidhaḥ Smṛtaḥ. (Viduranithi 3.58.1.

(There are eight ways in which Dharma could be performed - performing sacrifices, studying scriptures, giving charities, doing penance, uttering truth, forgiving others, not being jealous of others and not being greedy.)

These are some of the fundamental aspects of Dharma. Hence there are six questions in all starting from the question "Is there one and only one Supreme Principle (God) and ending with " by mediating on whom the jiva gets released from the cycle of birth and death."

Bhīṣma replied to Yudhistira as follows:—

Let us say something about the word Bhīṣma and its derivation. It is derived from the root "*Bhiyaḥ gūḡvā*" (Panchapadi unadi 1.158, dasapadyuni 7.35. with the word *ibhi bhaye* is recited in the *jauhotyadi* gana and "mak" pratyaya is added to it. The agama called *suck* will come as a *vikalpa* and the *pratyaya* gets added up in *Apadāna kāraka*. *Bhima* or *Bhīṣma* indicates that - that which is fearsome or that which "frightens". In feminine gender it becomes *Bheema* or *bheesma* and it will be *Bhayānaka* or *Bhayankara*, that which is the object of frightful situation. It gets *itva* from the sutra "*Pratyāyasthāt Kātpūrvasyēdāpsupaḥ*" (Astādhyāyi 7.3.44..

(E is substituted for the "A" which stands before the "Ka" belonging to an affix when the feminine ending "A" follows)

Bhīṣma is well known as the son of Shantanu and so is *Bhima* the son of Pandu. Contextually *Bhima* or *Bhīṣma* may also mean an army in feminine, it comes to be known as *Bheemasena* or *Bhīṣmasena*. *Bhima*, who is well known in the *Mahābhārata* times is also popularly known as *Bheemasena*.

Special meaning:—By looking at whom the enemies get frightened is *Bhima* or *Bhīṣma*. *Bhima* or *Bhīṣma* may also mean the sense organs that motivate us internally as well as externally to do action. *Bhima* or *Bhīṣma* may also be interpreted as that by listening to those words the Self, mind and the body get cleansed from its impurities, by which reasoning the *arishat* or *sansat* (assembly of people) will get over their inauspicious thoughts, *Bhīṣma* may also mean the great vow taken and carrying it out to its fruit. So also, the other meanings could be attributed.

The sixth question which was posed from the stanza "*Jagathprabhu*" ending with "*Kiṁ Japanmucyate*" is attempted to be answered here—

4. *Jagatprabhuṁ Dēvadēvamanantaṁ Puruṣōttamaṁ.*
Stuvannāmasahasrēṇa, Puruṣaḥ Satatōtthitah..

*Jagatprabhumi, Dēvadēvam, Anantam, Puruṣōttam.
Stuvan, Nāmasahasrēṇa, Puruṣaḥ Satatōtthitah..*

The Lord of the Universe—The word means - Jagat ' that which is on the move' the one who has resided in that, the root "stha" in lit lakara becomes kvasu. In this ever moving world, men, animals, birds, ants, serpents and the other minute creatures which are almost invisible to the naked eyes are known as jangamas (mobile), mountains, trees, waterfalls and their manifestations are immobile (Sthāvarās), but since all of them come under the purview of movement, and since they don't abandon their basic nature of movement, all the moveable and the immovable things come under the category of "Sthāvarās", or that which is endowed with sense organs. That which is devoid of sense organs comes under the category of "Jagat" world and the Lord of this Universe is the great Almighty. Vedas corroborate it as follows:—

"Tamiśānam Jagatastasthuṣaspatiṁ" (Yajur Veda 25.18.)

(Him, we invoke for aid who reigns supreme, the Lord of all that stands or moves)

Again, in the continuation of the Sahasranāma it is said as Dsanah as Devadeva. There are thirty-three gods in all. It could be counted as the eight Vasus, eleven Rudras, Twelve Ādityas, one Indr and the Ātman (Self), or he is also known as the God of Gods as he bestows knowledge even on the Gods. He is endless as he transcends place, time and space. He is the Supreme Lord - the great radiance, the Supreme Being and this is mentioned in the fifteenth chapter of the Gita as follows:—

*Dvāvimau Puruṣau Lōkē, Kṣaraścākṣara Ēva Ca.
Kṣarah Sarvāṇi, Bhūtāni, Kūṭasthōākṣara Ucyatē..
Uttamaḥ Puruṣastvanyah, Paramātmētyudāhṛtah.
Yō Lōkatrayamāviśya, Bibhartyavyaya Īśvaraḥ.
Yasmāt Kṣaramatītōahamākṣarādapi Čōttamaḥ.
Atōasmi Lōkē Vēdē Ca, Prathitah Puruṣōttamaḥ.*

(Gītā 16,17,18.)

(There are two persons in this world, the perishable and the imperishable, the perishable is all these existences and the unchanging is the imperishable.)

(But other than these, the Highest Spirit called the Supreme Self who, as the Undying Lord, enters the three worlds and sustains them.)

(As I surpass the perishable and am higher even than the imperishable, I am celebrated as the Supreme Person in the world and in the Veda.)

Puruṣa is different from the effect as well as the cause and it is śāid:

*Indriyēbhyah Parā Hyarthā, Arthēbhśca Paraṁ Manaḥ.
Manasastu Parā Budhāirbudhdērātmā Mahān Paraḥ.
Mahataḥ Paramamavyaktamavyaktat Puruṣaḥ Paraḥ.
Puruṣānna Paraṁ Kiñcit, Sā Kāsthā Sā Para Gatih..*

(Katopanishad 3.11.12.)

(The objects are superior to the senses, the mind is superior to the objects, the intellect is superior to the mind, the Great Atman is superior again to the intellect. The Unmanifested

is superior to the Great Atman, and the *Puruṣa* is superior to the Unmanifested. Nothing is superior to the *Puruṣa*, that is the end, that is the supreme goal.)

*Divyō Hyamūrtah Puruṣah, Sa Bāhyābhyantarō Hyajah.
Aprāṇō Hyamanah Śubhrō, Hyakṣarāt Parataḥ Parah.*

(Mundakopaniṣad 2.2.)

(The *Puruṣa* is transcendental, since He is formless and since He is coextensive with all that is external and internal and since He is birthless, therefore He is without vital force and without mind: He is pure and superior to the (other) superior imperishable.(Maya)

And also in Yajurveda -

*Ētāvānasya Mahimātō Jyāyāṁśca Puruṣah.
Pādōasya Viśvā Bhūtāni Tripādasyāmṛtaṁ Divi.*

(Yajurveda 31.3.)

(So mighty in His grandeur: yet, greater than this *Puruṣa*. All creatures are one fourth of Him, three fourths eternal life in heaven.)

Though by chanting the thousand names of the Lord we cannot know Him, still, from the point of view of the advantage for the reciter, it could be taken that way. One can recite the divine names of the Lord by taking resort to the fourfold means of japa, One who is ever awake, One who has transcended Time, *Puruṣa*- that jiva who invariably resides in the body.

Vedas proclaim this as follows:-

*Aṣṭaṅkrā Navadvārā Dēvānāṁ Pūrayōdhyā.
Tasyāṁ Hiranyayah Kōśah Svargā Jyōtiṣāvṛtaḥ*

(Atharva Veda 11.2.16.)

(I offer my respects to You during the evening, morning and the night.)

Namastē Rudra Kṛṇmah Sahasrākṣāyāmartya

(Atharva Veda 11.2.3.)

(O Rudra, the immortal one, with thousand eyes, will follow your orders.)

In keeping with the mode of reverence, that indestructible Principle is adored - by doing which the devotee will transgress all the miseries. With the three halves of the stanza examining that he is unborn, if a question is raised as to who is respected, the answer is -

6. *Anādinidhanam Viṣṇum Sarvalōkamahēśvaram.
Lōkādhyakṣam Stuvannityam Sarvaduḥkhātigō Bhavēt..
Anādinidhanam, Viṣṇum, Sarvalōkamahēśvaram.
Lōkādhyakṣam, Stuvan, Nityam, Sarvaduḥkhātigaḥ, Bhavēt.*

The word *Anādi* (un-born) implies that he doesn't undergo the six changes which occur to the body. The six changes are -

Jāyatē, Asti, Vipariṇamatē, Vardhatē, Apakṣiyatē, Vinaśyatē

(Nirukta 1.2.)

(Birth, existence, change, growth, decay and destruction). Hence the other modifications have to be included only in this -They have to be taken as merged within this

Atō'nyē Bhāvavikārā Ētēṣāmēva Vikārā Bhavantīti Ha Smāha - Tē Ća Yathāvaṇanamabhyūhitavyāḥ
(Nirukta 1.3.)

(Other than the six modifications given to the words, there are some more also. Words take manifold forms depending on the context. Therefore context plays a vital role in understanding the meaning of the words. This is mainly possible on account of the addition of prefixes and suffixes.)

He is called Visnu because he is all pervasive, all the worlds, the Supreme Lord of the entire universe. The seven worlds above and seven worlds below have been explained in Vedas as follows -

Sa Vidhātā Dhāmāni Vēda Bhuvanāni Viśvā.

(Yajurveda 32.10.)

(He knows all beings and all ordinances)

*Ādhim Japēna Danēna, Vyādhiṃ Vadhyasya Saṅgamāt.
Prāptaṃ Daḥkhaṃ Harēdhyatnānna Mugadhvā Niskriyō Bhavēt*

(Satyāgraha Nītikavya 4.1.9.)

(By doing Japa and giving charities, one can get over diseases and miseries and this is what one has to adopt in life being unattached towards it.)

He is called the controller of the world, because being in the world he reaps everything by totally enveloping it. It is derived from the root Akshadevena the word akṣa denotes eyes. Since it is the most important organ of the body, so is He among all the Principles. He is called the Eternal Principle as he transgresses all miseries.

There are two kinds of miseries—Mental, which depend upon our internal organ viz:—mind and that which pertains to the body in the form of diseases which affect the body. I have highlighted this in my work Satyāgrahanītikavyam as follows :—

One can get over the mental deformities by doing Japa or by giving charities and the physical ailments like diseases could be taken care of by approaching a doctor. One should never lead a life of inactivity.

Again, the misery is threefold like Ādhyathik, Ādidivika and Ādibhoutik, the word 'Brahmnnayam' again eulogises that Omniscient Lord.

7. *Brahmṇyam Sarvadharmajñam, Lōkānām Kīrtivardhanam.
Lōkānāthaṃ Mahadbhūtaṃ, Sarvabhūtabhavōdbhavam..
Brahmṇyam, Sarvadharmajñam, Lōkānām, Kīrtivardhanam.
Lōkānātham, Mahadbhūtaṃ, Sarvabhūtabhavōdbhavam..*

The word *Brahmṇyam* indicates the one who does good to all the knowers of Brahman. So the unborn Vedas and for all those from the Pāṇini sutra "*Tasmai Hitam*" (Pāṇini 5.1.5. (An affix comes after a word in the fourth case in construction in the sense of "good for that".) it gets yat pratyaya. This is mitigated in "*Khalayavamāṣatilavṛṣabrahmaṇaśca*" (Amarakoṣa 5.1.7.-the Vedas are tattva, penance is Brahman and one who knows Brahman is God of Gods (Prajāpati).

"Vēdastatvaṃ Tapō Brahma Brahṇā Vipraḥ Prajāpatiḥ"

(Amarakoṣa, third chapter, Nānārtha varga 114.)

(You are the Vedas, penance, Brahman and Prajapati, so declare the knowers of truth.)

He is the knower of all Dharma as he knows the essence of all Dharmas, from the pāṇinian sutra (3.1.135.) "Iḡupadhajñāprikiraḥ Kaḥ. (After a verb ending, ending in a consonant but preceded by e,u or ru and after the verbs jna "to know", pri "to please" and kru "to scatter", comes the affix Ka) It gets "ka" pratyaya since it highlights the greatness of all the people and since greatness is synonymous with God Almighty as enunciated in Yajurveda -*Yasya Nāma Mahadyaśaḥ* (Yajurveda 32.3. (His glory is verily great). Since he is the very personification of fame and one who bestows fame on those devotees. He is known as the Lord of the World, One who is sought after in this world to get their desires fulfilled. From the Paninian sutra "*Adhīgarthadayaśēṣaṁ Karmani*" the usage Lokanatha gets fulfilled. The word Mahatbhutam is derived from the mahath form and the following hymn of Yajurveda proves this. "*Yasya Nāma Mahadyaśaḥ*" (Yajurveda 32.3.. (His glory is verily great.) and also the statement of Atharva Veda (13.2.29. "*Mahāṁsatē Mahatō Mahimā*" (Oh! Sun verily your greatness is unparallel.)

It is called "Mahat" "great" because it has been revered in all the three worlds. It is the root cause for the process of creation in this world.

The answer to the fifth question namely which is the greatest among all the Dharmas occurs in the stanza "Sarva Dharmanam"

8. *Ēṣa Mē Sarvadharmānām, Dharmōadhikataṁ Mātāḥ.
Yadbhaktiā Puṇḍarikākṣam, Stavairarçēnnaraḥ Sadā..
Ēṣaḥ, Mē, Sarvadharmānām, Dharmāḥ, Adhikataṁ Mātāḥ, Mataḥ.
Yat, Bhaktayā, Puṇḍarikākṣam, Stavaiḥ, Arçēt, Naraḥ, Sadā..*

Among all the Dharmas - including the one as narrated in the Mīmāṃsā system of philosophy as *Cōdana* is the greatest, as it is adored with respect - in the form of offerings at the lotus feet of the Lord. One whose heart is in the form of a lotus and one who is an Omniscient Principle, and according to Suśruta, heart is supposed to be a place of inspiration. It is also narrated by Suśruta (4.32.

"Puṇḍarikēṇa Sadṛṣam Hṛdayam Syādadhōmukham"

One whose heart has a resemblance to that of a lotus and whose face is bent downwards. The Gita also corroborates the same view-The Lord resides in the heart of the individuals.

"Īśvaraḥ Sarvabhūtānām Hṛddēś' rjuna Tiṣṭhati" (Gita 18.61.)

(The Lord abides in the hearts of all beings, O Arjuna.)

To extol the noble qualities of the Lord, who is the very embodiment of effulgence - one with total concentration should meditate on Him irrespective of the time, whether it is morning, afternoon or evening, whenever an individual finds time. *Indrā* should be appeased by chanting *Sāmans* before Him. *Indrāya Sāma Gāyata* (Atharva Veda 20.62.5. (Eulogise that god Indra with *Sāmans*) and also,

Arcata Prārcata Priyamēdhāsō'rcata (Atharva Veda 20.92.6.)

(Eulogise Indra so that he can vanquish your enemies.)

It is known as Dharma only when an individual respects the Lord with due reverence. Contextually, it may be recollected that the root Bhaj in the sense of Bhava when the affix T is added, the term Bhakti comes into being. It forms the usage Bhaga when the affix "ghai" is added. The term Bhakti and Bhaga are practically synonymous. When a part of the item becomes different from the original, it gets the usage of Bhaga. Applying the same logic when one is devoid of the three kinds of desires (putreṣaṇa, vittaiṣaṇa and lokaiṣaṇa) he gets the sense of "This is not mine" and this act of disinterestedness is known as bhakti or devotion as they are different from the wants pertaining to this world. To get the material benefits fulfilled, one has to do different acts and an example pertaining to common worldly experience is given here. The curds, which have been given to others, will satisfy others, but to satisfy one's own desires, one has to buy curds separately for his satisfaction.

Tasmin Hiranyayē Kōṣē ŷyarē Tripratiṣṭhitē.

Tasmin Yad Yakṣamātmanvat Tavdai Brahmavidō Viduḥ..

(Atharvaveda.10.2.31.32.)

(The place of that Atman will be known to those who knows Brahman, He quells sins and will always be victorious, will have golden complexion and enters the city full of gold.)

Yaksha here is nothing but the mind itself:—

Yadapūrvam Yakṣamantaḥ Prajānām Tanmē Manaḥ Śivasāṅkalpamastu (Yajurveda 34.2.)

(The peerless spirit stored in living creatures, may that, my mind be moved by right intention.)

He is called *Puruṣa* as he resides in this body "puri". He transgresses all the miseries of life and hence he has been attributed as "*Sarva- Dumikṭigam*". From the stanza "*Tamēva Cārçayannityam*" by praying to whom what is man going to get ?, An answer to this fourth question is attempted here -

5. *Tamēva Cārçayannityam, Bhaktyā Puruṣamavyayam.*

Dhyāyaṁstuvannamasmyaśça, Yajamānastamēva Ça..

Tam, Ēva, Ça, Arçayan, Nityam, Bhaktyā, Puruṣam, Avyayam.

Dhyāyan, Stuvan, Namasyan, Ça, Yajamānaḥ, Tam, Ēva, Ça..

The word "Tam" (that) symbolically indicates Puruṣothama- the God of Gods, The *Ēva* is a definitive used here, the word 'Ça' is used in a collective sense here, by chanting the hymns, work of the external things will be done. The work, which is done regularly, will generate confidence in the mind of the sādhakas. That work which is done daily will raise the person to the level of Rāma, Kṛṣṇa and others. By meditating on that *Puruṣa*, who is indestructible, by praying to Him by chanting the hymns of Ṛgveda or by referring to the statements of Atharvaveda.

The letter 'Ça' is used in the sense of collectiveness and the word *Namasyam* indicates the respectful homage in keeping with the following statement of Atharva Veda (20.1.3. "*Stōmairvidhēmāgnayē*" and again

"Namaḥ Sāyam Namaḥ Prātarnamō Rātraiya Nāmō Divā"

(Other than the six modifications stated on words there are other modifications also. Hence the words depending on the context get manifold forms)

In keeping with the mode of reverence that indestructible principle is adored-by doing which he will transgress all the miseries. With the three halves of the stanza examining that he is unborn, if a question is raised who is respected, the answer is—

*Anādinidhanam Viṣṇum Sarvalōkamahēśvaram.
Lōkādhyakṣam Stuvannityam Sarvaduḥkhātigō Bhavēt..6..
Anādinidhanam, Viṣṇum, Sarvalōkamahēśvaram.
Lōkādhyakṣam, Stuvan, Nityam, Sarvaduḥkhātigah, Bhavēt. 6.)*

The word Anādi (un-born) implies that he doesn't undergo the six changes which occur to the body. The six changes are - birth, existence, change, growth, decay and destruction (nirukta 1.2..

Hence the other modifications have to be included only in this -

They have to be taken as merged within this (Nirukta 1.3). He is called Viṣṇu because he is all pervasive, all the worlds, the supreme Lord of the entire universe, The seven worlds above and seven worlds below have been explained in Vedas as follows—

*Ādhiṃ Japēna Danēna, Vyādhim Vadhyasya Saṅgamāt.
Prāptam Dahkham Harēdhyatnānna Mugadhvā Niṣkriyō Bhavēt..*

(Yajur Veda 32.10.)

He is called the controller of the world, because being in the world he reaps everything by totally enveloping it. It is derived from the root Akshadevena, the word akṣa denotes eyes, since it is the most important organ of the body, so is He among all the principles. he is called an eternal principle as he transgresses all miseries.

There are two kinds of miseries - Mental, which depend upon our internal organ viz:—mind and that which pertains to the body in the form of diseases which encounter the body. I have highlighted this in my work Sathyāgrahanīthikāvyam as follows :—

One can get over the mental deformities by doing Japa or by giving charities and the physical ailments like diseases could be taken care of by approaching a doctor and one should never lead the life of inactivity.

Again the misery is threefold like Ādhyathmik, ādvidaik and ādhi bouthik, the word Brahmanam again that omniscient Lord.

*Brahmṇyam Sarvadharmajñam, Lōkānām Kīrtivardhanam.
Lōkānātham Mahadbhūtam, Sarvabhūtabhavōdbhavam..7..
Brahmṇyam, Sarvadharmajñam, Lōkānām, Kīrtivardhanam.
Lōkānātham, Mahadbhūtam, Sarvabhūtabhavōdbhavam..7.*

The word *Brahmṇyam* indicates the one who does good to all the knowers of Brahman. So the unborn Vedas and for all those from the Pānini sutra "*Tasmai Hitam*" (pānini 5.1.5. it gets yat pratyaya, this is mitigated even in "*Khalayavamāṣatīlavṛṣabrahmaṇaśca*" (Amarakoṣa 5.1.7.)- the Vedas are tattva, penance is Brahman and one who knows Brahman is God of Gods (Prajapati) "*Vedaṣtatvañ Tapā Brahma Brahm Viprañ Prajpatiñ*" (Amarakoṣa, third chapter, Nanartha varga 114. He is the knower of all Dharma as he knows the crux of

all dharmas from the Pāṇinian sutra (3.1.135. "Iṣupadhajṛṭkīraṁ Kaḥ " it gets "kapratyaya" since it highlights the greatness of all the people and since greatness is synonymous with god almighty as enunciated in YajurVeda -"Yasya Nāma Mahadyaśaḥ" (YajurVeda 32.3.. Since he is the very personification of fame and one who bestows fame on those devotees is known as the Lord of the world. One who is sought after in this world to get their desires fulfilled. From the Pāṇinian sutra "Adhṭgarthadayzrṇ Karmāi " the usage Lokantha gets fulfilled The word Mahatbhutam is derived from the mahath form and the following hymn of YajurVeda proves this. "Yasya Nāma Mahadyaśaḥ" (YajurVeda 32.3..

And also the statement of Atharva Veda (13.2.26. "Mahāṁsatē Mahatō Mahimā " .It is called "Mahat" "great" because it has been revered in all the three worlds, It is the root cause for the process of creation in this world. The answer to the fifth question namely which is the greatest among all the dharmas comes in the stanza "Sarva dharmanam"

Imē Sarvadharmīṇi, Dharmādhikatamā Matariṇi.

Yadbhakti Puṣṭārṭkkṛṇi, Stavairarcannaram Sad..8..

Ṭarṇi, Mz, Sarvadharmīṇi, Dharmāni, Adhikatamāni, Matariṇi.

Yat, Bhaktiya, Pundarikākṣam, Stavaiḥ, Arcet, Narah, Sad..

Among all the dharmas—that including the one as narrated in the Mīmāṃsa system of philosophy as Ćodana is the greatest, as it is adored with respect - in the form of offerings at the lotus feet of the Lord. One whose heart is in the form of a lotus and one who is an omniscient principle, and according to Suśurta, heart is supposed to be a peace of inspiration. It is also narrated by Sushruta (4.32. -"Puṣṭārṭkzīa Sadṛṇi Hḍayan Syḍadhāmukham " One whose heart has a resemblance to that of a lotus and whose face is bent downwards. Gita also corroborates the same view- The Lord resides in the heart of the individuals "Nivaranī Srvabhṭṇi Hḍdeṛe'rjuna Tīṛhati" (Gita 18.61.

To extol the noble qualities of the Lord, who is the very embodiment of effulgence - one with total concentration should meditate on Him irrespective of the time, whether it is morning, afternoon or evening. Whenever an individual finds time. Indr should be appeased by chanting sanams before Him

Indrya Sma Gyata (Atharva Veda 20.62.5. and also, *Arḇata Pīrcata Priyamedhṣārcata* (AtharvaVeda 20.62.6.)

It is known as Dharma only when an individual respects the Lord with due reverence. Contextually it may be recollected that the root Bhaj in the sense of Bhava when the affix T is added, the term Bhakti comes into being. It forms the usage Bhaga when the affix "ghai" is added. The term Bhakti and Bhaga are almost synonymous when a part of the item becomes different from the original, it gets the usage of Bhaga. Applying the same logic when one is devoid of the three kinds of desires (putreṣana, vittaiṣana and lokaiṣana) he gets the sense of "This is not mine" and this act of uninterestedness is known as bhakti or devotion as they are different from the wants pertaining to this world. To get the material benefits fulfilled one has to do different acts and an example pertaining to common worldly experience is given here- The curds which have been given to others will satisfy others, but to satisfy one's own desires one has to buy curds separately to his own satisfaction.

The gist of it is as follows—Having performed the daily acts like meditation and so on, one has to perform the other acts in keeping with them to get the desired fruits. If we explain it like this, then, doing Bhajans should be treated separately. Devotion is that which separates an individual from the entanglements of bodily comforts, and from that he gets the notion of “This is not mine”.

Now, I am narrating to you how Bhīṣma performed the devotion to the Lord in the form of eulogising his name. Devotion in the form of eulogising the revered names of the Lord is preferred because it is done with the help of one’s own self by being devoid of any adjuncts and without troubling anyone and irrespective of taking the factor of time into consideration.

It is to be remembered—

*Japyēnaiva Tu Saṁsidhdacēd, Brāhmaṇō Nātra Saṁśayaḥ.
Kuryādanyanna Vā Kuryānmaitrō Brāhmaṇa Ucyatē..*

(Manu 2.87.)

(Undoubtedly by means of Japa alone, a *Brāhmaṇa* achieves success (becomes liberated), no matter whether he performs any other Vedic sacrifice or not since a *Brāhmaṇa* is said to be a friend of Brahma.)

Yajñānām Japayajñōasmi. (Gītā 10.25.)

(Of offerings and the offering of silent meditation.)

Even in Mahābhārata

*Japastu Sarvadharmēbhyah, Paramō Dharma Ucyatē.
Ahimsayā Ča Bhūtānām, Japayajñah Pravarttatē..*

Japa is the greatest among all the Dharmas. This japayagna comes into being only on account of non-violence (Ahimsa).

Here, we have our composition:—

1. *Japannarō Mantrasatairyajamstathā Smaran Dadadbhūtabaliṁ Pramucyātē.
Kṛtāghatō Varṣagaṇēṣvasammatāt Tridhāvibhaktāduta Bhōjayan Dhdijam..*

One has to perform sacrifice by chanting a number of hymns and by remembering those sacred hymns one has to appease the animals. An individual has to be true to his mind, speech and body.

For the question as to which single individual should be adored, which is raised as the second question, the answer is as follows:—

9. *Paramam Yō Mahattējah, Paramam Yō Mahattapaḥ.
Paramam Yō Mahadbrahma, Paramam Yaḥ Parāyaṇam..
Paramam, Yaḥ, Mahat, Tējah, Paramam, Yaḥ, Mahat, Tapaḥ.
Paramam, Yaḥ, Mahat, Brahma, Paramam, Yaḥ, Parāyaṇam..*

That is the great radiance with all its brilliance and the Vedas proclaim it as *Pāhi Nō Agnē Rakṣasaḥpāhi Dhartērarāvṇah*.

Pāhi Rīṣata Uta Vā Jighāṁsatō Bṛhadbhānō Yaviṣṭhaca..

(R̥gveda 1.36.15.)

(Youthful and most resplendent Agni, protect us against evil spirits, and from the malevolent (man), who gives no gifts; protect us from noxious (animals), and from those who seek to kill us.)

It is the greatest among the suns and hence that nomnistic term- brilliant radiance - Vedas proclaim it as -

Sa Yathā Tvam Bhrājatām Bhrājōasyēvāham Bhrājatām Bhrājyām (Atharva veda 17.1.10.)

(The splendour of the Sun illuminates this whole world)

And the Brahamana texts

Yēna Sūryastapati Tējasēddhaḥ (Tai Br 3.12.67.)

(By whose radiance even the Sun shines forth.)

Ētaddēvō Jyōtiṣām Jyōtiḥ (Br.U.4.4.16.)

(It is the immortal light of all lights.)

Na Tatra Sūryō Bhāti Na Çandratārakam (Mu.U.2.2.10.)

(The Sun does not shine, nor the moon, or the stars)

Yadādityagataṁ Tējaḥ (Gita 15.12.)

(That splendour of the Sun that illuminates this whole world.)

and also

Rtaṁ Ça Satyaṁ Çābhīddhātāpasō' dhyajāyata.

Tatō Rātryajāyata Tataḥ Samudrō'rṇavaḥ..

(RgVeda 10.190.1.)

(Truth (of thought) and truthfulness (of speech) were born of arduous penance, thence was night generated, thence also the watery ocean.)

That indeed is known as the great penance. It is that great Brahman which appears in the form of one of its divine role - Atharva veda narrates it

as follows:—

Virājē Namaḥ Svarājē Namaḥ Samrājē Namaḥ

(Atharva Veda 17.1.22.)

(I offer my respects to Virat, Swarat and Samrat)

Doing that kind of penance is attributed as the great penance. That great Brahman is always manifesting in the *Ātman* that is luminous, self-illuminating and omniscient. We have a statement to this effect in Atharvaveda—

Virājē Namaḥ Svarājē Namaḥ Samrājē Namaḥ

(Atharva Veda 17.1.22.)

(I offer my respects to Virat, Swarat and Samrat)

Ēṣa Sarvēśvaraḥ (Mandakya Upaniṣad 6.)

(This one is the Lord of all)

Nothing is to be attained after that. Yajurveda states—

(Yajurveda 31.18.)

The letter “ya” takes into its fold the gods “Deva”. That is the brilliant radiance, the great penance, the great Brahman, and the most revered one, the one and only one worthy to be worshipped by one and all.

10. Pavitrānām Pavitram Yō, Maṅgalānām Ḥa Maṅgalam.
Daivatam Dēvatānām Ḥa, Bhūtānām Yōavyayah Pitā.
Pavitrānām, Pavitram, Yāḥ, Maṅgalānām, Ḥa, Maṅgalam.
Daivatam, Dēvatānām Ḥa, Bhūtānām, Yāḥ, Avyayah, Pitā.

*Adbhirgātrāṇi Śudhdayanti, Manaḥ Satyēna Śudhdayati.
Vidyātapōbhyām Bhūtātma, Budhdirjñānēna Śudhdayati..*

And also

The God Almighty is the purest either by heart or through words or through bodily action. One has to remember it; one has to reflect on it or to ponder over it. Then he will be transmitted into the pure Being itself and also,

From the mantra it is confirmed that Brahman is auspicious. It is the most auspicious amongst the auspicious things. By coming into contact with the auspicious things, the other things will also turn auspicious and so it is called auspicious amongst the auspicious things.

Hence inauspiciousness would never occur to the inhabitants of the house, or to the intellect and hence it is auspicious amongst the auspicious things and one who remembers and recollects it, will also become great.

That which is auspicious amongst the auspicious is known as the most auspicious among the auspicious things.

The auspicious things are–

Vipradhānam Mañicōkaçārukalaṣaṁ Dīpānaspallavam.

Rambhā-Vandanavāra-Kētu-Çāmaram Dūrvākūrōpaṇama. Kanya-Tarṇa-Vitāna-Darpaṇa-Dhvajā-Tāmbūla-Dadhyakṣatam,

Chatraṁ Rōcana-Gāna-Vādhya-Vyajanaṁ Puṣpājya-Dhūpāṅgāḥ. Çaturaṅgasenā Çitrābhadhēnuḥ Parāṇikā Māgadhavandigāyakāḥ Patākayuktaṁ Tu Phalādi Mīnā

The Brahmins, the costly gems, the light, food, the tender sprout, Rambha, the chamaras which are made from chamari deer, the blade of grass, the young girl, the mirror, the flag, the betel nut, curds, singing instruments and flowers.

The four- fold army (infantry, cavalry, foot soldiers, elephants) cow which has a intra colour, the pouraniks, the vandimagadhas who praise the king, the singers and others.

The term ‘God of the Gods’ is used as an assertive. He is predominant amongst the gods. There is also a hymn to substantiate this.

Dyāvābhūmī Janayan Dēva Ēkaḥ (Atharvaveda 13.2.26.)

(The one and only God created heaven and the earth.)

It is also pointed out in Śvetāśvaropaniṣad–

Ēkō Dēvaḥ Sarvabhūtēṣu Gūḍhaḥ, Sarvavyāpī Sarvabhūtāntarātmā.

Karmādhyakṣaḥ Sarvabhūtādhivaṣaḥ, Sākṣī Çetā Kēvalō Nirguṇaśca. (6.11.)

(The same deity remains hidden in all beings, and is all pervasive and the indwelling Self of all beings. He is a supervisor of actions, lives in all beings. He is the witness, the bestower of intelligence, the Absolute and devoid of the (three) qualities.)

Yo Brahmanaṁ Vidadhaṭi Purvam, Yā Yai Vridhṛṇṇa Prahinoti Tasmai.

Taha Dēvātmabudhdiparakāśaṁ, Mumukṣurvai Śaraṇamaham Prapadhyē (6.18.)

When the things are devoid of that lustre or the lustrous thing gets when the things are devoid of that lustre or the lustrous thing gets destroyed or when Brahman turns away from things, then those objects will perish.

And according to us–

4. *Rakṣāṁsi Bhūtānyuta Vā Piśācākā-Nutātha Nimnānuta Vā Tamaścārān.*

Tyaktavākhilān Yō Bhuvanēśamīdyam Dēvaṁ Japēddēvamayaḥ Sa Nā Bhavēt.

One who constantly meditates on the all-pervasive Lord by abandoning the demons, ghosts, the goblins and other low creatures will be raised to the level of divinity.

He is fit to be called that Omniscient Principle who doesn’t change and who has transcended birth, old age, death and one who is the benefactor, the one and only one without a second.

And we say–

5. *Yō Nā Narān Vyādhijarōparuḍhān Śrīyā Vihīnān Vikalāṅgakān Vā.*

Prāṇāti Puṣṇāti Dadāti Dhairyaṁ Martyōpyasau San Labhatē Pitṛtvam..

One who redeems the pain of the people who are suffering from diseases, old age, those who are devoid of wealth, those who are crippled, by protecting them, nourishing

them, by instilling confidence in them, though being a mortal will be raised to the level of God.

Though being a man who is a mortal, still as he has the quality of protecting others, he comes to be known as 'protector' (Father).

On account of the contextual significance, some of my compositions are given here - that all pervading Lord gives the desired object to the devotee.

6. *Nirastadambhō Manujō Hi Yaḥ Sadā Tamacyutaṁ Dhyāyati Vāñchitāptyai.
Dhyātāḥ Prasannaḥ Sa Vibhurmanasvī Dadāti Bhōgān Puruṣāya Divyān..*

One who is devoid of his ego, one who meditates on that Omnipotent Lord with single-minded concentration, will get divine fruits when the Lord gets supremely satisfied.

Further, if one meditates on Him-

The devotee will be hale and healthy; will enjoy the desired fruits of his action and without meditating on that Lord how can he spend his time?

Once a devotee praises the Lord, the Lord in turn will bestow on him higher knowledge and wisdom. By having eulogised thus with all the noble qualities a person becomes spiritually elevated. Having enjoyed the good qualities, he will ultimately transcend all the qualities and becomes pure absolutely.

7. *Yaścintyāmānaḥ Sakalāmayaghnaḥ Puṣṇāti Pōṣairmanujairabhīpsyai.
Lōkāḥ Parityajya Kathaṁ Nu Dēvaṁ Bambhramyamānāḥ Kṣipatēha Kālam..*

When one perceives (knows) the Lord no doubt remains in one's bosom when he has realised that form of Brahman, who is the Absolute Truth just as the writings in a book transcend the time factor.

Having remembered that Lord who is eternal, the Lord of the universe, auspicious, the pure individual having come over the grief and miseries will get his desired object after a passage of time.

8. *Stavaiḥ Stuvān Dēvamanantavīrya-Mudāttabhāvaṁ Labhatēprakampyam
Guṇēśasāhāyyamupētya Martyō Guṇānaśēṣānavartatē Ḥa..*
9. *Na Saṁśayāḥ Śērata Ātmagarbhā Drṣṭē Parē Brahmani Satyarupē.
Tathā Yathā PustakapañkīpāṭhāNna Saṁśayāḥ Kālavayaṁ Sprṣanti..*
10. *Sanātanaṁ Lōkapatiṁ Janāṁ Śivaṁ Smaran Manuṣyaḥ Satataṁ Śucīvratāḥ
Vinaṣṭaduḥkhō Bhavatīha Niṣṇītaṁ Kramēṇa Kālēna Ḥa Yāti Labhyam..*
*Yasmin Nyastamatirna Yāti Narakaṁ Svargōpaapi Yaççintanē,
Vighnō Yatra Nivēṣitātmanamasō Brahmāpi Lōkō'lpakah.
Budhdīm Cētasi Yaḥ Sthitōamaladhiyām Puṁsām Dadatyavyayaḥ,
Kiṁ Citraṁ Yadaghaṁ Parayāti Vilayaṁ Tatrācyutē Kīrtitē..*

(Viṣṇu purana 6.8.57.10.)

(One who has no stability of mind, even the heaven turns out to be hell. One whose mind is full of doubts, even Brahman cannot help him. One who has control over one's mind will definitely overcome the impurities and ultimately unites with the almighty by incessantly thinking about Him.)

From the stanza “Yataḥ Sarvāṇi Bhūtāni” the statement that the Lord is one and only one is strengthened.

11. *Yataḥ Sarvāṇi Bhūtāni, Bhavantyādiyugāgamē.
Yasmiṁśca Pralayaṁ Yānti, Punarēva Yugakṣayē.
Yataḥ, Sarvāṇi, Bhūtāni, Bhavanti, Ādiyugāgamē.
Yasmin, Ća, Pralayam, Yānti, Punaḥ, Ēva, Yugakṣayē.*

From which all the animate and inanimate beings emerge from the un-manifest Prakṛti during the time of first creation of the world.

The Vedas declare -

5. *Tatō Virāḍajāyata Virājō Adhi Puruṣaḥ.
Sa Jātō Atyaricyata Paścād Bhūmimathō Puraḥ.*

(From Him Viraj was born: again Puruṣa from Viraj was born. When born, he spread to west and east beyond the boundaries of earth.)

6. *Tasmādhyajñāt Sarvahutaḥ Sambhṛtaṁ Pruṣadājm.
Paśūṁstāṁścakrē Vāyavyānāranyān Grāmyāṁśca Yē.*

(From that great General Sacrifice the dripping fat was gathered up. He formed the creatures of the air and animals both wild and tame.)

7. *Tasmādhyajñāt Sarvahutaḥ Ṛcaḥ Sāmāni Jajñirē.
Chandām Si Jajñirē Tasmādhyajustasmādajāyata.*

(From that great General Sacrifice Ṛcaḥ and Sāmā hymns were born: there from were spells and charms produced: the Yajus had its birth from it.)

8. *Tasmādaśvā Ajayanta Yē Kē Ćōbhayādataḥ.
Gāvō Ha Jajñirē Tasmāt Tasmājjātā Ajāvayaḥ.*

(From it were horses born, from it all cattle with two rows of teeth: from it were generated kine, from it were goats and sheep produced.)

9. *Brahmaṇōasya Mukhamāśīd Bāhū Rājanyaḥ Kṛtaḥ.
Ūru Tadasya Yad Vaiśyaḥ Padabhyām Śūdrō Ajāyata.*

(The moon was generated from His mind, and from His eye the Sun had birth: Vāyu and Prāna from His ear, and from His mouth was Agni born.)

11. *Nābhya Āsīdantariḥṣam Śīsrṇō Ghadyuḥ Samavarttāta.
Padbhyām Bhūmirdiśaḥ Śrōtrāttathā Lōkāṁ Akalpayan.*

(From His navel came mid-air: the sky was fashioned from His head: earth from His feet, and from His ear the quarters. Thus they formed the worlds.)

12. *Prajāpatiścarati Garbhē Antarajāyamānō Bahudhā Vijāyatē.
Tasya Yōniṁ Paripaśyanti Dhīrāstasmīn Ha Tasthurbhuvanāni Viśvā.*

(Yajur Veda.a.31.)

(In the womb moves Prajapati: he, never becoming born, he is born in sundry figures. The wise discern the womb from which he springeth. In him alone stand all existing creatures.)

- Wherein everything gets annihilated and again at the commencement of next aeon during the time of the great dissolution they manifest themselves, the letter 'ca' denotes that it is dependent.

Even in Taittiriyaṇiṣad (3.1. it is said -

Yatō Vā Imāni Bhūtāni Jayantē.

Yēna Jātāni Jīvanti. Yatprayantyaabhisamviśānti..3.1..

(From Him all these beings take birth, that by which they live after being born, that towards which they move and into which they merge.)

And we say

11. *Ēkō Vibhurdīptatapō Bhavatyaraṃ Nimittamātraṃ Jagatō Ha Sarjanē.*

Brahmācyutānāgaripuṣca San Svayaṃ Sṛjatyavatyatti Jagaçcarāçaram.

There is one and only one all-pervasive Lord who is resplendent and who is the cause for the creation of this world. He creates and annihilates all the animate and inanimate creatures starting from the Saguna Brahman, Açhuta, Manmatha, enemy of Siva and so on.

12. *Tasya Lōkapradhānasya Jagannāthasya Bhūpatē.*

Viṣṇōrnāmasahasraṃ Mē, Śṛṇu, Pāpabhayāpaham..

Tasya, Lōkapradhānasya, Jagannāthasya, Bhūpatē.

Viṣṇōḥ, Nāmasahasraṃ, Mē, Śṛṇu, Pāpabhayāpaham..

The word "Tasya" indicates whatever was suggestively indicated in the previous stanza pertaining to the Omniscient, Omnipotent Lord. The word "Bhūpatē" is meant to indicate Yudhistira, the king. Viṣṇu is He, who is an all-pervading entity. The thousand names pertaining to Him, and the adjective *Pāpa Bhayāpaham*. One who is the dispeller of sins and fear. There are two types of heinous acts - The first one is to transgress the mode of creation of the Lord, The second one is to violate the rules of the king. These two violations will cause distress to the mind or he indulges himself in heinous acts, or he starts behaving according to his whims and fancies and doesn't involve himself in doing Japa and other auspicious acts.

Our stanzas are as follows:—

12. *Jagatkṛtā Yā Vihitā Vyavasthā Tallandhanaṃ Pāpamihōkttamēkam.*

Nṛpēṇa Vā Pañçajanaiḥ Kṛtāyā Vyavasthitērutkramaṇaṃ Dvīṭiyam.

13. *Tadu Dvayaṃ Karma Karōti Nūnaṃ Prajñāparādhi Manujō Yathēççhī.*

Japādikaṃ Karma Narasya Nūnaṃ Prajñāpramārṣtaçāyalamāhurāryāḥ.

This world has been created in an orderly fashion and to transgress that order is considered a sin. To violate the order of the Creator or King for that matter is forbidden.

Definitely He will be performing the dual acts, the first one is the performance of Japa and the second one is that which stimulates the intellect.

Redeemer of fear - Wherever there is a second entity, fear creeps in. Fear is created by Yama the God of Death, or the cruel animals like Lion, Snake or the acts which have been tabooed in Vedas pertaining to the three fold nature of the body, speech or mind. Japa cleanses the mind and bestows intellect, strength and courage.

Here, our stanza is as follows:—

14. *Bhayaṃ Dvitiyāt Sabalāt Kṛtāntakāt Kṛtāccha Nindhāt, Trividāt Svakarmanah.
Japādikaṃ Karma Narāya Nūnaṃ Dadāti Budhdiṃ Sabalaṃ Cha Dhairyam.*

Fear is generated by a second person that may be strong, by Yama (the God of Death) or by doing forbidden acts, and hence by doing japa, a man requires intellect, strength and courage.

Vedas declare -

Vyahaṃ Sarvēṇa Pāpmanā (Atharvaveda 3.31.2.)

(May I be relieved of the sins.)

Ava Mā Pāpmanā Sṛja (Atharvaveda 6.26.1.)

(The God who is in charge of relieving sins.)

Apēhi Manasaspātē Apakrāma Paraścara (Atharvaveda 20.96.24.)

(Oh! disease you have your sway even on the mind, so may you not approach me.)

Yata Indra Bhayāmahē Tatō Nō Abhayaṃ Kuru

(Atharvaveda 19.15.1.)

(Oh! Indra you are the personification of fearlessness and hence may You remove our fears.)

Vivasvānnō Abhayaṃ Kṛṇōtu (Atharvaveda 18.3.61.)

(Oh! Sun the giver of life, May you protect us from fear.)

Yatō Yataḥ Samīhasē Tatō Nō Abhayaṃ Kuru.

Śaṃ Naḥ Kuru Prajābhyō Abhayaṃ Naḥ Paśubhyah

(Yajurveda 36.22.)

(From whatsoever trouble thou desirest, give us safety thence. Give to our children happiness and to our beasts security.)

There are many hymns like this, which I am going to narrate to you, please listen with attention.

Regarding the thousand names of Viṣṇu, in keeping with the context it is mentioned here—

15. *Yathā Vapuḥ Parvaśatair nibadhdnan Bibharti Nāmāni Pythak Cha Tēṣām.
Tathākhilāṅgaṃ Kramatē Kriyāyāṃ Sajīvamētanna Tu Parvahīnaṃ.*

Just as the body due to its thousands of birth takes manifold names, Lord Viṣṇu takes a thousand names while alive in a single birth.

16. *Tathā Hyajōayaṃ Sakalāntarātmā Nāmāśnutē Jñānabalakriyābhiḥ.
Ētadvidaṃ Nāmasahasramētaḥ Bhunākti Pāpāduta Sarvabhūtyā.*

He is an unborn Principle present in all the bodies and takes different names in keeping with his knowledge, strength and action and hence they have become the thousand auspicious names of the Lord and the body experiences this with awe.

17. *Ananataṭvīryaṃ Tapasā Tapantaṃ Mahāśayaṃ Sarvaṇiyantṛvandhyam
Kō Nāma Śaknōti Narō Niyantaṃ Tamacyutaṃ Nāmasahasrarajjavā.*

He has immense strength, which he has acquired on account of severe austerities on account of which he controls everyone. When that is the case who can try to tie up the Lord with his thousand names?

18. *Tathāpyalaṇi Syuḥ Paṭhitāni ŚambhōRnāmāni Nurmōhataṁōapahartum.
Yacchaktimannāma Vibhōrniruktaṁ Dhyāyañjapannēti Sa Tasya Tattvam.*

But still, it would be enough if we recite the sacred names of the Lord incessantly to get rid of one's inertia and ignorance. One by constantly reciting, meditating and reflecting on Him could acquire the strength of that Omniscient Lord which is manifest.

19. *Sa Tattvavidhāraguṇō Manasvī Vipastu Sīdānnapi Natyadhairyam.
Kramēṇa Kālēna Vipatsamūhaṁ Vijitya Sarvānatīyāti Lōkē.*

He is the one who knows Tattva (form of the Lord). He is indeed the Knower, the one who has conquered the mind, though being encountered with calamities one who never loses heart. Having transgressed all the worldly hurdles, gradually He conquers everything.

Just as the body, on account of various births becomes unified with the Jiva in enacting a deed, so also the Lord Brahma with his immense knowledge, strength and action and with all his super human qualities, having covered the entire world takes the name of Viṣṇu (The all encompassing One) and takes into his fold all animate and in-animate creatures in His awe-inspiring form (Viswaroopa). The names of different births (Parvas) have to be taken in the sense of the various śāstras, which constitute the body. Its various organs have to be taken in the sense of the head and the hands in the form of other sense organs. Just as the fingers, fingertips, the nails, so on and so forth.

There -

13. *Yāni Nāmāni Gauṇāni, Vikhyātāni Mahātmanaḥ.
Rṣibhiḥ Parigītāni, Tāni Vakṣyāmi Bhūtayē..
Yāni, Nāmāni, Gauṇāni, Vikhyātāni, Mahātmanaḥ.
Rṣibhiḥ, Parigītāni, Tāni Vakṣyāmi, Bhūtayē..*

The names, which are not so prominent - that which have come into being on account of their qualities and being explained among the thousand names, and have become famous of that Lord Viṣṇu. Those names have been collected together and they have been explained as follows by the sages and Vedas, They are known as mantras as they are the constituents of different hymns put together. Sages are those who have got a direct revelation of those sacred things.

It is said in Medinikoṣa (a lexicon)

Rṣirvēdē Vaṣiṣṭhādaū Dīdhitau Ḍa Pumānayam.

Sākṣatkṛtadharmāṇa Rṣayō Babhūvuḥ.. (Nirukta 1.20.)

(Sages are those like Vasista and others who, on account of their penitetic powers could visualise the Vedic truths.)

And so also in the Brahmana texts

Yadēnān Tapasyamānān Brahma Svāyambhvaḥyānarṣat Tadṛṣṇāmṛṣitvamiti Vijñāyatē
(Nirukta 2.11.)

(The sages, on account of their penance could visualise Brahman and thus came to be known as the realised ones.)

With the indication of the word “Sages” one gets extra reverence towards the thousand sacred names of the Lord. From this we can infer that whatever names have been left out can also become a part of the thousand sacred names. One can never draw any boundaries or limitations to the Lord. He has been eulogised - He has been addressed in different places, as He is our Omniscient Principle. I am going to reveal those names now, the reason being for the satisfaction of the fourfold means of life, to get fame and in turn to become happy.

Upaniṣad declares - *Bhūtyai Na Pramaditavyamiti.*

(One should not harm animals.)

Here, due to the contextual similarity something has to be said - The Vedas are valid by themselves and hence as a corollary the names of the Lord are also self-revealed. One who chants the sacred names of the Lord is redeemed from birth, old age and decay. The different qualifications occur naturally. Gradually one who recites those auspicious names of the Lord will become auspicious and acquires the form of the Lord.

Here we say—

20. *Svataḥ Pramāṇaṁ Bhavatīha Vēdō Vēdēna Tulyaṁ Ča Sahastranāma.*

Tadudbhavatvāt Na Hi Tatra Śaṅkā Yudhiṣṭhiraṁ Bhīṣma UvāČa Dāḍharcāt.

Vedas are self-valid and the Sahasranāma (The thousand names of the Lord) is on par with Vedas, since they are the direct off shoots of Vedas. One need not doubt them, and this was narrated by Bhīṣma to Yudhistira.

All these names will be explained in due course.

About Sahasranama

(Thousand names of the Lord)

This is the concise version of Sahasranāma though the names such as Surya, Āditya and others are famous in different sense. The terms Surya, Āditya, Ravi and so on constitute the Vibhakti of the Lord and hence become the vehicle of praising the names the Lord. The whole world is endowed with His radiance and brilliance.

Here, we have our statement:—

1. *Jyōtīṣi Lōkaśca Vanāni Nadhyō Diśaḥ Samudrā Girayaḥ Prajāśca.
Yadbhāsayā Bhānti Nijaṃ Svarupaṃ Gr̥ṇanti Caitē Bhuvanēśamēkam..*

All the radiant things, the worlds, forests, rivers, oceans, directions, sunrise, people, are on account of His immanent qualities. Here in brief, I have collected the names which come under the category of masculine, feminine and neuter genders, they have to be incorporated as and when the situation demands. Just as the statement “*Bhūtabhavyabhavatprabhuḥ*” He was there, He is there and He is going to be there. He is either Śiva or Deva or Viṣṇu. One has to take resort in Brahman, the Supreme Almighty. Siddhas are the Gods.

Though some names appear to be similar, they are not repetitive in the sense that their functions are different. Some names, though they appear to be the same due to the change of syntax they are not repetitive in nature.

They are Ajah (un-born), Ajah though they possess a common name there is change in meaning. The word Śriṣha and Śripati though they have common meaning, they are different due to different Vyanjanas being present there as the words “Iśa” and “pati” emerge from different roots. The words Bhudarah, Mahidarah are synonyms from the point of view of meaning. Still it is not repetitive in its nature and so also the words “*Svayaṃ Jātaḥ*” and “*Svayaṃ Bhuḥ*”.

The letter “Aum” predominantly signifies Iśvara the Overlord. All the Vedic hymns commence with the chanting of Aum and hence they are known as “Satyavidya” and hence one offers the various offerings during the performance of a sacrifice by chanting the Vedic hymns. There is also a mantra to highlight this point.

*Tasmādyajñāt Sarvahuta Rcaḥ Sāmāni Jajñirē.
Chandāmsi Jajñirē Tasmādhyajustasmādājāyata*

.. (Yajurveda 31.7.)

(From that great General Sacrifice *Ṛcaḥ* and *Sāmā* hymns were born: there from were spells and charms produced: the Yajus had its birth from it.)

Whatever work is undertaken regarding the performance of a sacrifice with the help of Vedic chanting, it is in keeping with the following statement of Nirukta -

Puruṣavidyā'nityatvāt Karmasampattirmantrō Vēdē (Nirukta 1.2.)

(Puruṣās are those who have limited knowledge, even regarding the method of performing sacrifices they have very little knowledge. The necessity of mantras arise to perform a sacrifice, to gain the desired fruit. These mantras are found only in Vedas and Vedas constitute Bhāva, Ākhyata, Upasarga and Nipāta. Thus one who is well versed in the above four would be in a position to give meaning to the Vedas.)

All the mantras which have found mention there will get the pranava deśa from the sutra. "*Prañavaṛizni*" (Amarakosha 8.2.86.. T affix according to Pāṇini's sutra "*Acantyḍi Ṭi*" (Aṣṭādyayi 1.1.64. (The final portion of a word, beginning with the last among the vowels in the word is called "T") gets justified and it is as follows - "*Apā Rētā Si Jinvatōm*" and without the sacrifice it would be like "*Apā Rētā Si Jinvati*". Aum and Praṇava are synonyms states the Amarakosa "*ŌṃKārapraṇavau Samau*" in Śabdahādivarga stanza four. Yajurveda (1.1. states "*Śrēṣṭhatamāya Karmaṇē*" (sacrifice is the noblest work of God.) that it is the greatest of all acts and the same thought is echoed in "*Yajñō Hi Śrēṣṭhatam Karma*" Śatapata Brāhmaṇa (1.7.15.. Nirukta(13.8. "*Yajurbhīryajanti*" proclaims that they perform sacrifices with the mantras of Yajurveda. From the sutra "*Avatēṣṭilōpaḥ*" (U.Na.1.142. the affix will be "Man" and what gets dissolved is "*Ṭērlōpaśca*"

Manō Jūtirjuṣatāmāyasya Bṛhaspatiryajñamimaṇi Tanōtvarīṣṭaṇi Yajña Samimaṇi Dadhātu. Viśvē Dēvāsa Iha Mādayantāmōham Pratiṣṭha. (Yajurveda 2.13.)

(The butters rapid flow delight His spirit. Bṛhaspati extends this act of worship. May He restore the sacrifice uninjured. Here, let all gods rejoice.)

Bṛhaspati is indeed the appellation given to Aum. May you get firmly fixed in this world, in my heart, in this sacrifice and in this knowledge. It is a definite saying that without the grace of God nothing could be achieved. The term "Omkaṛa" would be referred to here after a passage of some time.

From the sutra and the Vārtika of Mahābhāṣya, the word Brihaspati undergoes change as Taskara and is highlighted in Yajurveda as "*om Khaṇ Brahma*". It could be explained either as "Kham Kham Om" or "Aum Brahma Brahma Aum".

If we follow this method of explanation, then we come across such statements as Surya Jyotiḥ Jyotiḥ Suryah. "Sun is radiance and radiance is the sun" or whatever is attained in the sky is pertaining to Aum. Since it is of manifold nature, whatever is manifest or unmanifest that comes under the preview of Aum, the Lord (Iśvara) is taken for granted. The following mantra proves this point on hand:—

"Īśāvāsyamidam Sarvaṃ Yatkiñcajjagatyāṃ Jagat" (Yajurveda 40.1.)

(Enveloped by the Lord must be This All: each thing that moves on earth.)

In the concise form of Sahasranāma (Thousand names of the Lord) in the twenty-second stanza and in the eighty fourth stanza it is referred to as Brahman.

Whatever is remembered in the Sahasranāma that is composed in Anustup metre (each line having eight letters) there Aum is not included. With this we can infer that when we chant each name individually we have to chant Om invariably in the beginning, and in the collective sense the same becomes Brahman and this is corroborated in the maxim "The appellation is not different from the name". Hence it is said Aum is everything and everything is Aum. Aum is Viṣṇu and Viṣṇu is Aum and everywhere one has to take it in a similar way.

Whichever names are popular from the roots, all of them have their bearing on the Vedas, they are:—Śiva, Rāma, Kṛṣṇa, Jaya, Deva, Chandra, Prakash and when they are taken collectively it becomes Rāmachandra, Kṛṣṇachandra, Śivarāma, Ananthārama and so on, The son of Dasharata viz:—Rāma is definitely different, the appellation 'Rāma' carries the sense of un-born entity, endless, and overlord. Even Rāma and Kṛṣṇa adored Achyuta and were reading Vedas and the Vedas were inherited.

Rāma addresses Lakshmana in eulogising Hanuman—

*Nānṛgvēdavinitasya Nāyajurvēdadhārīṇaḥ.
Nāsāmvēdaviduṣaḥ Śakyamēvaṃ Prabhāṣitum...*

(Ramayana Kiskinda kanda Canto iii stanza 28.)

(One who has no knowledge of Ṛg Veda, Yajur Veda and Sāma Veda can speak like this.)

*Sarvēśāmēva Nāmāni, Karmāṇi Ča Pṛthak Pṛthaka.
Vēdaśabdēbhya Ēvādau, Pṛthak Saṃsthāṣṇa Nirmamē.*

(Manusmṛiti 1.21.)

(The names and functions and professions of all creatures he (Hiraṇyagarbha) separately created according to the directions of the Vedas).

*Anādinidhanā Nityā, Vāgutsṛṣṭā Svayambhuvā.
Ādau Vēdamayī Divyā, Yataḥ Sarvāḥ Pravṛttayaḥ..*

(Mahābhārata Śāntiparvam chapter 232, stanza 24.)

(The speech that emanated from the Self born Lord was without any beginning and eternal, it was termed as Vedas from which everything else emanated.)

And also in Ṛg veda -

"Dēviṃ Vācamajanayanta Dēvāstāṃ Viśvarūpāḥ Paśavō Vadanti."

(Ṛg veda 8.100.11.)

(The gods produced the Goddess Vāc: animals of every kind utter Her.)

The knowers (Scholars) adopted the language of the Gods (Sanskrit) and they popularised it even among the animals which are capable of the factor of only seeing and they talk about it in their day to day activities for the purpose of the ways of the day to day Worldly activity..

For the benefit of the readers and for the proper understanding of the text, some of the Vedic passages are summarised here: -

"Tadyathā Śaṅkunā Sarvāṇi Parṇāni Santrṇṇānyēvamōṅkāraṇē Sarvā Vāk Santrṇṇā.

Ōmkāra Ēvēdaṃ Sarvaṃ* (Chāndogyopanishad 2.23.3.)

(Just as all the parts of the leaf are permeated by the ribs of the leaf, so are all the words permeated by the syllable Om. Verily the syllable Omniscent is all this.)

“Ōmityēdakṣaraṃ Sarvaṃ” (Mandukyopanishad 1.)

(This letter that is Om is all this.)

“Tasmai Sa Hōvāca. Ētadvai Satyakāma Paraṃ Čāparaṃ Ča Brahma Yadōṅkārastasmād-vidvānētēnaivāyatanēnaikataramanvēti..” (Prashnopanishad 5.2.)

(To him he said - O! Satyakama, this very Brahman, that is (known as) the inferior and the superior, is but this Om. Therefore the illumined soul attains either of the two through this one means alone.)

“Yah Punarētattrimātrēṇōmityētēnaivākṣarēṇa Paraṃ
Puruṣamabhidhyāyīta Sa Tējasi Sūryē Sampannaḥ..”

(Prashnopanishad 5.5.)

(Again anyone who meditates on the Supreme Purusha with the help of this very syllable Om, as possessed of three letters, becomes unified in the Sun.)

“Ōmiti Brahma Ōmitidaṃ Sarvaṃ” (Taittiriyaopanishad 1.8.)

(Om is Brahman. Om is all this.)

“Praṇavādyāśrayō Vēdāḥ Praṇavō Paryavasthitāḥ.”
Vāṇmayam Praṇavam Sarvaṃ Tasmāt Praṇavamabhyasēt

(Atri Samhita 1.8.)

(The three Vedas have their origination in Praṇava. Everything pertaining to speech is embedded in Praṇava. Therefore one has to meditate on Praṇava invariably.)

Ōm Tat Saditi Nirdēśō, Brāhmaṇastrividhaḥ Smṛtaḥ.
Brāhmaṇāstēna Vēdāśca, Yajñāśca Vihitāḥ Purā.

(Gita 17.23.)

(Om, Tat, Sat : this is considered to be the three fold symbol of Brahman. By this were ordained of old the Brahmins, the Vedas and the sacrifices.)

‘Aum’ with its three syllables is famous in the hymns and the same way in Praṇava. During the time of performing a sacrifice it acquires the form of Praṇava. And this is just by way of a sample survey -

2. Trīmātra Ōmkāra Rci Prasidhaḥ Sa Ēva Cōktaḥ Praṇavēna Vāpi.
Yajñakriyāyām Praṇavatvamati Tīrvēdamantrasya Matam Prasidham.
3. Anuṣṭupēnātra Sahasranāmnām Yaḥ Saṅgrahōastyōham Labhatē Na Tatra.
Vyākhyāyatē Nāmābhīreka Ēva Kham Brahma Viṣṇuruta Viśvamuktyā.

I have tried to collect the thousand names (Sahasranāmnām) of the Lord in the form of Anustup metre whose concise form could be seen then and there. This has been explained in the form of the all-pervading Lord with the intention of attaining Liberation.

14. Viśvaṃ Viṣṇurvaṣaṭkārō Bhūtabhavyavatprabhuḥ.
Bhūtakṛdbhūtabhṛdbhāvō Bhūtātmā Bhūtabhāvanaḥ..

1. Viṣvam, 2. Viṣṇuḥ, 3. Vaṣaṭkāraḥ, 4. Bhūtabhavyavatprabhuḥ
5. Bhūtakṛt, 6. Bhūtabhṛt, 7. Bhāvah, 8. Bhūtātmā, 9. Bhūtabhāvanah..

1. Viṣvam-

The word *Viṣvam*, comes into being with the root “*Viśa Pravēśanē*” is *Taudḍita* with the following Paninian sutra *Aśupruṣṭikaṇikhaṭivīśibhyaḥ Kvan* in *Kvan* pratyaya (Unādi pada -1, sutra 151., the word *Viśva* gets materialised since it comes under the category of Sarvadigana, the term *Viśva* gets the appellation of Sarvanāma in all the three genders when the kvan appellation is made use of in adhikaraṇa kāraka it gives the meaning of that which encompasses all the three worlds. In the sense of karaṇa kāraka it is used as all comprehensiveness and means “the world” or *Adhōkṣajah* or *Viṣṇu*.

The mantras are -

*Yasmānna Jātaḥ Parō Anyō Asti Ya Āvivēśa Bhuvanāni Viśvā.
Prajāpatiḥ Prajayā Sa Rarāṇastrīṇi Jyōtīsi Saçatē Sa gōḍaṣī..*

(Yajurveda 8.36.)

(Than whom there is none other born more mighty, who hath pervaded all existing creatures -Prajapati, rejoicing in his offspring, he, shodasi, maintains the three great lustres.)

“*Brahmaivēdaṃ Viṣvaṃ Variṣṭham*” (Mundakopanishad 2.2.11.)

(The world is nothing but Brahman, the highest.)

“*Puruṣa Ēvēdaṃ Viṣvam*” (Mundakopanishad 2.1.10.)

(The Purusa alone is all this.)

Brahma is that which is omnipresent

“*Tat Sṛṣṭvā Tadēvānuprāviśat, Tadanupraviśya, Saçca Tyacçābhavat.*”

(Taittiriopanishad 2.6.

(That Brahman, having created (that), entered into that very thing and having entered there, it became the formed and the formless.)

“*Athavā Pralayakālē Sarvāṇi Bhūtānyasmin Visantīti Viṣvaṃ Brahma Yat
Prayantyaabhisaṃviśanti*”

(Taittiriopanishad 3.1.)

(During the time of delusion, everything merges in Him and is known as Brahman.)

It should be mentioned -

The King, the supreme ruler gives out a maxim for his court or people regarding the code of conduct or the mode of punishment the people follow it with confidence and faith. When the king violates his norms of governing the people and starts troubling them, then the people would rebel against him. Why ? This is because both the king as well as the people would have abandoned the name of the Lord. viz:—*Viśva*.

The teacher teaches the taught with care and in turn the student studies with care under the guidance of a teacher. With this we should know -the all pervasiveness of the Lord is present in the teacher as well as the taught. When both of them take resort to the act of ‘deceit’ then, the lack of confidence or mistrust develops. Why? There we find the absence of the all-pervasive Lord who is known to possess immeasurable qualities.

Like this, if someone starts some work and if that act depends upon the doer, then the doer need not be under the mercy of anyone, then Brahman will take resort to the world in the form of body. When a person with a desire of doing work ventures out for new avenues, the work on hand gets postponed and Brahman gets established there firmly. Since the ways of the world are highly fluctuating everywhere, one has to take recourse to such speculations.

Viśvamaśēṣaṃ Kṛtsnaṃ Samastaṃ Nikhilākṣhilāni Nihśēṣam.

Samagraṃ Sakalaṃ Pūrṇamakhaṇḍaṃ Syādanūnakē..

(Amarakoṣa chapter iii, Viśhesanidhyavarga-1, stanza 65.)

(The entire universe is enveloped by Kṛṣṇa, who is complete and indivisible in every way.)

The word *Viśva* is the twelfth synonym and here we have a stanza -

4. *Yathā Jagad Brahmaṇi Viṣṭamasti Sraṣṭrāthavā Viṣṭamidaṃ Jagat Syāt.*

Kṛtsnaṃ Jagat Brahma Ḍa Viśvamuktaṃ Prakāśatē Yatra Sa Viśvabhaktaḥ..

Just as the world gets merged in Brahman or the creator, the world and Brahman get illuminated where there are devotees of the world.

2. *Viṣṇuḥ*—

It is derived from the root *Viṣṭ Vyptau* meaning 'all pervading entity'. It belongs to Juhoti gaṇa (class). It gets the affix *ṇu* from the Pāṇinian sutra and in absence of qualities it becomes *Viṣṇuḥ*. He is born out of his own will and he envelopes all the manifest as well as un-manifest creatures and hence comes to be known as *Viṣṇuḥ* and the following stanza substantiates this thought -

Tamu Stōtāraḥ Pūrvyaṃ Yathāvida Ṛtasya Garbhē Januṣā Pipartana

Āsya Jānantō Nāmaçid Vivaktāna Mahastē Viṣṇō Sumatiṃ Bhajāmahē.

(R̥g Veda 1.156.3.)

(Hymners, propitiate of your own accord that ancient Viṣṇu, since you know him as the germ of sacrifice, cognizant of his greatness, celebrate his name; may we, Viṣṇu, enjoy your favour.)

In this hymn -

Oh! praise (devotees) Long ago there were great sons who had grasped the meaning of Ṛta as it is. You just follow their path. You know the word *çit* is used just for the sake of completion of the stanza. Oh great *Viṣṇuḥ*, the all encompassing entity, we praise your nobility. This is the opinion of Vedas and also

Viṣṇōḥ Karmāṇi Paśyata Yatō Vratāni Paspasē.

Indrasya Yuyjah Sakhā. (Yajurveda 6.4.)

(Look ye on Viṣṇu's works, whereby the friend of Indra, close allied, hath let his holy ways be seen.)

Viṣṇuḥ is one who is the all comprehensive entity and also

Tadviṣṇōḥ Paramaṃ Padaṃ Sadā Paśyanti Sūrayaḥ.

Divīva Çakṣurātataṃ.. (Yajurveda -6.5.)

(The princess ever more beholds that loftiest place where Viṣṇu is, laid as it were an eye in heaven.)

Viṣṇuḥ means the all pervading Lord. *Viṣṇuḥ* is used as a synonym of Brahma in Vedas in many places. Some others derive the word *Viṣṇuḥ* from the root *vis* and the affix *Nuk*.

This could be seen in the following statement of *Viṣṇupurāṇa* -

Yasmādvīṣṭamidaṃ Sarvaṃ, Tasya Śaktyā Mahātmanah.

Tasmādvōcyatē Viṣṇurvīśērghātōḥ Pravēśanāt..

(*Viṣṇu purāṇa* 3.1.45.)

(On account of that Almighty's strength, all these have come into being and hence He comes to be known as Viṣṇu, which means omniscience and Omnipresence.)

Whatever we have narrated regarding the term "Viśvam" should be taken verbatim regarding *Viṣṇuḥ* also. We have this to say -

5. *Viṣṭvā Yathā Brahma Jagaddadhāti Viṣṭam Jagadvā Sukhamēti Yasmin.*

Tathā Svakē Yāḥ Sukhamēti Vargē Vargasṇa Yasmin Sa Narōasti Viṣṇuḥ.

Just as He having created the world protects it and gets happiness in the world so also one desires happiness in the heaven and that subject matter is none other than *Viṣṇuḥ* himself.

3. *Vaṣaṭkāraḥ* -

Vaṣaṭ is an indeclinable. It means 'Let the student be under the custody of his master.' The word *Kārah*, is used in the sense of *svārtha*, *Vaṣaṭ* becomes *Vaṣaṭkāra* also taken synonymously. During the performance of Darśapoorna- māsa sacrifice or in any of the sacrifice, by addressing whom the word *vaṣat* or *vouṣat* is chanted he becomes either Rudra or Viṣṇu.

The following mantra may be recollected here -

Sarvam Rudrō Vasuvanirvasudēyē Nāmōvāk Vaṣaṭkāro'nu Saṃhitah

(*Atharvaveda* 13.4.26.)

(One who gives manifold troubles should also obey His orders.)

Yajñō Vai Viṣṇuḥ (Sacrifice is Viṣṇu.)

(*Taittiriya Samhita* 1.7.4.)

One who pleases the Gods with *vaṣat* accompanied by mantras comes to be known as *Vaṣaṭkāraḥ*. During the performance of the sacrifice called Darśapoornamāsa the priest Hotṛ (Rgvedic priest) sends the Adhvaryu (Yajurvedic priest) - You go there and chant let Srousat be with you, go and officiate the sacrifice. It is either *vaṣat* or *Vouṣat* and then Adhvaryu (Yajurvedic priest) starts chanting the mantra till Srousat to make clean the ingredients which would be offered to fire.

The following stanza is given here -

Çaturbhiṣca Çaturbhiṣca Dvābhyāṃ Pañcabhirēva Ça.

Hūyatē Ça Punardnābhyāṃ Sa Mē Viṣṇuḥ Prasīdatu.

Four and four multiplied by two and five, when it is offered into Fire, let that almighty Viṣṇu be pleased with me.

We have the stanza -

6. *Lōkē Vaṣaṭ Vākyavidhau Prayuktaḥ Sa Ēva Kārēṇa Yuktōasti Vēdē.
Rudrō Vaṣaṭkāra R̥cāsti Vācyaḥ Praiṣṭōasti Darśādiṣu Vauṣadantaḥ.*

In the word, the term vaṣat is uttered at the time of chanting a sentence and that gets added up as kara in Vedas. *Indr* is *Vaṣaṭkāra* and in the performance of the sacrifice *Darśa* vaṣat is chanted. What is said regarding the advice of Hotr (Ṛgvedic priest) to Adhvaryu (Yajurvedic priest) there, the following mantras should be taken into account -

Praiṣēbhiḥ Praiṣēnāpnōtyāpṛibhirāpṛīryajñasya.

Prayājēbhīranuyājān Vaṣaṭkāreḥbhirāhutīḥ (Yajur Veda 19.19.)

(Orders he gains by orders, by Apris of sacrifice, post offerings by fore offerings, and by calls of Vashat Ahutis.)

Paśubhiḥ Paśūnāpnōti Purōḍāśairhaviṣyā.

Chandōbhiḥ Sāmidhēnīryājyābhirvaṣaṭkārān. 20.

(Yajurveda 19th chapter)

(By victims He gains victims, by ground rice cakes sacrificial food, by metres kindling verses, and Vashat calls by inviting prayers.)

4. Bhūtabhavyavatprabhuḥ -

What is future and what is past and what is present put together constitutes past, present and future. Aum is nothing but Viṣṇu. He holds the name as Brahman and the following mantra substantiates this point:—

Yō Bhūtaṃ Ḍa Bhavyaṃ Ḍa Sarva Yaścādhitīṣṭhati.

Svaryaṣya Ḍa Kēvalaṃ Tasmai Jyēṣṭhāya Brahmanē Namaḥ..

(Atharvaveda 10.8.1.)

(One who is present in past and future, one who is incharge of the heavens is that Brahman and I offer my respects to Him.)

or It is said in the Vedas -

Puruṣa Ēvēdaṃ Sarvaṃ Yad Bhūtaṃ Yaḍḍa Bhāvyam.

Utāmṛtatvasyēśānō Yadannēnātirōhati..

Ētāvānasya Mahimāatō Jyāyāṃśca Puruṣaḥ.

Pādōasya Viśvā Bhūtāni Tripādasyāmṛtaṃ Divi.

(Yajurveda 31, 2-3.)

(Puruṣa is in truth this all, what hath been and what yet shall be: Lord, too, of immortality, which waxes greater still by food. So mighty in his grandeur; yet, greater than this is Puruṣa. All creatures are one-fourth of Him, three-fourths eternal life in heaven.)

With this we know that that Supreme Omnipotent Principle also covers the world, which is under the governance of Sun. With this we can say that He knows the past, present and future. Without His knowledge any activity pertaining to the past, present or future cannot take place.

Hence, the sages who have realised the hymns proclaim that even in metres we have various forms pertaining to the past tense, present tense and future tense.

But, it won't take place in Brahman. Here it could be said what is said regarding the present tense do hold good regarding all the three tenses of past, present and future.

It is as follows—

Tamīśānaṃ Jagatastasthuṣaspatiṃ Dhiyaṃ Jinvaṃavasē Hūmahē Vayaṃ
(Yajurveda 25.18.)

(Him, we invoke for aid, who reigns supreme, the Lord of all that stands or moves. Inspirer of the soul.)

Here, the statement is in the sense of present continuous tense and it applies to all the three tenses. It must be said—

Men who undergo death are bound by the factor of time. Hence all the orthodox people who believe in God believe in the concept of unseen power. Those who hate the belief in God can do nothing regarding those who have firm faith in God. Hence, one should always strive hard to acquire merits (Puṇya). For an individual who possess intelligence the arrogance in him becomes the cause to ruin him spiritually. This is the fruit of action regarding the adjective given to the God that he is the knower of the past, present and future.

Just as in the world for people who intend to do work depending on day to day activities, or activities pertaining to a month, or to that of an year, but to favour the devotee and to confer rich merits on him irrespective of the day, month or an year, the Omnipotent Lord to confer different things on men pertaining to past, present or future acts unmindful of his own trouble. Hence, even in the world one who confers a little good to others is addressed as Swami and this follows the statement regarding Prabhu - One who is the over Lord of everything, that Brahman remains in fact in all the three times -past, present, future and hence he is known as 'Sat'. Here we have our stanza -

7. *Yō Dēśadikkālavibhāgamuktaḥ Svayaṃ Prabhuḥ San Sṛjatiha Viśvam.*
Tamacyutaṃ Sarvatiṇō Samūhō Vyanakti Kālēna Bhinati Nēva.

That all knowing Principle who is beyond place, direction and time, being an Omniscient Principle himself creates this world, he manifests Himself as and when the time and occasion demands.

5. Bhūtakṛt -

One who creates the various beings is known as *Bhūtakṛt*, and the following mantra substantiates it -

Tama Āsīt Tamasā Gūḍhamagrē'prakētaṃ Salilaṃ Sarvamā Idam.
Tuṅṅhacēnābhvapīhitaṃ Yadāśīt Tapasastanmahinājāyataikam

(Rg veda 10.129.3.)

(There was darkness covered by darkness in the beginning, this entire (world) was undistinguishable water; that empty united (world) which was covered by a mere nothing, was produced through the power of austerity.)

With this, the creator comes to be known as *Bhūtakṛt*. The word *Bhūtakṛt* also implies the statement that he is the annihilator.

6. Bhūtabhṛt -

When the Lord maintains the creation, sustains it or nourishes it or makes the world move on He comes to be known as *Bhūtabhṛt*. He is the one and only one.

In the form of the Lord who is full of bliss, there is no inter-mingling of Rājasic and Tāmasic qualities from the point of view of the following statement of –

Tamasah Parastāt (Yajur Veda 35.14.)

(Beyond the darkness.)

He is always radiant in his form. He controls the whole world with his innate strength but this is nothing but the modification of Prakṛti, which is full of the three qualities and undergoes six changes like birth, existence, change, growth, decay and death.

The following mantras could be considered here–

Prāṇo Ha Sarvasyēśvarō Yaçça Prāṇati Yaçça Na.

(Atharvaveda 11.4.10.)

(The Lord of the moveable and immovable world is Prāṇa)

Mayā Sō Annamati Yō Vipāśyati Yaḥ Prāṇati

(Rgveda 10.125.4.)

(He, who eats food (eats) eats through me.)

Ēkō Dādāhāra Bhuvanani Viśvā. (Rgveda 1.154.4.)

(who verily alone upholds the three elements, and earth and heaven.)

Sa Dēvān Viśvavān Bibharti. (Rgveda 1.59.8.)

(He holds together Gods and the world.)

And our statement is as follows:—

8. *Ajō Niyantā Sakalam Sṛjan Jagat Guṇaiḥ Pṛthak San Yatātē Nimittataḥ.*

Jagat Svayam Tatkr̥tayā Vyavasthayā Vikāraṣaṭkānayatē Na Sa Svayam..

He is unborn. He is the controller and the creator of the entire world. Though being different from the point of view of qualities He doesn't come under the purview of the six changes. The metre is "*Vamśasthabilaṃ*". Its definition is "*Vadanti Vamśasthabilaṃ Jatau Jarau*"

7. Bhāvah-

The root *Bhu* from the "*Jvalitikasantēbhyō ṇah*" Pāṇinian sutra (3.1.140. (After the verbs beginning with *jvala* "to shine" and ending with *kaśa* "to go" when used without a preposition, the affix *ṇa* is optionally employed.) in the context of 'Na' from the paninian sutra "*Vibhāṣā Grahah*" (3.1.143. (The affix *ṇa* is optionally employed after the verb *Grah* "to seize".) with the help of the vārtika *Bavatēśca* forms the term *Bhāvah*. According to the author of *Kāshika* one gets the affix of 'Na' and the form would be *Bhāvah*. According to the statement of the *Bhāṣya* it is derived from the root *Tu* - *Prāptau* takes the form of *Bhāvah*, because of his external nature *Viṣṇu* gets the appellation of *Bhāva*.

He is called *Bhāva* as he makes others think like that. He creates fourfold nature of creation. They are as follows-

*Aṇḍajāḥ Pakṣisarpādhyāḥ Svēdajā Maśakādayaḥ.
Udibhajjā Vṛkṣagulmādhyā Mānuṣādhyā Jarāyujāḥ..*

Those which come into being with the help of egg like birds, serpents and so on, those which take their birth from the sweat like mosquitoes etc., those which are born from the seeds like the trees, bushes etc., and the men who are born from their parents and undergo old age.

Since this fourfold form of creation doesn't depend on time factor, the factor of time could also be taken as *Bhāva*, when we add the affix "ghai" the term takes the form of time (Bala) and that which exists by transcending the creation in toto (Brahmananda) gets divided into twelve parts.

Vedas describe them as -

*Dvādasa Pradhayaścakramēkaṁ Trīṇi Nabhyāni Kavi U Taççikēta.
Tasmintsākaṁ Trīṣatā Na Śaṅkavō'rpitāḥ gaṣṭirna Çalāçalāsaḥ..*

(R̥g Veda 1.164.48.)

(The felines are twelve; the wheel is one; three are the axles; but who knows it? within it are collected 360 (spokes), which are, as it were, moveable and immovable)

The same mantra could be noticed in Atharvaveda with little modification -

*Dvādasa Pradhayaścakramēkaṁ Trīṇi Nabhyāni Ka U Taççikēta
Tatrāhatāstrīṇi Śatāni Śaṅkavaḥ gaṣṭi Ça Khilā Avicācalā.*

(Atharva Veda 10.8.4.)

(There are twelve Prādhis and three Nābhyas out of which three hundred and eight conches would be formed. Who will know this?)

This cycle, which is the constituent of twelve constellations, becomes the collection of stars. The twelve constellations are -Mesha, Vṛshaba, Mithuna, Karkata, Simha, Kanya, Tula, Vṛschika, Makara, Kumbha and Mina.

*Mēṣō Vṛṣōatha Mithunaṁ Karkaṭaḥ Siṁhakanyakē.
Tulā Ça Vṛṣīcakō Dhanvī Makaraḥ Kumbhamīnakau..*

These constellations get the affiliation of Māsa (month) respectively, they are - Vaishaka, Jyesta, Āsada, Śravana, Bhādrapada, Āswijha, Kāṛthika, Mārgasira, Pouṣa, Māgha, Pāguṇa and Chaitra.

Nakṣatrēṇa Yuktaḥ Kālaḥ. The Pāṇinian sutra (4.2.3.(The affix "An already ordained iv.1.83 comes after a word in the instrumental case in construction, which is the name of a lunar mansion, to signify a time connected with the asterism.) Brings in the affix ' An ' and always there is the elongation of the syllable whenever we speak about stars-

They are as follows: -

Vishaka is the name of the star and the chandra (moon), which is in close proximity to the star Viśāka, will generate the affix. Like this the twelve months at the time of creation get the appellation of *Bhāva* and they are twelve in number. They are as follows :— Body,

Money, Brother, Happiness, Son, enemy, wife, death, Dharma, Karma, Earnings and spending. Those planets which are in charge of constellations come to be known as *Bhāvas*. They are as follows:-For Mesha and Vrschika it is Bhouma, For Ṛsabha and Tula it is Śukra, For Mithuna and Kanya it is Budha, For Karkātaka it is moon, For Simha it is the Sun, For Dhanus and Mīna it is Bṛhaspati, For Makara and Kumbha it is Sāni. Whoever is the over Lord at the time of birth yield different fruits. The planets which are surrounding Brahman are also of the form of Brahman only.

The following mantra substantiates this point:—

Tamīśānaṃ Jagatastasthuṣpatisi Dhiyaṃ Jinvaṃavasē Humahē Vayam.

(Yajurveda 25.18.)

(Him, we invoke for aid who reigns supreme, the Lord of all that stands or moves, inspirer of the soul.)

The opinion of the astrologers according to *Bhāvaviveka* of Bṛhatparāśara Horaśāstra is as follows—

14. *Yō Yaḥ Śubhairyutō Dṛṣṭō, Bhāvō Vā Patidṛṣṭayuk.*
Yuvā Pravṛddhō Rājasthaḥ, Kumārō Vāpi Yatpatiḥ
15. *Tadīkṣaṇavaśāt Tattad, Bhāvasaukhyāṃ Vadēd Budhaḥ*
Yadyadbhāvapatirnaṣṭastrikēśādhyaiśca Saṃyutaḥ
16. *Bhāvaṃ Na Vikṣatē Samyak, Suptō Vṛddhō Mṛtōatha Vā.*
Pīḍitō Vāsyā Bhāvasya, Phalaṃ Naṣṭaṃ Vadēddhruvam.

Our opinion in this regard is as follows:—

9. *Bhāvāḥ Śōdhyāḥ Parādhyatnāt, Bhāvē Sarvaṃ Pratiṣṭhitam.*
Bhāvāśudhdau Bhaśudhdēpi, Phalaṃ Nāstīti Čintyatām.

With effort one should cleanse one's emotions as everything depends on our emotions. When emotions are impure though the thoughts are pure, the fruits expected do occur. In Vedas the auspicious things have been expected from all the planets. Sometimes the planets are adversely placed also.

Atharvaveda states—

Śaṃ Nō Grahāścāndramasāḥ Śamādityāśca Rāhuṇā.
Śaṃ Nō Mṛtyurdhūmakētuḥ Śaṃ Rudrāstigmatējasah..

(Atharvaveda 11.9.10.)

(The planets like Moon, Rahu and others cause auspiciousness to me. Let death and Rudra cause auspiciousness to me.)

Jyotisha or astrology is a science based on the planetary movements. It has three chapters in it Hora, Ganita and Samhita. The planets lead to the auspicious as well as inauspicious results. All the śāstras are meant for the benefit of mankind. One should pursue a particular śāstra according to his special interest.

The twelve nodes and the Gods who are in charge of it will envelop all the animate as well as in-animate things. They reveal the auspicious and inauspicious things pertaining to the three times (past, present and future) Why? Because in the Omnipotent Brahman, everything subsides and because of the motion of the planets.

The word 'sutra' comes into being from the root "Siv stantu santane" and the sutra *Sivimucyōṣṭērū Ca* (U.Na 4.16) with that it gets *gṛani* since it knits the whole world, it is the role of the creator. In which thread all these beings come into the fold the creator. Brahman is considered to be the being that is synonymous with the world and so also Veda. Hence due to the context we include the world also in its purview, as He knows that.

Here we have the following statement -

13. *Āhasati Kīṭāntamidaṃ Nibadhdaṃ Jagaccaraṃ Hṛadguhayā Saçittam.
Ātma Hṛadisthō Gaṃayatyajasraṃ Hradaṃ Guṇairāvṛtamasvatantram.*

He is the one who puts together all the animate and the in-animate things in His heart of hearts. The *Ātman* prompts from the heart and that heart is enveloped by *gunas* and hence it is parasitic in nature.

When the body is devoid of the soul, mere body cannot move and hence it is attributed as parasitic in nature.

14. *Yathā Tathā Viśvamideṃ Vidhātā Samiddhatējā Bhramayatyajastam.
Bhūtātmanāsatyēva Vibhurviśeṣaya-Staṃ Vyāpakaṃ Śrauvacāmsi Čāhuḥ.*
15. *Jagakṛtā Yā Vihitā Vyavasthā Saivāsti Sūtraṃ Jagadasti Sūtrē...
Yō Vēda Lōkaṃ Sa Hi Vēda Sūtraṃ Yō Vēda Sūtraṃ Sa Hi Vēda Viṣṇum.*

As and when the creator moves about in this world with His radiance, as He is present in every being inwardly, he is considered as the Omnipotent and Omnipresent Principle in the Vedas. Whatever cosmic order is controlling the world it is binding the world in the form of a thread. One who knows the world knows the purport of sutra and in turn one who knows sutra knows *Viṣṇu*.

9. Bhūtabhāvanah-

One who creates the various creatures or maintains them with the potency or makes others grow is known as *Bhūtabhāvanah* or *Īśvara*. So also a man sows something and nurtures it with water and then protects it and in turn gets various flowers and fruits. The Jiva with his limited knowledge is imitating this. The jiva imitates his own creation just as Mahadeva who is known as *Surya*.

The following mantras should be considered here:—

*Mā Nō Himṣij Janitā Yaḥ Prthivyā Yō Vāsudēva Divaṃ Satyadharmā Jajāna.
Yaścāpaścandrā Brhatirjajāna Kasmai Dēvāya Haviṣā Vidhēma..*

(Rg veda 10.121.9.)

(May he do us no harm, who is the parent of the earth, or who the unerring support(of the world) begot the heaven, and who generated the vast and delightful waters,- let us offer worship with an oblation to the divine Ka.)

*Hiranyagarbhaḥ Samavartatāgrē Bhūtasya Jātaḥ Patirēka Āsit.
Sa Dādāhā Prthivīm Dyāmutēmāṃ Kasmai Dēvāya Haviṣā Vidhēma.*

(Rg veda 10.121.1.)

(Hiranyagarbha was present at the beginning; when born, he was the sole Lord of created beings: he upheld this earth and heaven - let us offer worship with an oblation to the divine Ka.)

And our statement is as follows in this regard -

16. *Bhūtabhāvāna Utkṛṣṭō, Yathā Vijñānusēvitaḥ.*
Tathā Jivōapi Tādbhāvyād, Bhūtabhāvanasañjñakāḥ.

The creator who sustains everything is the knower who is being followed incessantly. So also, Jiva, having become that gets those appellations.

15. *Pūtātāmā Paramātmā Ca, Muktānām Paramā Gatih.*
Avyayaḥ Puruṣaḥ Sākṣī, Kṣētrajñōkṣara Ēva Ca...

- 10.Pūtātāmā, 11.Paramātmā, Ca, 12.Muktānām 13.Paramā Gatih.
 14.Avyayaḥ, 15.Puruṣaḥ, 16.Sākṣī, 17.Kṣētrajñāḥ, 18.Akṣara, Ēva, Ca.

10.Pūtātāmā -

This is a Karmadhāraya Samāsa because if we do Bahuvrihi, then, we can't interpret in the sense of the Lord. Why ? Because the sanctity of the Lord cannot be interpreted different from the Lord Himself, he is ever pure and devoid of sin, Bahuvrihi holds good only when there are two objects and it always holds good in the sense of the devotees of the Lord. Why? Because mind is supposed to have the three qualities Hence, a Jivatma will be requested for -

Mā Mā Prāpat Pāpmā Mōta Mṛtyuḥ (Atharva veda 17.1.29.)

(May you protect me from sins and death.)

Asantāpaṃ Mē Hṛdayam (Atharva Veda 16.3.9.)

(May my heart be devoid of miseries.)

Na Naḥ Paścādaghaṃ Naśat (Atharva Veda 20.20.6.)

(May he dispel our sins.)

And again the controller of the Lord Almighty is ever pure in His stature. The following mantras state this -

Sa Paryagṇchukramakāmavrañamasnaviram iudhdamappāvidhdam.

Kavirmaniṣi Paribhūḥ Svayambhūryāthātathya

Tōarthānvuyadadhācchāśvatībhyāḥ Samābhyaḥ.

(Yajurveda 40.8.)

(He hath attained unto the Bright, Bodiless, Woundless, Sinless, the Pure which evil hath not pierced. Far-sighted, Wise, Encompassing, Self-existent hath prescribed aims, as propriety demands, unto the ever-lasting Years.)

Vāyōḥ Pūtaḥ Pavitrēṇa Pratyāṇ Sāmō Atidruta-

(AtharvaVeda 6.51.1.)

(Having got purified with the wind, he entered waters.)

The purificatory aspect which is present in Agni is the same as that which can be found in Brahman.

The mantras are -

Yattē Pavitramarciṣyagnē Vitatamantarā.

Brahma Tēna Punātu Mā.. (Yajurveda 19.41.)

(O! Agni, may the cleansing sieve, diffused through all thy fiery glow. Holy devotion, make me clean.)

Agni is that which is worthy of worship and is synonymous with Brahman and in turn that is nothing but the form of Viṣṇu himself, from the point of view of his omniscience. With this reason Agni is considered as a purifier. Hence the appellation given to the Lord in the form of putātma is definitely a relevant name.

Having meditated on this quality of the Lord, the devote, being devoid of all defects attains divinity. Attaining this stature is the fruit of Japa and Dhyana. One who attains purity through mind, speech, act or intellect will attain purity and being Himself pure will be of the nature of Brahman.

We have the following stanza there—

17. *Pūtātma- Śabdēna Śuciḥ Sa Uktō Na Tatra Pāpasya Lavōpyanakti.
Agniḥ Pavitraṃ Sa Punāti Viśvaṃ Pavitratā Brahmavaśādhi Tasya..*
18. *Pūtātmasañjñāṃ Guṇataḥ Pravṛttāṃ Viṣṇōḥ Syaran Kāryavidhau Nayaṃśca.
Dhyātāparādhāt Parimucya Sētē Pūtātmaçintā Haratē'parādhām..*

The term *Pūtātma* indicates purity and there is not even an iota of sin there. Agni purifies the whole world and its purity is on account of the nature of Brahman.

The term *Pūtātma* has come into being on account of good qualities and by remembering the auspicious names of Viṣṇu one's task gets accomplished. Even a sinner will be redeemed of his sin by remembering the auspicious nature of the Lord.

11. *Paramātmā-*

The term *Paramātmā* should be split as *Paramaśçāsāvātma* and it is a Karmadaraya samāsa. Some also interpret it as *Paramaśçāsāvātmēti*. Either the Samasa or the Vighraha indicates that Paramatma means Brahman who is Eternal, Pure, Knowledge and Consiousness. One should not make a Bahurvrihi samāsa by adopting the usage as Brahmani paramā ātma. Why? Because there is nothing which is more minute or subtle than that.

The word *Ātman* has already been explained, while explaining the word *Pūtātma*. The word *paramātmā* should be taken as a synonym of Viṣṇu. He is the all-pervasive Lord who controls and manifests everything. The *Paramātmā* and *Jivātma* have separate entities permanently in their existence Why?. The Omniscient Lord from time immemorial confers abundant riches on the Beings. Hence there must be some entity to enjoy the fruits different from the Lord, either due to Prakṛti (the primordial matter) or as a manifestation of that due to the absence of sentience becomes a cause for auspicious as well as in-auspicious beings.

The following mantras may be considered here -

*Sa Paryagacchukramakāyamavaraīamasnvinam śudhdamapāpvidham.
Kavirmanīṣi Paribhūḥ Svayambhūryāthātathyatōarthānvyada-Dhāççhāsvatibhyaḥ Samābhyaḥ..*
(Yajurveda 40.8.)

(He hath attained unto the Bright, Bodiless, Woundless, Sinless, and the Pure which evil hath not pierced. Far-sighted, Wise, Encompassing, Self-existent hath prescribed aims, as propriety demands. unto the ever-lasting Years.)

This Íśvara who has got the appellation of Paramātmā is addressed to in the Vedas as Paramavyoma - and it is addressed to in the seventh case affix and there, due to the residence of the viśvedevas it has been addressed like that.

The following mantra can be taken as a proof for this -

*Ṛcō Akṣarē Paramē Vyōman Yasmin Dēvā Adhiviśvē Niṣēduḥ
Yastanna Vēda Kimṛcā Karīṣyati Ya It Tad Vidusta Imē Samāsatē..*

(R̥gveda 1.164.39, Atharvaveda 9.10.18, Taittiriya Brahmana 3.10.9.14, Taittiriya Āraṇyaka 7.11.1, Nirukta 13.10.)

(All the Gods have taken their seats upon the supreme heaven, the imperishable (text) of the Veda: What will He, who knows not this, do with the Veda? But they, who do know it, they are perfect.)

In the Vedas, Due to the Pāṇinian Sutra (7.1.39. *Supām Su- Luk- Pūrvasavarṇa- Ācchē- iā-īyā-Yāc-Ālah*) (The following irregular endings are substituted for the various case endings in the Veda -1. su of the nominative singular for us of the plural. 2. The luk- elision of the case endings, 3. The single substitution of the homogenous long vowel for the end vowel of the stem, 4. Ā. 5. Āt 6. Ē (Śē) for the ending of the nominative plural, 7. Yā 8. Ā (iā), with the elision of the last vowel and the consonant, if any, that follows it in the stem, 9. Yā (Nyā) with the Similar shortening of the stem, 10. Yā(Yāc) and Ā (accent of La.)

In the sense of seventh case affix we have the oncoming of luk (lugādesha) and the form *Vyāmnī* becomes *Vyāmnā* - or in the un-diminished Principle the hymns were ordered by Viśvedevas. If one doesn't know about it, what will he do with the collection of Vedic hymns? These Ṛks will be a waste, those who know that to be Brahman, only for those realised souls the Vedas like R̥gveda and others will be revealed.

It has been said that the combination of Ṛks get merged in *Paramātmān*.

The following mantra is the authority -

Tasmādhyajñāt Sarvahuta Ṛcaḥ Sāmāni Jajñirē.

Chandām̐si Jajñirē Tasmād Yajustasmādajāyata (Yajurveda 31.7.)

(From that great General Sacrifice that *Ṛcas* and *Sāmā* hymns were born: there from were spells and charms produced: the Yajus had its birth from it.)

In the *Viṣṇusahasranāma* (thousand names of Viṣṇu) the term *Vyāma* is not included, though *Vyāma* is used as a synonym for Ākaṣa(sky) maintains its imperishable nature and protects the self by following Dharma and hence the term *Vyāma* should be taken as paramātmā.

In this collection of *Viṣṇusahasranāma* the term "Surya" is taken synonymously with Nabah (sky) and is included among the divine names of the Lord.

Oum Kham Brahma (Om! heaven! Brahma!) (Yajurveda 40.17.)

Is the authority for this Aum-kham, Aum-Brahma, Brahma- Aum. Here in the ninety-second stanza it is the seven hundred forty third name, there is no speciality in the name Surya as Brahman holds everything within Himself. *Viṣṇu* could also be interpreted as Surya.

Nighantu takes the term "Vyoma" among the different names for Antarikṣa (Sky). In the concluding portion (Parisista) of Nirukta the explanation of the mantra *Ṛcō Akṣarē* is as follows:—

*Ṛcō Akṣarē Paramē Vyōman Yasmin Dēvā Adhiviśvē Niṣēduḥ.
Yastanna Vēda Kimr̥cā Kariṣyati Ya It Tad Vidusta Imē Samāsatē.*

(Rg veda 1.164.39.)

(All the Gods have taken their seats upon the supreme heaven, the imperishable (text) of the Veda: What will He, who knows not this, do with the Veda? But they, who do know it, they are perfect.)

Like this the knowers point out this is which Aksara? Śaṅkarapāṇi interprets it as Aum. The *Ṛcō* reside in the all knowing Lord in different Gods and the mantras. The Brahmana points out-this is the nature of Akṣara (The imperishable one) and it is everything, It is the Sum and substance of all the three Vedas.

There is an Upaniṣadic statement which states that it is subtler than an atom and it is said –

*Indriyēbhyah Parā Hyarthā, Arthēbhaśca Paraṃ Manaḥ.
Manasastu Parā Budhīrbudhdērātmā Mahān Paraḥ.*

(Katopaniṣad)

(The objects are superior to the senses, the mind is superior to the objects, the intellect is superior to the mind, the Atman is superior to the intellect.)

And in the Bhagavadgita -

*Upadraṣṭānumantā Ca, Bhartā Bhōktā Mahēśvaraḥ.
Paramātmēti Čāpyuktō, Dēhāsmīn Puruṣaḥ Paraḥ.*

(13.22.)

(The Supreme Spirit in the body is said to be the Witness, the Permitter, the Supporter, the Experiencer, the Great Lord and the Supreme Self.)

And also

*Aśabdamaśparśamarupamavyayaṃ
Tathārasaṃ Nityamagandhavaçça Yat.
Anādhyānnataṃ Mahataḥ Paraṃ Dhruvaṃ
Niçāyya Tanmṛtyumukhāt Pramucyātē.*

(Katopaniṣad 3.15.)

(Having realised that Atman which is soundless, touchless, formless, imperishable and also without taste and smell, eternal, without beginning or end, even beyond the Mahats, immutable,- One is released from the jaws of death.)

It is to be said that whatever is in the form of Mahat in this world that enters into the body with a desire. Hence it could be said that the order of that imperishable Lord is for the good of humanity and should be propagated freely. This great desire gets merged in Brahman because it holds the tattva of *Paramātman* and puts it into practice: One who meditates or reflects on it, will work for the good of humanity at large as he would have merged his personality with that.

Here we have our composition:—

19. *Paramātmā Paraṃ Vyōma Vyōma Vā Vyavanam Hi Tat.
Akṣarēasmīnnṛcaḥ Sarvā Dēvāścāsmīn Samāsatē.*

Paramātmā is *Vyōma* (Sky) on account of his all pervasive nature and in this akshara (imperishable form) all the gods dwell.

The word Aum gets its form on account of man affix to the uṇādi of avati when the letter v precedes it and there will be the lopa of t from the sutra *Avatēṣṭilōpaśca* (Uṇādi 1.142.) The term Vyayan gets its form on account of Avati in the form of Lyut when the letter V precedes it.

- 12.. *Muktānām Paramā Gatih -*

For the released souls who are devoid of the bondages from the past births, who are the pure souls, that highest state of mind, which is possible to be attained by only gods, is known as Aum.

*Sa Nō Bandhurjanitā Sa Vidhātā Dhāmāni Vēda Bhuvanāni Viśvā.
Yatra Dēvā Amṛtamānaśānāstrīyē Dhāmannadhyairayanta..*

(Yajurveda 32.10.)

(He is our kin, our Father and Begetter: He knows all beings and all ordinances. In whom the Gods obtaining life eternal have risen upward to the third high station.)

It must be said - Just as a man in his world who has achieved everything pertaining to his objective doesn't come under the purview of favourable or unfavourable comments from others, so also this particular Jiva having got over all the knots of bondage reveals Himself and is known as *Viṣṇu*. As he is continuously striving to attain Brahmanhood, the Jiva should be taken as liberated only.

Here we have our statement—

20. *Narōatha Jānannatha Vāpyajānan Yadā Nihantyātmakṛtāmśca Bandhān.
Tadā Sa Mukto Ramatē Trīyē Dhāmnyatra Vā Madgurvātmatantraḥ.*

A man, either knowingly or unknowingly cuts asunder all the worldly bondages, He at that time, being a released soul revels in his original form in the state of Trtiya and that is his permanent abode.

The bird, which crawls on the earth or flies in the sky, or swims in the water and probably on the seashore, will be a sight to watch either in a great river or a pond.

11. *Avyayah*

(Imperishable one) - He is called *Avyayah* as he has no vyaya (Decay). Decay is an opposite quality and one who doesn't have it is *avyayah* (an imperishable one). With this, he gets freed from taking the human form. Why?, One who takes a body will certainly undergo birth, old age, and death. There, the birth etc is forbidden from - *Akāyamavranami* (Yajurvedic mantra). One, who has birth, undergoes change, and with the lack of body one is indestructible. Just as this world was created in the previous birth, so also even during this birth he maintains his greatness and oath.

These are the following mantras to this effect -

Sūryācandramasau Dhātā Yathāpurvamakalpayat.

Divyaṃ Ća Pṛthivīm Ćantarikṣamathō Svah..

(Rg veda 10.190.3., (Taittireya Āraṇyaka 10.14.)

(The creator created the Sun and the Moon as before, the heaven and earth were also created as before.)

Hence, it could be said- as there are no antagonistic tendencies or the speed, it is called as *Avyayaḥ* (Imperishable), That poet is the almighty Lord Himself.

The following mantra is in support of this -

Dēvasya Paśya Kāvyaṃ Na Mamāra Na Jīryati.

(Atharvaveda 10.8.32.)

(Look at the greatness of the Lord, who never undergoes old age or death.)

It must be said - the imperishable nature of the Lord should never be confused with the perishability of the body.

Here, we have the following statement -

21. *Hīnātiyōgānna Vibhōrvayāyōasti Vyayō Vidhānēasya Na Dṛṣṭapūrvah.*

Na Jāyatēasau Na Jarāmupaiti Na Mrtyumatyuktamatōavyayaḥ Saḥ.

There is no decay in the nature of the Lord as he is Omniscient and at no point of time have we witnessed his decay: He is not born and never undergoes old age and never dies, as he is imperishable.

The gramunarians opine -

It is called indeclinable as it remains un-altered in all the three genders, in all the case affix (7+1)., in all the numbers (singular, dual and plural)

Sadṛśaṃ Triṣu, Liṅgēṣu, Sarvāsu Ća Vibhaktiṣu.

Vaṇēṣu Ća Sarvēṣu, Yanna Vyēti Tadavyayam..

(Mahābhāṣya 1.1.41.)

(An indeclinable is that which does not change in the three genders, the seven case suffixes and the three numbers.)

Even in the Gopatha Brahmana belonging to Atharvaveda the term Aum is used to denote an indeclinable - not old, permanent and un-decaying.

14. *Puruṣaḥ* -

From the root *P* *Plana* *Pṛāyāṃ* which comes under *Kaiyḍi* which comes under the sutra *Puraṃ Kuṛān* (Uṇādi 4.75. we get the affix *Kushan* and from that the form *Puruṣa* gets formed. With the sutra *Anyēṣāmapi Dṛśyatē* (6.3.137. (The elongation of the final is to be found in other words also) with the elongated syllable the word *Puruṣa* gets justified. What is being indicated with the word *pura* from the sutra *Udōṣṭhpūrvasya* (7.1.102. (Ur is substituted for the final long Ru of a root, when it is preceded by a labial consonant belonging to the root.) one has to take the ending of the syllable ru. *Puruṣaḥ* is also identified with *puman* according to the *Kartari Kṛak*. *Puruṣaḥ* is known as *Jīvātman* since he sleeps in the body or *pura* is the body that which protects, nourishes or enriches is the *Puruṣaḥ* also known as *Ātman*.

It is said in the Mahābhārata -

*Navadvāraṃ Puraṃ Puṇyamētairbhāvaiḥ Samanvitam.
Vyāpya Śētē Mahātmā Yastasmāt Puruṣa Uccatē..*

This pura or the body has nine outlets and it is covered with that. Since, He with his pervasive nature covers up everything, he is endowed with, he is known as *Puruṣaḥ*.

But regarding the stance of *Ātman*, under whose control the entire world is there since he resides in Puri. He is known as *Puruṣa* or Paramatma as he resides in everything. Long ago he was in the same form and hence he is known as *Puruṣa* or one who can take it in the sense of as He was earlier. Since he was already here, Long ago his *Puruṣattava* has been justified.

Or one who gives fruits to the good people or one who releases people from the bondage of births and deaths is known as *Puruṣa*.

It is said in the Mahābhārata -

He is known as *purushottama* as He fills all the places with his grace "*Pūraṇāt Sadanācchaiva Tatō'sau Puruṣōttamaḥ*"

(Mahābhārata Udyogaparva 70.11.)

(As He is complete in every respect, and is a substratum for everyone. *Puruṣa* comes to be known as *Puruṣōttama*.)

Even in Vedas it is declared -

*Sahasraśīrṣā Puruṣaḥ Sahasrākṣaḥ Sahasrapāt.
Sa Bhūmim Viśvatō Vṛtvātyatiṣṭhaddaśāṅgulam..*

(Ṛg Veda 10.90.1.)

(*Puruṣa*, who has a thousand heads, a thousand eyes, a thousand feet, investing the earth in all directions, exceeds (it by a space) measuring ten fingers.)

In Atharvaveda it is said "*Sahasrabāhuḥ Puruṣaḥ*" (19.6.1. (Thousand armed is *Puruṣa*.) and the rest of it is the same as before. In Yajurveda "*Sa Bhūmim Sptv*" (31.1. (Pervading Earth on every side.) and the rest of it is common with the previous things. In Sāmaveda (pūrvacika. pra6. argha.pra.3.dasati13 mantra3.) there is a difference, but, the rest of it is common.

Puruṣa Ēvēdaṃ Sarvaṃ Yadbhūtaṃ Yaccha Bhāvyaṃ.

Utāmṛtatvasyēśānō Yadannēnātīrōhati..

Ētavānasya Mahimāatō Jyāyāṃśca Pūruṣaḥ.

Pādōasya Viśvā Bhūtāni Tripādasyāmṛtaṃ Divi..

Tripādūrdhva Udait Puruṣaḥ Pādōasyēhābhavat Punaḥ.

Tatō Viṣvaṃ Vyakrāmatsāśanānaśanē Abhi..

Tatō Virāḷajāyata Virājō Adhi Pūruṣaḥ.

Sa Jātō Atyaricyata Paścād Bhūmimathō Puraḥ..

(Yajurveda 33.5.)

(*Puruṣa* is verily all this (Visible world), all that is, and all that is to be: he is also the Lord of immortality: for he mounts beyond (His own condition) for the foot (of living beings).

Such is His greatness: and *Puruṣa* is greater even than this: all beings are one-fourth of Him: His other three fourths (being) immortal (abide) in heaven.

Three fourths of *Puruṣa* ascended: the other fourth that remained in this world proceeds repeatedly and, diversified in various forms, went to all animate and in-animate creation.

From Him was born Viraj, and from Viraj *Puruṣa*: He, as soon as born, became manifested, and afterwards (created) the earth(and) then corporeal forms.)

With the clue one gets from the previous hymn, all these mantras should become a part and parcel of the four Vedas. The inhabitant of the Lord is also *Puruṣa* and the following mantras may be considered -

Yē Puruṣē Brahma Vidustē Viduḥ Paramēṣṭhinam.

Yō Vēda Paramēṣṭhinam Yaśca Vēda Prajāpatim.

Jyēṣṭham Yē Brāhmaṇam Vidustē Skambhamanusaṁviduḥ..

(Atharva Veda 10.7.17.)

(Those who know *Puruṣa* as Brahman know that almighty, and one who knows Him knows the creator. He is the greatest of all, who has supreme knowledge.)

Our stanza in this context is as follows:—

22. *Sthānam Na Tadyatra Na Pūruṣōasti Sahasrabāhuḥ Sa Sahasrapād Vā.*

Dhyātā Dhiyā Sarvavidam Viditvā Bhavēdanamhō Gatabhīḥ Prasannaḥ..

There is no place where there is no *Puruṣa*. He is having innumerable shoulders and innumerable legs. The one who meditates with his mind will be devoid of all sins, fears and will be totally pleased.

15. *Sākṣī*

That which the eyes grasp and the Veda declares - don't play with dice "*Ākṣairmā Dīvyah*" (R̥gveda 10.34.13.. Don't even play with the implements that constitute dice. Don't get influenced by your senses. Plough thy land and do penance. One who is endowed with an eye is a *Sākṣa* and since he views everything directly is known as *Sākṣī*. The Pāṇinian sutra (5.2.91. "*Sākṣāddraṣṭarī Sañjñāyām*" (The affix *Ini* comes after the word *Sākṣād* in the sense of a spectator, when the word so formed is a name.) states that it is endowed with eyes. Just as in the world one who grasps things with external things gets the attribute of *Sākṣī*, so also from the inward and outward vision one who knows and acts is a principle of *Sākṣī* (Witness).

We see even in the world either directly through the senses or through a mediator who commands justice addresses the witness as follows - I am addressing you as the principle of witness. With this we come to know that the witnessing spirit behind the witness is also the Lord Almighty.

The following mantra may be considered here :—

*Tadējati Tannaijati Tad Dūrē Tadu Antikē.
Tadantarasya Sarvasya Tadū Sarvasyāsya Bāhyataha.*

(Yajurveda 40.5.)

(It moves, it is motionless. It is far distant, it is near. It is within this all and it surrounds externally.)

*Viśvataścakṣuruta Viśvatōmukhaḥviśvatōbāhuruta Viśvataspāt.
Saṃ Bāhubhyāṇi Dhamati Saṃ Patattrairdyāvābhūmū Janayan Dēva Ēka-..*

(Rg Veda 10.81.8.(Yajur Veda 32.10.)

(Having eyes everywhere, and having a face everywhere, having arms everywhere, and having feet everywhere, He traverses (heaven) with his arms,(earth) with his swift moving(feet), and exists a God without companion generating heaven and earth.)

And so also - he knows everything and anything pertaining to the world.

Our statement in this regard is as follows -

23. *Narō Yathā Paśyatimātramātraḥ Sākṣīti Sañjñāṇi Labhatē Nylōkē.
Sa Viśvataścakṣurutātmasaṃstha-Stathaiva Sākṣī Bhuvanāni Paśyan..*

Just as a person only sees and gets the appellation of Sākṣī or a Witnessing Principle, he, with his all encompassing nature witnesses the happenings of the world as a Witness. (Without involvement).

16. Kṣētrajñāḥ -

Kṛi is the root that describes the word in the sense of decline from the sutra "Huyāmāśrubhayasibhyastran" (Uṇādi - 4.168.1. gets justification as Kṣetra. Kṣetra is that which diminishes or gets destroyed and since it is an attribute of the body. He is known as Kṣētrajñāḥ, from the sutra of Pāṇini "ĀTō. 'nupasrgē Kaḥ" (3.2.3.(The affix Ka comes after a verbal root that ends in long Ā when there is no upasarga preceding it and when the object is in composition with it.) The word 'Jānāsi' (knows) gets the affix of "kaḥ" and should be understood as Jivatma.

Regarding the interpretation of the Lord - it is the purview of Brahman and there is this world in the form of body.

The following mantras may be cited here -

*Yasya Bhūmih
Prāmāntarikṣamathōdaram.
Divam Yaścakra Mūrdhānam
Tasmai Jyēsthāya Brahmanē Namaḥ.*

*Yasya Bhūmih
Prāmāntarikṣamathōdaram.
Divam Yaścakra Mūrdhānam
Tasmai Jyēsthāya Brahmanē Namaḥ.*

*Yasya Sūryaścaksuśndramāśca Punarnavaḥ.
Agniṃ Yaścakra Āsyaṇi Tasmai Jyēsthāya Brahmanē Namaḥ..*

*Yasya Vātaḥ Prāṇāpānu Čakṣuraṅgirasōabhavan.
Diśō Yaścakra Prajñānīstasmai Jyēsthāya Brahmanē Namaḥ..*

*Kṣētrāṇi Hi Śarīrāṇi, Bijam Čapi Śubhāśubham.
Tāni Vētti Sa Yōgātmā,Tataḥ Kṣētrajña Ucyatē..*

(Atharvaveda 10.7.32.34.)

(From that Lord Brahman the earth, the sky, the directions came into being. Then He created the Sun, the Moon, direction,fire and according to his will the various vital airs came into being. He is also the repository of knowledge.)

And so on.

Since Brahman is large in size, even to think or imagine about his body is also to remember Him in the ultimate analysis. Hence, it could be stated as - just as the *jīvātman* who knows about his own body is known as *Kṣētrajña*, So also this great *Puruṣa* knows the impermanent nature of the world and the nature of animation of the world and without his approval nothing can exist.

In the Mahābhārata also -

*Kṣētrāṇi Hi Śarīrāṇi, Bijaṃ Čāpi Śubhāśubham.
Tāni Vētti Sa Yōgātmā, Tataḥ Kṣētrajña Ucyatē..*

(Śāntiparvan 351.6.)

(The bodies of the animals are known as *Kṣētrā*, the meritorious and demeritorious acts are the seeds sown. Since Purushottama is the all knowing Lord, He comes to be known as *Kṣētrajña*.)

And our opinion is -

24. *Kṣētram Śarīram Kṣayamētyavāryam. Kṣētrajñamāhuḥ Samanōhṛdistham.
Kṣētram Jagat Tasya Mahēśvarasya Sōpyasti Tajjñastadadhiṣṭhitatvāt..*

This ksetra is the body since it decays and that Omniscient Lord is called *Kṣētrajñaḥ* because he is immortal in everybody's mind. The ksetra itself is the word for that Lord. He is the knower as he dwells in it inwardly.

17. Akṣara -

It is derived from the root " *Aśūṅ Vyāptau* " in the sense of its all pervasive nature. It is derived from the root " *Aśa Bhōjanē* " from the sutra " *Aśēḥ Saran* " (Uṇādi 3.70. the affix *saran* comes and the term *Akṣara* gets justified. He enjoys or reaps "undiminished" Brahmana, letters, emancipation or water un-diminished is Brahman.

The mantras are as follows:—

*Rcō Akṣarē Paramē Vyōman Yasmin Dēvā Adhiviśvē Niṣēduḥ.
Yastanna Vēda Kimrcā Karīṣyati Ya It Tad Vidusta Imē Samāsatē..*

(Rg veda 1.164.39.)

(All the Gods have taken their seats upon the supreme heaven, the imperishable (text) of the Veda: What will He, who knows not this, do with the Veda? But they, who do know it, they are perfect.)

It should be noted in the sense of Paramātman.

Akṣaram Na Kṣaram Vidyāt Na Kṣīyatē Na Kṣaratīti Vākṣaram.

It is un-diminished as it doesn't get destroyed or it doesn't decrease and hence it comes to be known as *Akṣaram* from the *lansutra* of Mahābhāṣya.

Yāska in his Nirukti states -

Akṣaram Na Kṣarati Na Kṣīyatē Vāsudēva

(It is *Akṣaram* because it doesn't decay.)

One who reaps or one who manifests everywhere. Our statement in this regard is as follows:—

25. *Sthānam Na Tadhyatra Na Sōasti Srptaḥ. Klēśakṣarō Nāsti Padē Tr̥tiyē.
Taṃ Dhyānayōgēna Hṛdisthamitvā. Klēśakṣarō Dhyātari Naiti Nūnam..*

There is no place where he is not, and there is no harm in accepting Him as Tr̥tiya. Having meditated on Him through the heart one definitely becomes merged with that object.

16. *Yōgō Yōgavidāṃ Nētā, Pradhānapuruṣēśvaraḥ.
Nāraṣiṃhavaduḥ Śrīmān, Kēśavaḥ Puruṣōttamaḥ.*

- 18.Yōgaḥ, 19.Yōgavidāṃ Nētā, 20.Pradhānapuruṣēśvaraḥ.
21.Nāraṣiṃhavaduḥ,22. Śrīmān,23. Kēśavaḥ 24.Puruṣōttamaḥ.

18. Yōgaḥ -

From the sutra *Yujir Yōgē* with the affix *ghai* when it is added to the root *Yuj* in *Yoge* the word *Yoga* comes into being. *Yoga* is the combination of more than one disjoint units. Let that remain for quite some time. In short, *Yoga* is the combination of mind and intellect. Intellect comprises of sensory organs and he is a yogi who meditates having concentrated his senses. The combination of mind and intellect is on account of eulogising the Lord *Mahādeva* with single- pointed concentration.

The following mantra may be considered here:—

*Yuñjatē Mana Uta Yuñjatē Dhiyō Viprā Viprasya Bṛhatō Vipascītaḥ.
Vi Hōtrā Dadhē Vayunāvidēka Imahī Dēvasya Savituh Pariṣtutih..*

(R̥gveda 5.81.1, Yajurveda 5.14, 11.4,37.2,Taittiriya Samhita 1.2.13.1, 4.1.1.1,Taittiriya Āraṇyaka 4.2.1.)

(The priests of Him, the lofty priest well skilled in hymns, harness their spirits, Yea harness their holy thoughts, He only knowing works, assigns their priestly task. Yea, lofty is the praise of *Savitṛ* by God.)

There are also some other mantras to denote the sense of *Yoga*. There the mind of the great souls and Brahmins gets justified.

The following hymn must be considered here:—

Upahvarē Girīṇāṃ Saṅgamē Ča Nadinām.

Dhiyā Viprō Ajāyata.

(R̥gveda 8.6.28,Yajurveda 26.15, Sāma Purvaṛika 2.1.

(There, where the mountains downwards slope, there, were the meeting of the streams the sage was manifest with song.)

And hence it is said that *yoga* can be taken as a synonym for the Lord.

Here we have our composition:—

26. *Pr̥thak Sthitau Svārthamapāsya Saṅgatau Parasparaṃ Sakhyamupāgatau Yau.
Yōgēti Sañjñāmayataḥ Punaśca Tau Na Taṃ Vinā Yōga Iyartti Tātsthyam.*

Though living separately they come together by negating all their selfish motives, they cultivate friendship mutually and get the appellation of *Yoga* and without them, the term *Yoga* itself would be improper.

The following unanimous verse may be considered here -

*Jñānēndriyāṇi Sarvāṇi, Nirūdhya Manasā Saha.
Ēkatvabhāvanā Yōgaḥ, Kṣētrajñāparamātmanōḥ.*

(All the sensory organs being controlled by mind, when they converge on a single point they get the appellation of Yoga, when *Kṣētrajñā* and *Paramtma* meet.)

19. Yōgavidām Nētā -

Those who try to mix up two or more than two things or to reveal the nature of the words and their meaning, or try to find out something anew, their leader is God Himself. That Almighty God by splitting different kinds of Yoga will create different creations, there would be many things which move about in the sky and get renewed everyday and they would be right before our eyes in the same manner, the sea animals and those moving about on the land flourish. The creation is so vast that everything cannot be perceived by the naked eye.

Whoever intends doing something with whatever motive, God will help them in their own field. He will unite mind with sense organs and hence is termed as the leader and hence there are no problems or doubts in his mind. Whichever work is covered with defects or misery is not liked by God. When the man crosses over his defects or miseries out of his sharp nature, he can overcome the miseries.

The following hymns may be considered here:—

Yōgē Yōgē Tavastaram Vājē Vājē Havāmahē.

Sakhāya Indramūṭyāē..

(Rgveda 1.30.7.)

(On every occasion, in every battle we, his friends invoke the powerful Indra for our protection.)

Sarvam Ghā Nō Yōga Ā Bhuvat Sa Rāyē Sa Purandhyām.

Gamadvājēbhirā Sa Nah..

(Rgveda 1.5.3.)

(May he be to us for the attainment of our objects; may he be to us for the acquisition of riches; may he be to us for the acquisition of knowledge; may he come to us with food.)

Yuñjatē Mana Uta Yuñjatē Dhiyō Viprā Viprasya Bṛhatō Vipāścitaḥ.

(Rg Veda 5.81.2.)

(The wise apply their minds: they perform sacred rights, for the propagation of the intelligent.)

Our composition in this regard is as follows:—

27. *Prakalpya Sṛṣṭim Hi Čaturvidhām Sa Vidhitsukānām Kurutē Ha Nētram.*

Khyātō'styatō Yōgavidām Sarvam Nētā Na Taṁ Vinā Yōgavidām Gatih Syāt.

Having created the fourfold kind of creation, He grants sight to them and hence He is considered as the leader of all the yogins and without Him there is no path for Yogins.

20. Pradhānapuruṣēśvaraḥ -

It is called Pradhāna because it has a capacity to hold something together, just as holding the assembly together. Since the strength is held together it is known as Pradhāna

which is of the form of Red, White and Black in nature. This *Puruṣa* is the *Jīvatman* and it is the Lord who controls it and hence he is attributed as - the Lord or the chief.

This is said - By performing the meritorious acts and by shedding one's ego and by eulogising that everything is His own greatness everyone with the utterance of truth should worship Him.

The following hymns may be considered here-

Dvā Suparnā Sayujā Sakhāyā Samānaṃ Vṛkṣaṃ Parī asvajātē.

Tayōranyaḥ Pippalaṃ Svādvatti Anaśnananyōbhi Čākaśīti..

(Rg Veda 1.164.20.)

(Two birds associated together, and mutual friends, take refuge in the same tree: one of them eats the sweet fig: the other, abstaining from food, merely looks on.)

Bālādēkamañi Yaskamutaikaṃ Nēva Dṛśyatē.

Tataḥ Pariṣvajīyasi Dēvatā Sā Mama Priyā..

(Atharva Veda 10.8.25.)

(He is dearer to me, who is young and loving and fit to be embraced on account of his merits.)

Our composition is as follows -

28. *Yadasti Dṛśyaṃ Prakṛtē rmanōharaṃ Na Yatra Śaktiḥ Puruṣasya Gaččhati.*

Guṇātīṣītyā Kramatē Pumān Yadā Pradhānañjivēśvarakarma Tanmatam.

Whatever is beautiful is the gift of nature, wherein the strength of the Lord doesn't depart. When on account of one's own merit a man transgresses, it is known as the joint work of *jīva* and *Īśvara*.

The metre followed here is *Vamṣasthabila*.

21. *Nārasimhavaduḥ -*

Nara or a human being is one who has the capacity to think and act, One who knows the strength of cause and effect. He will have the valour of a lion in his body and hence is known as *Yogānuyogi*. When the Lord resides on the right portion of a human being, then man's thinking facility and the strength to do the righteous acts will start functioning with equal felicity.

It is seen in the world that only those who perform action devoid of knowledge will perish, and the knowledgeable people will also perish due to lack of strength and hence, it could be said - One who possess the valour of Brahman or that of a warrior class is fit to possess the body of *Narashima*.

The following hymns may be considered here -

Idaṃ Mē Brahma Ča Kṣatraṃ Čōbhē Śriyamaśnutām.

(Yajurveda 32.16.)

(Let these the Priests and Nobles both enjoy the splendour that is mine.)

Yatra Brahma Ča Kṣatraṃ Ča Samyañcau Čarataḥ Saha.

Taṃ Lōkaṃ Puṇyaṃ Prajñēsaṃ Yatra Dēvāḥ Sahāgninā..

(Yajurveda 20.25.)

(Fain would I know that holy world where Dieties with Agni dwell, where priestly rank and princely power together in accordance move.)

As and when the knowledge gets accumulated, so also one should definitely try to acquire the bodily strength and hence the term *Nārasimhavadapuḥ* -Body of a lion is included among the different names of Lord Viṣṇu.

If somebody thinks that the Lord being all-powerful has taken the form of Narashima, it is not proper. Why ?, If that was the case then the adjectives such as devoid of body, devoid of old age, devoid of decay, devoid of injuries will fall flat.

And hence creating the bodies of a human being and that of a lion and due to the diversity of nature they cannot be brought together naturally, as at no point of time the nature of the body of a human fits with that of a lion.

Here, we have our composition -

29. *Sukhēcchunā Nṛā Satataṃ Vidhēyaṃ Tat Karma Yat Karma Viçārayuk Syāt.
Viçāritaṃ Karma Bhavēcça Yad Yat Tat Tad Vidhātum Ça Narō Yatēta.*

One who desires happiness should always involve himself with such acts which are meritorious by nature and whatever meritorious things he thinks, that he should practice in his daily life.

22. Śrīman -

The letter "Srih" is derived from the root *īṛṣṇ-īṛi Sṛuṃ* from the Pāṇinian sutra (Uṇādi 2.17). From which one gets the affix *Kṛip Vācīpracchīśridrustru Kaṭaprajoṇāṃ Dīrdhō'samprasā -Ramaṃ Ça* and gets elongated and ultimately the word *īṛṣṇ* is formed, that which adorns the people who have done meritorious acts. *īṛṣṇ* is also interpreted as Lakshmi and the affix is in the sense of action. One who possess *īṛṣṇ* is known as *īṛṣṇman* and that *īṛṣṇman* is none other than the Lord Himself. For Him *īṛṣṇ* will never depart, will never diminish, For others the money or the kingdom may get destroyed, Hence in actuality they don't deserve the appellation of "*īṛṣṇman*". Due to a part of *īṛṣṇman* which is present in them, they would be addresses as *Srimantha* (rich). They are the consorts of money claims the following hymn :—

*Ahaṃ Bhuvam Vasunaḥ Pūrvyaspatirahaṃ Dhanāni Saṃ Jayāmi Śāśvataḥ
Māṃ Havantē Pitaraṃ Na Jantavō'haṃ Dāśuṣē Viṣṇu Bhajāmi Bhōjanam..*

(Rgveda 10.48.1.)

(I am the principle Lord of wealth: I conquer the treasure of many (adversaries): living beings call upon me as a father; I bestow food on the donor of oblations.)

It should be said - Lord has this oath - " Whatever is present in the form of food or material comforts, that I am going to grant you in part." Hence, men should cultivate the habit of giving charities.

Here, we have our composition -

30. *Śrīmān Sa Ēvāsti Na Tatparōanyaḥ Patirdhanānām Sa Hi Śāśvatōasti.
Tātaṃ Yathā Jantava Āruvanti Sa Dāśuṣē Yaççhati Bhōjanīyam.*

He is *Sriman* and none else, he is the overLord of wealth and he is the Eternal Entity. People take to Him so that they can get food and material comforts.

23. *Kēśavaḥ* -

Kam is water and one who resides there with abundance of *Kēśa* (hair). One who possesses that is of two types, that which pertains to earth and that which pertain to the sky. That which pertains to the earth is the river, pond, lake, well, ocean and so on. That which pertains to the sky is something like the rains that keep the atmosphere cool with moisture and watery particles. Regarding which he is the overlord. From the Paninian sutra one gets “va” and from that the form *Kēsi* or *Kēśavaḥ* gets justified.

The following hymn may be considered here:—

Samudraṃ Vaḥ Prahiṇōmi Svām Yōnim. (Atharva Veda 10.5.23.)

(I take into my fold even the ocean.)

And also -

Śanna Āpō Dhanvanyāḥ Śamu Santvanūpyāḥ.

Śannaḥ Khanitrimā Āpaḥ Śamu Yāḥ Kumbha Ābhṛtāḥ.

Śivā Naḥ Santu Vārṣikī.. (Atharva Veda 1.6.4.)

(Let waters be auspicious to me, let the country which has abundance of water cause happiness to me, let the waters of the well be favourable to me. Let the waters which have been brought from different places be favourable to me. Let the rain water be good to me)

The other form is -

Kam means happiness, one who aspires for it and brings affluence. He is the Lord and hence is addressed as *Keśa*, As in the earlier instance, here also one has to take it in the sense of matup and along with the affix Va the term “*Kēśavaḥ*” gets justified. The happiness is of twofold nature - that which belongs to this world and that which belongs to hereafter.

Jiva prays for this worldly happiness as follows:—

Prajāpatē Na Tvadētānyanyō Viśvā Jātāni Paritā Babhūva.
Yatkāmāstē Juhumastannō Astu Vayaṃ Syāma Patayō Rayīṇām..

(Rgveda 10.121.10.)

(No one other than you, Prajapati, has given existence to all these beings, may that object of our desires for which we sacrifice to you be ours, may we be the possessors of riches.)

One who aspires for heaven or solitary happiness is as follows:—

Nākasya Prṣṭhē Adhi Tiṣṭhati Śritō Yaḥ Prṇāti Sa Ha Dēvēṣu Gacchati.
Tasmā Āpō Ghṛtamarṣanti Sindhavastasmā Iyaṃ Dakṣiṇā Pinvatē Sadā..

(Rgveda 1.125.5.)

(He who propitiates (the gods), gives to the gods, and sits at ease upon the summit of heaven; to him the flowing waters bear their essence; to him this fertile (earth) ever yields abundance.)

There are many hymns to this effect. This is just a bird’s eye view. This must be said - Having seen only misery one can infer that whatever we do is from the will of the Lord or according to the instruction of the Lord. So also, when the rainy season transforms, or transgresses it, whether it becomes excess or grave at that time, one should infer that there

is some unseen defect here, by warding off which or by purifying which it will be for the good of the Lord.

Or- Ka,a and Is'a put together constitutes Keśa which is the combination of Brahma, Viṣṇu and Siva in order. One who is under the control of Him is Kesava and he is equal to the three kinds of strength and the three murtis.

Here, we have our composition regarding water -

31. *Jalam Kamuktaṁ Dvividhaṁ Ća Tanmataṁ
Tadantarikṣasthamutāpi Bhūsthitam.
Iṣṭe Vibhuryō Dvaĉādhipaśĉa Yō Mataḥ
Sa Kēśavōastyāptajanairupāsyah..*

Water is known as Kam and it is of the earth and that which pertains to the earth and that which consists of atmospheric region. He is the Omnipresent Principle who has his dualistic form and he is known as Keshava, who has been adored by all devotees.

The term "Kam" is taken in the sense of happiness here. Regarding that

32. *Sukhaṁ Kamuktaṁ Dvividhaṁ Ća Tanmataṁ
Dhanēna Labhyaṁ Kimu Vātmatōṣāt.
Yaddakṣiṇaṁ Kēśava Ēti Pārśvaṁ
Sukhī Naraḥ Sōastyaparō Visaiti.*

Happiness is Kam and it is of two forms. Whether it could be achieved by money or to have self-satisfaction, one whose right portion has the grace of Keshava will be happy.

Kṛṣṇa is also known as "Keśi" in the sense that the demon by name Keśi was killed by Kṛṣṇa, the charioteer of Arjuna. Gramatically also it holds well, as it becomes a part and parcel of Ākrtigaṇas. But, this will not be for the credit or greatness of the Lord, Why? The killing of the demon Keśi was a manly act. The Lord, since he is un-born will not take birth in this world.

He is known as Keshava Because of His killing Keśi, and hence Sri Kṛṣṇa's name has been immortalised. The controller of this world does not possess a body as he is termed as un-born and un-decaying Principle in the Scriptures.

According to grammar, as pointed out in the Prasōdara gaṇa - in those either the diminution or the change is pointed out, they are known as Prasōdara Prakāraṇa, they are as follows -Crematorium,Jeemukta, and so on,

Because He killed Keśi, He is known as Keshava is the opinion of Nārada. Nārada addressed Kṛṣṇa as follows -

*Kēśivadhāt Kēśava Ēva Nāma
Śrīkṛṣṇaĉandrasya Jagatprasidhdam.
Jaganniyantā Na Dadhāti Kāyaṁ
Śrutāvakāyōastyajarah Sa Uktah..
Yasmāt Tvayaiṣa Duṣṭātmā, Hataḥ Kēśi Janārdana.
Tasmāt Kēśavanāmnā Tvam, Lōkē Khyātō Bhaviṣyasi.*

(Viṣṇupurāṇa 5.16.)

Because of the evil nature of tvastu, Keśi the demon, was killed by Janardhana and hence you would become famous as Keshava in this world.

24. *Puruṣōttamaḥ*—

Here, while describing the fifteenth stanza and the fourteenth name the term *Puruṣa* have been narrated in detail. The same should be taken here also.

Now, Let us follow the present purpose - Due to their residence in puri, all the gross as well as the subtle objects get absorbed in the Self. Then, after sometime, the names remain. The names will diminish after sometime. Hence, the *Puruṣa* may also become prone to decay. *Ātman* by its nature would be Akṣara- un-diminished.

Though Prakṛiti gets transformed in Mahat and other objects it will not abandon its all-comprehensive nature. Hence it is un-alterable and gets the epithet of *Puruṣa* from the all-knowing people. One which is different from both these things is known as *Mahāpuruṣa* or *Puruṣōttama* in the scriptures.

There are many hymns, which narrate His supremacy just as - whose earth is the prāṇa, and the sky is its belly and so on. The explanation of the word Ksetrajña should be looked into in the context of the explanation of the sixteenth name. Hence, the Lord is known as the all controlling Principle and is referred to as *Puruṣōttama*.

He is known as that *Puruṣa* who is accepted in the world is the opinion of those who have understood the scriptures. Just as there are mighty rivers here, so also there are so many blood vessels in the body. Just as it is the ocean here, so there are bones there. Just as the rivers flow towards the ocean so also, the urine passes out of the body. Just as there will be rocks in the sea as well as on the mountains, so also the excretion takes place in the body. Just as there is watery fire *Vaḍavānala* is there in the ocean, so also, there is *Jaṭaragni* in the stomach. The bile in the body is in the form of fire is the opinion of the knowledgeable people.

Just as the earth makes the world stronger, so also the bones give strength to the body. Just as the regions in the vicinity of the ocean will not be too cold, so also the place of excretion will not be too cold. Just as the fire is present in the sky, so also the sensory organs are present in the body. Just as the wind is the controller of all actions, so also the hands, which are the joints, stand in the middle of the body stretching out.

Just as the earth belongs to the lower region, so also the legs bend downwards, and will cause misery and it is only an eye opener in that direction.

The following mantra may be considered -

*Antastē Dhyāvāprthivī Dadhāmyantardadhāmyurvantarīkṣam.
Sajūrdēvēbhiravarāṇi Paraiścāntaryāmē Maghavan Mādayasva..*

(Yajurveda 7.5.)

(The heaven and spacious earth, I lay within thee, I lay within thee middle air's wide region. Accordant with the Gods lower and higher, rich Lord, rejoice thee in the Antaryama.)

Puruṣōttamaḥ is greatest among all the *Puruṣas*. From the sutra *Na Nirdhṛāz* (2.2.10. (A word in the genitive case is not compounded with another, when the force of which the sixth case affix is that of specification.) the Sasti Samāsa will not be negated here, and so its innate nature.

This is also in conformity with the following statement of the Gita—

*Yasmāt Kṣaramatītōahamaksarādapi Čōttamaḥ.
Atōasmi Lōkē Vēdē Ča Prathitaḥ Puruṣōttamaḥ..*

(Bhagavadgita 15.18.)

(As I surpass the perishable and I am higher even than imperishable, and celebrated as a Supreme Person in the world and in the Veda.)

Or the term *Puruṣōttamaḥ* gets justified from the Pāṇinian sūtra

Saptamī Śauṇḍaiḥ(2.1.40.(A word ending with the seventh case affix is compounded with the words *Śauṇḍa* -Skilled and the compound is *Tatpuruṣa*).

The following hymns may be considered here -

*Ṛcō Nāmāsmi Yajūṣi Nāmāsmi Sāmāni Nāmāsmi.
Tē Agnayaḥ Pañcājanya Asyām Prthivyāmadhi.
Tēṣāmasitvamuttamaḥ Pra Nō Jīvatavē Suva..*

(Yajurveda 18.67.)

(Thou art the best of all the Fires among the fivefold race of man that burn upon this earth of ours. Speed thou us on to lengthened life.)

Our statement is as follows in this regard:—

34. *Puraṁ Jagat Tat Sakalōadhiṣēṭē Vēdē Sa Uktāḥ Puruṣōakṣaraśca.
Tatsammitānyēva Vapūṁṣi Dhātrā Kṛtānyatōasau Puruṣōttamōasti.*

The Pura is the world wherein everyone resides and in the Vedas that *Puruṣa* is declared as the un-diminished Principle. The saṁhita portion of the Vedas are the body and hence they are known as *Puruṣōttamaḥ*.

17. *Sarvaḥ Śarvaḥ Śivaḥ Sthānurbhūtādirnidhiravyayaḥ.
Sambhavō Bhāvanō Bharttā Prabhavaḥprabhurīśvaraḥ.
Sarvaḥ, Śarvaḥ, Śivaḥ, Sthānuḥ,Bhūtādīḥ, Rnidhiravyayaḥ.
Sambhavaḥ, Bhāvanaḥ, Bharttā, Prabhavaḥ,Prabhuḥ,Iśvaraḥ.*

25. *Śarvaḥ -*

Among the uṇādi sūtras, sūtra *Sarvanighṛṣṭsvariṣvaṣivapaṭvaprahvēṣvā Atantrē* (1.153. the word 'Sarva' is used in the affix van, Sarva is that which is on the constant move. It conveys the sense of fullness and the adjective is a noun. Since He is the all-knowing Principle, he is known as sarva. Since he encompasses everything he is known as Iśvara.

*Asataśca Sataścaiva Sarvasya Prabhavāpyayāt.
Sarvasya Sarvadā Jñānāt Sarvamēnam Praçakṣatē..*

(Udyogaparvan, Mahābhārata 70.11.)

(As He is complete in every respect, and is a substratum for everyone. *Puruṣa* comes to be known as *Puruṣōttama*.)

The following hymn may also be considered here :—

Tadantarasya Sarvasya Tadū Sarvasyāsya Bāhyataha.

(Yajurveda 40.5.)

(It is within this all and it surrounds externally.)

We have our composition here -

35. *Vṛtaṃ Jagat Tēna Sa Vētti Vēdhyaṃ Sarvaḥ Sa Uktaḥ Paripūrṇahētōḥ.
Sarvēṇa Sarvaṃ Paritōasti Sṛptaṃ Sarvaṃ Vinā Sarvamidaṃ Na Bhāti.*

He encompasses the entire world and is the all knower, He is known as sarva because of his fullness. He being full is surrounded by fullness and without that fullness he has no scope.

26. *Śarvaḥ:—*

The word is derived from the root “*Śr Himsāyām*” and gets the affix “*Vaḥ*” from the sutra Unadi *Kṛṣṣṛdṛbhyō Vaḥ* (1.155). He is called as *Sarva* because he listens to the sins or miseries of the world. Parameshvara is the very incarnation of happiness.

The following hymn may be considered here -

*Namaḥ Śvabhyaḥ Śvapatibhyaśca Vō Namō Namō Bhavāya Ča Rudrāya Ča Namaḥ
Śarvāya Ča Paśupatayē Ča Namō Nīlagrīvāya Ča Śitikanṭhāya Ča..*

(Yajurveda 16.28.)

(Homage to dogs, and to you masters of dogs, homage. Homage to Bhava, and to Rudra homage, homage to Śarva and to Paśupati, and to Nīlagrīvā and Śitikanṭhā homage.)

This must be said- having seen the act of the Lord in the arrangement of the world, the meditator, being carried away by the speed of the mind, will not accumulate the deeds pertaining to that which causes misery to the mind, heart or body and hence will never commence work pertaining to misery. By following this, the Blissful nature of the Lord reveals unaccountable happiness for all times to come.

Though castigating one's body is known as *Śarvā*, it is taken along with the remover of lives.

The following hymns may be considered here :—

*Yamō Mṛtyuraghamārō Nirṛthō Babhruḥ Śarvōastā Nīlaśikhaṇḍaḥ.
Dēvajānāḥ Sēnayōttasthivāṃsastē Asmākaṃ Pari Vṛñjantu Vīrān..*

(Atharvaveda 6.93.1.)

(Yama, who punishes people according to their sins, one who slays sinners, one who takes manifestations in different colours, may He protect our sons and grandsons and may he not harm them.)

In Vedas we come across such forms as *Śarvaḥ*, *Śarvam*, *Śarvaya* and so on, the fifth hymn of the fifteenth chapter of Atharvaveda should be recollected. There, the terms *Bhadda-Śarva-Īśāna-Paśupati-Ugra-Mahādēva* and others become clear in the sense of primary as well as secondary connotation, this is only a sample survey.

Our statement is as follows in this regard:—

36. *Śṛṇōti Pāpānyata Duḥkhamātraṃ Śarvā Mahādēva U Rudranāmā.
Śarvā Jighāṃsuśca Yamōaghamāra-Śchinatti Pāpāniha Śarvabhaktaḥ.*

He is the one who listens to the sins and the miseries of the devotees and hence is addressed to as *Śarva* or *Mahādēva* or *Rudra*. *Śarva* is the punisher and *Yama* is the killer, and he acts like that combination regarding His devotees by removing their miseries and sins.

27. Śivah

In the sutra the term *Śivah* is used as a nipāta. The term *Śivah* is derived from the root *īṭ*, which means the one who sleeps. Here its absorption and quality-less (transgression from qualities) is to be noted. *Yāska* in his *Nirukta iiṛyatzriti* (10.17. interprets in the sense of “*iiṛyatz*”, one who instructs others. Its Itva gets a nipāta from the sutra *īā Tanḱaraiz* which occurs in the *Daivādigana*. Its elongation could be substantiated if we interpret it as “*iyai Gatau*” *Śivah* may also be interpreted as *Śambhu*. The affix could be either in the passive voice or active voice if we take it in the sense of “*Śamu Upaśamē*” as *daivadika*, then its itva will be taken as nipāta and the letter *ma* gets absolved. He is known as auspicious as He removes the impurities and confers auspiciousness on others.

The following mantra could be considered here:—

Śivēna Vaṇṣā Tvā Giriśācchāvadāmasi (Yajurveda 16.4.)

(There is not even an iota of misery in the Lord.)

The mantras are -

*Namah Śambhavāya Ḥa Mayōbhavāya Ḥa Namah Śaṅkarāya Ḥa Mayaskarāya Ḥa.
Namah Śivāya Ḥa Śivatarāya Ḥa..* (Yajurveda 16.41.)

(Homage to the source of happiness and to the source of delight, homage to the causer of happiness and to the causer of delight, homage to the auspicious, homage to the most auspicious.)

Our composition in this regard is as follows:—

37. *Tasmiṅchivē Śāntatamē Manasvini Sthitah Svayaṁ Bhaktavarah Śivāyatē.
Dīnān Samudhartinmasau Pravṛttō Na Duḥkhalēṣaṁ Manasāpi Yāti.*

A devotee who is totally at peace and calm and one who has control over one's senses will be transformed to the state of auspiciousness (*iivatv*). He has started his work to uplift the poor and the downtrodden and he will not have an iota of misery.

It should be said - One who is desirous of giving happiness to others will have such intention, since he would be so involved in helping others. He resides in a place, which is no better than a crematorium. Just as a snake encircles the neck like a bangle, so also the ordinary people will mis-interpret that knowledge. Having heard the rumours of the people regularly, by weaving the poison in one's neck like anger will speak auspicious things, clearly are pleasing. He, having overcome all the bondages, by resorting to only the skin of an antelope will be smeared with sacred ashes.

For the ordinary people, just to satisfy their own pleasures, with auspicious intentions through mind, words and deed the Lord troubles and hence to indicate this symbolically He will be holding His trident in his hand.

Here, our stanza is as follows :—

38. *Śivah Svayaṁ Duḥkhamāśēṣamūdhvā Mrḡājinaḥ Sarpagalaḥ Sabhasma.
Dhiyaṁstriśūlaṁ Sukhapūrṇamudrah Śivātmikāṁ Svāṁ Na Jahāti Dṛṣṭim.*

Being Himself auspicious, having transcended all the miseries, by resorting to the skin of an antelope, by wearing serpents around the neck and the sacred ashes and also by

resorting to the trident in the hands and exhibiting the symbol of auspiciousness will never leave his auspiciousness stance.

28. Sthāṇuḥ -

The term *Sthāṇuḥ* is formed from (Uṇādi 3.37.) and for the root *Sthā* which has the double connotation of movement as well as recedence when combines with affix “nu” the form “*Sthāṇuḥ*” gets justified. The word *Sthāṇuḥ* or *Īśvara* indicates the static or immobile nature of the Lord.

The following mantra may be considered here:—

*Sa Vṛkṣa Iva Stabdhō Divi Tiṣṭhatyēkaḥ,
Tēnēdaṃ Pūrṇaṃ Puruṣēṇa Sarvaṃ..*

(Taittiriya Āraṇyaka 10.10.3.(Nirukta 2.3.)

(He stays all alone in heaven unmoved just like a tree on the earth. The whole world is encompassed by that Puruṣa.)

The summary is - Just as the branches and the shoots of the tree shoot up to the sky or shake, but the roots remain unshaken, so also this ever-changing world is always on the move. Movement is always a relative term, which indicates from one place to the other. That which is inward as well as outward will have a reason for its movement. This is the role of the Lord even in controlling the world.

The following mantra may be considered here :—

*Tadējati Tannaijati Taddūrē Tadu Antikē.
Tadantarasya Sarvasya Tadu Sarvasyāśya Bāhyataḥ.*

(Yajurveda 40.5.)

(It moves, it is motionless. It is far distant, it is near. It is within this all and it surrounds externally.)

It moves - Here the sense of *nij* is intended, that Brahman makes the world move and left to itself it does not move. Since He resides in one particular place that Śiva is known as *Sthāṇuḥ* (immobile).

This is to be understood - By meditating on that *Viṣṇu* with total concentration one should take a strong and a firm resolve. One should never become fickle in one's stance. When he has such mental composure, he will transcend the following six impediments:— (self-boasting).

Thinking too much of oneself, involving in argumentation quite often, not giving charities to anyone, getting angry now and then, self-ridicule, and letting down a trusted friend.

*Atimānōativādaśca, Tathāatyāgō Narādhipa.
Krōdhaścātmaavidhitsuḥ Ca, Mitradrōhaśca Tāni gaḥ*

(Viduraniti 5.10.)

These impediments are dangerous and it reduces the longevity of a person and death always approaches them and hence there is no sanctity about them.

Ēta Ēvāsayaṣṭīkṣṇāḥ Kṛntantyāyūṃṣi Dēhinām.
Ētāni Mānavān Ghnanti, Na Mṛtyurbhadramastu Tē

(Viduranīti 5.11.)

Our composition is as follows:—

39. Jagacchivaḥ Sarvamidaṃ Praçālayan Svayaṃ Sthitaḥ Sthānuriṇvāprakampanaḥ.
Tamāçalam Yō Japitāanusēvatē Svayaṃ Sthiraḥ Sōabhyudaya Kalpatē.

That auspicious Lord by regulating everything in the world but still remaining absolutely unmoved favours those who constantly meditate on Him. Though being unmoved, He still causes good to others.

29. Bhūtādīḥ:—

He is the primordial one and since he is the root cause he is addressed as the First Creation. The following mantra may be considered here.

Sarvē Nimēṣā Jajñirē Vidhyutaḥ Puruṣādadhī.
Nainamūrdhvaṃ Na Tiryāñçaṃ Na Madhyē Parijagrabhat..

(Yajurveda 32.2.)

(All twinkling of the eyelid sprang from Purusha, resplendent one. No one hath comprehended him above, across, or in the midst.)

It should be said -

Just as the cause invariably exists before the production of the effect, so also before the creation of the world the creator must have existed, and hence the epithet *Bhūtādīḥ* given to Him is quite justifiable.

We have our composition here -

40. Yō Viśvakarmā Sa Manurmanīṣi Sa Ēva Bhūtādirihāsti Sidhdaḥ.
Na Taṃ Vinā Viśvamidaṃ Prakṛiptaṃ Na Tasya Karttā Na Ça Tatpurōasti.

One who is the creator is the overlord, who is all knowing, He is there immanent in all the animate as well as in-animate beings and this world has no existence without Him and since He is the Primordial principle, nothing existed before Him.

30. Nidhiravyayaḥ

The indeclinable is in the form of an assertive. He is known as Nidhi as he is always present here without any change. Even in the ordinary parlance we have such expressions as an abode of jewels known as Rathnākara. Whatever riches are there in the world, they are going to perish, but here since He is the root cause of everything and one who unfolds everything, He is known as nidhi. What kind of a gift is He? He is un-diminishable.

The word *Avyayaḥ* has been explained by us while dealing with the thirteenth word viz:—Pradhāna in the fifteenth stanza and hence one should consider that here.

We have our composition here -

41. Nidhirjagatyāṃ Na Tathāvidhōasti Vyayō Na Yasyāsti, Tathāvidhaḥ Saḥ.
Dhyātāavyaya Taṃ Nidhimapramēyaṃ Jñātva Svayaṃ Syānnidhirapramēyaḥ.

He is the treasure house of the world and he has no similarity, He is unique in that

way. One who is always to be thought over, By knowing whom one gets beyond comprehension.

31. Sambhavaḥ -

He is indeclinable in that sense. He has his own existence, since he has a common existence. He is said to be existent.

It is said - Just as the Lord almighty doesn't leave his innate nature, so also he doesn't leave his inert potency. The gist of it is - There are fourfold creatures right from the beginning and follow the path of Viṣṇu. Since, He follows Dharma, he is the follower.

Here our composition is as follows-

42. *Çintyaikadhyam Jagat Sarvam, Sambhavēna Kṛtam Yathā.
Tathairvādhyāpi Nirbhṛāntam, Jagad Baddham Pradhāvati*

One has to think of that Almighty with single-minded concentration and only then one will be bound by one's task.

When it is said, "that oneness is the validity". We have the statement of R̥gveda as its Validity-

Saṅgac̣chadhvam Saṁ Vadadhvam Saṁ Vō Manāṁsi Jānatām

(R̥gveda 10.191.2.)

(Let us move together, let us talk together and let our minds be in equanimity.)

What is said in the Bhagavadgita -

Sambhavāmyātmanāyayā Dharmasaṁsthāpanārthāya Sambhavāmi Yugē Yugē

(I will manifest on account of my own powers. To secure establishment of righteousness, I am born in every age.)

There also one has to take it in the sense of adjuncts, so that I can manifest myself in the form of Śarva - the valorous one. Why is that? That Lord doesn't have any credence with the body.

It is remarked in Vedas -

Sa Paryagac̣chukramakāyamavranamasnāvīram Śudhdamapāpavidhdam. (Yajurvedā 40.8.)

(He hath attained unto the Bright, Bodiless, Woundless, Sinless, the Pure which evil hath not pierced.)

One who holds the body of the Lord, to remove the defects of the body this statement is made -

*Atha Duṣṭavināśāya, Sādhūnāṁ Rakṣanāya Ça.
Svēc̣chayā Sambhavāmyeyam Garbhaduḥkhavivarjitāḥ..*

To punish the wicked and to protect the good, I take my manifestation voluntarily being devoid of causing misery, in the form of a womb.

The body and others, will they not undergo misery in the form of bodily pain by leaving the primordial creation? Hence, it could be said that among the various names given to the Lord, the epithet "Sambhavaḥ" given to Him is highly relevant as it preaches unity among everything as it is inherently present in everyone of them.

I will take my incarnation - this also could be given as an interpretation in the sphere of Sanskrit, As we can see in the Gita

Sambhavitasya Čākīrtirmaraṇādaticyātē (2.34.)

(For one honoured, infamy is worse than death.)

What is born will have its price of place. It could be humbly stated in this context that our interpretation is more convincing than any of the traditional opinions quoted earlier.

32. Bhāvanaḥ -

Bhāvanaḥ is none other than the Lord Himself as he controls the entire world being inherently present in it. For the servants He is definitely the Lord, as He is the substratum for everything and guides inherently in everything. That Lord is to be thought over, He should be remembered, His praises should be sung and He should be honoured.

Here we have our composition—

43. *Narasya Yasyēha Bhavēnmanīṣā Čirāya Sambhāvayituṃ Sva-Nāma.*

Sa Bhāvanaṃ Nāma Japēnmahēṣaṃ Tadāśrayaṃ Kāvyaṃudīrayēcā.

Whenever a man gets a desire and to become one with that divinity, that name of the Lord should be chanted and the poetry which belongs to Him should be revealed.

33. Bhartā -

It belongs to the juhoti root and from the form of *Tçi* the term *Bhartā* meaning the Over Lord comes into being. He is called *Bhartā* as he controls all the beings and also gives them enough nourishment. As long as the lifespan is there of the humans, He, the Overlord maintains everyone.

Here, we have our composition -

44. *Bibharti Lōkānuta Prāṇimātraṃ Na Taṃ Vinā Bhartṛtamōasti Kaṣcit.*

Rujānvaṃtaṃ Suptamathārtahīnaṃ Jarāyujāṃ Nvēṣa Bibharti Bhartā.

Since He maintains the beings of the world, and since there is no one greater than Him and as He protects those who are un-well, those who are sleeping, those who are poor and those who have grown old.

Here, it must be mentioned -

45. *Sa Ēva Bhartā Na Hi Tatparōṇyō Viśvambharō Nāma Bibharti Kaṣcit.*

Tadbhartṛyōgā Yadi Nāpi Kaṣcit Bhartā Bhavēt Stutyatamōasti Sōapi.

For that great Lord who is being meditated upon constantly, one has to protect and maintain the beings and hence he gets the epithet Over Lord. In a secondary sense Hastagrabha, the protector of women can also be called as *Bhartā*. The master of the servants can also be taken as *Bhartā*.

34. Prabhavaḥ -

He is called *Prabhavaḥ* because He has the essence of existence. By making known that great quality of the Lord, which is making possible the world to maintain itself. Dharma is being maintained here. Like this, the existence of all the animals every minute will be followed by the great qualities of the Lord. Like this all the underground cultivation (like potato etc..) came into being.

Here, we have our composition -

46. *Kālēna Sarvaṃ Vikṛtiṃ Prayāti Srōtāṃsi Śuśyanti Mahānti Čāpi.
Prthak Prthak Yaḥ Prabhavōṣṭi Lōkē Vyanakti Śōbhāṃ Prabhavasya Tasya.*

It is the time which turns everything, the rivers and water resources may dry up due to the passage of time, it exists differently at every time and adds beauty to the creation as such.

35. Prabhuḥ-

The word *Prabhuḥ* comes into being when the letter *pra* gets the affix *du*. The sutra which administers the *pratyaya* is *Viprasambhūyō ivasañjñāyām* (P.3.2.180. (The affix *iū* comes after the word *Bhu*, then it is preceded by the upasargas *Vi*, *Pra* and *Sam*, provided that the word to be formed does not mean in appellative.) And hence it gets the appellation of over Lord. He is called 'Prabhu' as he excels in all the acts.

The word *Prabhu* that is in vogue among the men is nothing but the fruit of the Grace of the Lord. Without his Grace, the wealthy kings become penniless overnight and with His Grace, even the poorest of the poor may become rich overnight. This is the nature of the Lord. When man violates the framework of the Lord, he falls. This format is possible only on account of his Mercy and Grace. Hence, one should always concentrate on doing the deeds of the Lord.

Here, we have our composition -

47. *Na Kōpi Lōkē Prabhurasti Tatsamaḥ
Prabhuḥ Svayaṃ San Prabhutāṃ Prayacchati.
Na Yānti Śōbhāṃ Prabhavōṣṭi Tam Vinā
Sa Dakṣiṇē Yasya Sa Ēva Naḥ Prabhuḥ.*

There is no one who is equal to Him, He being an overLord Himself extends that Lordship to others. Without Him even the powerful will be in nowhere. He is to the right of us and hence, He is the OverLord.

36. Īśvaraḥ-

It is the root which has 'a' as its precedent. From the Pāṇinian sutra *Sthēśabhāsapisakasō Varaḥ* (P.3.2.175. (The affix *Varaḥ* comes in the sense of the agents having such a habit etc., after the verbs *Sta* - to stand, *Isa* - to rule, *Bhas* - to shine, *Pis* - to go and *Kas* - to go.) the affix 'Varaḥ' comes into being in a fourfold manner such as to indicate his character, to follow his Dharma, and in the sense of his greatness. He is known as *Īśvaraḥ* as he leads the people of the world, quite naturally in the acts of this world.

The following mantra may be cited here -

*Īśā Vāsyamidam Sarvaṃ Yatkim Ča Jagatyām Jagat.
Tēna Tyaktēna Bhuñjīthā Mā Grdhaḥ Kasyasviddhanam*

(Yajurveda 40.1.)

(Enveloped by the Lord must be This All - each thing that moves on the earth. With that renounced enjoy thyself, Covet no wealth of any man.)

And also

Tamīśānām Jagatastasthuṣaspatiṃ Dhiyaṃ Jinvaṃavasē Hūmahē Vayaṃ

(Yajurveda 25.18.)

(Him we invoke for aid who reigns supreme, the Lord of all that stands or moves inspirer of the soul.)

He is the controller of this world and the Overlord of everything. It is said in the Gita-

Īśvaraḥ Sarvabhūtānāṃ Hṛddēśārjuna Tiṣṭhati.

Bhṛāmayan Sarvabhūtāni Yantrārūḍhāni Māyayā..

(Bhagavadgita 18.61.)

(The Lord abides in the heart of all beings, O Arjuna, causing them to turn round by His power as if they were mounted on a machine.)

Our composition is as follows:—

48. *Īṣṭē Jagat Tēna Sa Īśvarōasti Viśvaṃ Tadāvāsyamidam Svabhāvāt.*

Hṛdantarālē Sa Sthitō Mahātmā Samikṣatē Viśvamidam Tapat Saḥ.

Since He creates the world at His will and as he is the Overlord, the entire world has made its home in His Being and as He resides in the heart of each and every human being, He is witness to the world as such.

Here, it should be said - Whoever has got the appellation of Isvara, it is only on account of his auspicious nature. When a man becomes mad after wealth, abandons meritorious acts and starts harming people, at that point of time, the Lord forsakes him and he becomes penniless. One who worships the Lord, though being poor will acquire merits and becomes a king in due course.

We have our composition here -

49. *Tasyādrasṭyā Bhavatiśvarō Nā Sa Ēva Raṅkō Na Yadēkṣatē Saḥ.*

Tasmānnaraḥ Punyatamāni Kurvan Dhyāyēt Sadā Tam Sakalēsamādhyam

He gets the appellation of Isvara, when he is full of his merciful nature. When he is not cared for, he will be reduced to penury. Hence, the man, by doing the meritorious acts and by constantly meditating on Him, becomes foremost among those who are respect worthy.

It is said in the Mandukyopanishad stanza 6 :— *Ēṣa Sarvēśvaraḥ*

(This one is the Lord of all.)

18. *Syambhūḥ Sambhurādityaḥ Puṣkarākṣō Mahāsvanaḥ.*

Anādinidhanō Dhātā, Vidhātā Dhāturuttamaḥ.

37. *Svayambhūḥ*, 38. *Sambhūḥ*, 39. *Ādityaḥ*, 40. *Puṣkarākṣaḥ*, 41. *Mahāsvanaḥ*.

42. *Anādinidhanaḥ*, 43. *Dhātā*, 44. *Vidhātā*, 45. *Dhāturuttamaḥ*.

37. *Svayambhūḥ* -

He is known as the self manifesting entity and the over Lord.

The following mantra may be considered here—

Sa Paryagcchukramakāyamavraīamasnvīramśudhdamāppavidhdam.

Kavirmaniṣi Paribhūḥ Svayambhūryāthātathyatōarthān

Vyadadhācchāśvatībhyah Samābhyah (Yajurveda 40.8.)

(He hath attained unto the Bright, Bodiless, Woundless, Sinless, the Pure which evil hath not pierced. Far sighted, wise, encompassing, he self-existent hath prescribed aims, propriety demands, unto the everlasting Years.)

It should be said - One who has got the quality of self-manifesting nature, this world will perpetuate only with Him, and it is as though the camel gets up though laden with load. The rivers flow automatically. The sun and other planets rise naturally and move about in the sky. The ocean by itself will move upwards, the trees and plants grow by themselves naturally, the woman gets attracted towards a man and vice versa, and quite naturally the hand gets involved to do work.

The man who witnesses the all-emerging nature of the overlord starts discovering new machinery and implementation. Man also manifests his talent, thus the Lord visibly makes everything act in this world.

Here, we have our composition -

50. *Kramēlakō Hyutkramatē Sabhārah Pāṇi Svayaṃ Prōcçalataḥ Kriyāyām.
Svayaṃ Naraṃ Strī Haratē Narastām Svayambhuvō Hyāśravamudgrṇantaḥ.*

The camel lifts its own weight and people do all the acts quite voluntarily. The man gets attracted towards the woman quite naturally and vice-versa. Hence the self-manifesting Lord prompts everything in this world.

38. Śambhūh

He is the one who is auspicious; He is the one who gives happiness to everyone. For the word Bhavati, which is preceded by "Sam", has the affix of Du. From the Pāṇini sutra "iū-Prakaraṇē Mitadravādibhya Upasaṅkhyānam" (3.2.180. it is the Vartika.

The mantra is as follows:—

"Śannah Kṣētrasya Patirastu Śambhuḥ" (Atharvaveda 19.10.110.,
(Rgveda 7.35.16. (Let that Lord cause auspiciousness to me.)

It is to be said - Whatever is being created, all that jointly will derive happiness. Why? Because He is the very personification of auspiciousness.

Here, we have our composition -

51. *Śambhōḥ Kṛtirnaiva Tathāvidhāsti Parasparaṃ Yā Sukhayēṇna Kāmam.
Na Tatkr̥tau Dōṣalavōāpyanakti Yataḥ Sa Śambhustamasōasti Pārē.*

There is no specific assigned act of the Lord as everything belongs to Him. He makes people happy by satisfying them. In His act there is not even an iota of defect. That Lord Sambhu makes us cross over ignorance in the form of darkness.

39. Ādityaḥ -

Why is he known as Ādityaḥ?, One who brings forth rays to the world, one who brings about the divine lustre and the following passage from the text of Brāhmaṇa can be considered here - The rising sun gets merged with the fire and that gets manifest in the form of smoke. He is also interpreted as the son of Aditi. From the sutra of Pāṇini the word Aditi gets the affix of Nya in the sense of Apatya.

The following statement may be considered here -

*Udyantaṁ Vāsudēva Ādityamagniranusamārōhati Tasmāddhūma Ēvāgnērdivādadrṣē
Aditiḥ Putrakāmā Sādhyēbhyō Brahmaudanamapacat Tasyai Čatvāra Ādityā Ajāyanta
Itypakramya Tatō Vivasvānādityō'jāyata.*

(Taittiriya Samhita 6.5.6.)

(The smoke follows the fire just as the Sun follows Vāsudeva. Aditi with the desire of getting children prayed to Brahman and was blessed with four children, then Vivasvān and Āditya were born.)

The word Aditi gets the affix of dak.

In R̥gveda we can note -

*Yadēdēnamadadhuryajñiyāsō Divi Dēvāḥ Sūryamādītēyam.
Yadā Čariṣṇū Mithunāvabhūtāmādita Prāpaśyan Bhuvanāni Viśvā..*

(R̥gveda 10.88.11.)

(When the adorable gods placed him and Surya, the son of Aditi, in heaven; when the swift-moving pair (Agni and Viśwanar) appeared, then all beings beheld them.)

All the modalities get their sense of obligation in prosody -

Vā Chandasi Sarvē Vidhayō Bhavanti (Pathanjali Mahābhāṣya (1.4.6. and *Bahulaṁ Chandasi Sarvē Vidhayō Bhavanti* (3.1.85.. (In the chandas there is diversely an interchange of the various Vikarṇās, Shapa and the rest which have been previously ordained under special circumstances.) Like this even for the other gods the appellation of *Ādityaḥ*, will be extended sometimes as Nirukta states (2.13.)

Yānitvasya Prādhānyēn Upariṣṭhāt Tāni Vyakhyāsyāma Ādityaḥ.

(What is being described predominantly above, that we are going to explain while explaining the term Āditya.)

There are twelve *Ādityas* because there are twelve months; these twelve months will give rise to six seasons coupling by conferring two months together.

The following mantra may be considered here -

*Griṣmastē Bhūmē Varṣāni Śaradhdēmantaḥ Śisirō Vasantāḥ.
R̥tavastē Vihitā Hāyanīrahōrātrē Prthivī Nō Duhātām..*

(Atharvaveda 12.1.36.)

(The earth which faces different seasons like Autumn, Spring, Winter etc., may not be affected on account of the external modifications.)

Those six seasons will generate a circle of an year, this constitutes 360 days.

The following mantra may be considered here -

*Čaturbhiḥ Sākaṁ Navatiṁ Ča Nāmaभिścakraṁ Na Vṛttaṁ Vyatīmravīvipat
Bṛhačcharirō Vimimāna R̥kvabhiryuvākumārāḥ Pratyētyāhavam*

(R̥gveda 1.155.6.)

(He causes, by his gyrations, ninety and four periodical revolutions, like a circular wheel, vast of body, and evolving in many forms, through the praises (addressed to him); ever young, though not infantine, he comes at our invocations.)

There are thirty sages here. Due to the passage of time, they will be treated synonymously with the day.

Based on the seasons, the year gets its name. Regarding the rainy season it is as follows—

“The rainy season becomes one”, It is as follows

Varṣeṇa Bhūmih Prthivī Vṛtāvṛtā (Atharvaveda 12.1.52.)

(The earth over which the rains shed time and again.)

Regarding the season of Sharath, it is as follows - “Let us live for hundred Sharats, let us be here for hundred Sharats

“Jivema Śaradaḥ Śataṃ Bhūyaśca Śaradaḥ Śatāt”

(Yajurveda 36.24..)

(A hundred autumns may we live.)

Regarding the season of Hemantha.

“Indhānastvāśata Himā Ṛdhēma” (Atharvaveda 19.6.4.)

(During the winter season, I welcome the snow.)

Hemantha and Śisira put together will be considered as one single unit. The other four are like different spokes in the wheel.

The following mantra may be considered here:—

*Pañcārē Ṣakrē Parivarttamānē Tasminnātasthurbhuvanāni Viśvā.
Tasya Nākṣastapyatē Bhūribhāraḥ Sanādēva Na Śīryatē Sanābhīḥ*

(R̥gveda 1.164.13.)

(All beings abide in this five-spoke revolving wheel; the heavily-loaded axle is never heated; its eternal compact nave is never worn away.)

Nakṣa is supposed to be Āditya, along with its ingredients in the form of Grīṣma, Varṣa and Hemantha.

“Pañcartavaḥ Samvatsarasya” (Taittirīya Brahmana 1.1..

(There are five seasons in a year.)

It is called Samvatsara because the different beings live together here. Living together like a couple they come together in a year, as there is no other time other than a year, that the sun blazes forth only from that sat and none else. When we put Hemantha and Śisira together, we get only five seasons.

What has been said already that for the twelve months, we have twelve Ādityas, the following mantra may be quoted here:—

*Pañcapādāṃ Pitaraṃ Dvādaśākṛtiṃ Diva Āhuḥ Parē Ardhē Purīṣiṇam.
Athēmē Anya Uparē Viçakṣaṇaṃ Saptākṛē ṣadara Āhurarpitam..*

(R̥gveda 1.164.12.)

(They have termed the five-footed, twelve-formed parent, *Purīṣiṇam*, when in the further hemisphere of the sky; and others have termed in Arpita, when in the hither (portion of the sky); shining in his seven-wheeled car, each (wheel) having six spokes.)

The five seasons are the legs and hence the term Pañcapadaḥ has come into being.

The twelve ākritis are nothing but the twelve months. One who has traversed the sky and one who gets water from the rain, it is taken to be as Āditya. This Āditya is one who traverses from his legs and they are in the form of rays, which are seven in number, since they are seven in number they are known as Saptachakra. They are concerned with the wheel, which has seven spokes.

The Samvatsara and Āditya are together. It is as follows :—The year or Samvatsara or Āditya are mutually related.

It is as follows:—

Samvatsara consists of days and nights. Samvatsara is therefore dependent on Āditya. With the ingredients of Samvatsara in the form of seasons, the movement of the sun may be speeded up or lowered down and hence Āditya and Samvatsara are closely related. Due to the paucity of time and due to the directions we get Dakṣiṇāyana and Uttarāyana. Hence, it is said that Samvatsara is dependent on Āditya.

The twelve months constitute Āditya or the six seasons and they will be taken up in a comparative perspective. They are as follows:

The rashis are—Meṣa, Ṛṣha, Mithuna, Karka, Simha, Kanya, Tula, Vriśchika, Dhanu, Makara, Kumbha and Meena totally twelve put together. The months are Chaitra, Vaishaka, Jyesta, Āśāḍha, Śrāvana, Bhādrapada, Āśvija, Kārtika, Mārgaśira, Pouṣa, Magha and Phalguna.

The Vedic appellations of Āditya are—

Dhātā, Aryamā, Mitraḥ, Varuṇaḥ, Indraḥ, Vivasvān, Dakṣo Vāsudēva.

Pūṣā, Parjanyaḥ, Aṃśaḥ, Bhagaḥ, Tvaṣtā, Viṣṇuḥ Iti Dvādaśa..

The seasons according to Yajurveda are -

Madhuśca Mādhavaśca Vāsantikāvṛtū (Yajurveda 13.25.)

(Madhu and Madhava are the two spring seasons.)

Śukraśca Śuciśca Graīṣmāvṛtū (Yajurveda 14.6.)

(Śukra and Śuci are both summer seasons.)

Nabhaśca Nabhasyaśca Vārṣikāvṛtū (Yajurveda 14.15.)

(Nabhas and Nabhasya are two rainy seasons.)

Iṣaścōrjaśca Śāradāvṛtū (Yajurveda 14.16.)

(Isa and Urja are two Autumnal seasons.)

Sahaśca Sahasyaśca Haimantikāvṛtū (Yajurveda 14.27.)

(Sahas and Sahasya are two winter seasons.)

Tapaśca Tapasyaśca Śaiśirāvṛtū (Yajurveda 15.57.)

(Tapas and Tapsya are dewy seasons.)

Like this, the six seasons along with their Vedic appellations have to be taken into account. Among the three major deities belonging to the atmospheric regions will be addressed to as sun just as -

“Sūryō Nō Divāspātu Vātō Antarikṣāt. Agnirna Pārthivēbhyah”

(Rgveda 10.158.1.)

(May Surya protect us from (foes dwelling in) heaven, Vayu from (those dwelling in) the firmament, and Agni from those upon earth.)

This is made clear here:—

Āditya Ēṣāṃ Bhūtānāmadhipatiḥ (Aitareya Brāhmaṇa 7.20.)

(Āditya is the Lord of all these beings.)

With this the twelve Ādityas would be generally worshipped. They will be worshipped individually also, by the following names -

Śannō Mitrah Śaṃ Varuṇah Śaṃ Viṣṇuh Śaṃ Prajāpatiḥ.

Śanna Indrō Bṛhaspatiḥ Śannō Viṣṇururukramah..

(Rgveda 1.90.9.)

(May Mitra be propitious to us; may Varuna, May Aryaman, be propitious to us; may Indra and Bṛhaspati be propitious to us; may the wide-stepping Viṣṇu be propitious to us.)

The same thing has been stated in Atharvaveda with a slight difference: -

Śannō Mitrah Śaṃ Varuṇah Śaṃ Viṣṇuh Śaṃ Prajāpatiḥ.

Śanna Indrō Bṛhaspatiḥ Śannō Bhavatvaryamā

(Atharvaveda 19.9.6.)

(Mitra, the presiding deity of the day, Varuṇa the presiding deity of the night, Viṣṇu, Prajāpati, Brihaspati and Aryaman may bring peace to me.)

Śaṃ Nō Mitrah Śaṃ Varuṇah Śaṃ Vivasvān Śamantakah.

Utpātāḥ Pārthivāntarikṣāḥ Śaṃ Nō Diviṇarāgrahāḥ.

(Atharvaveda 19.9.7.)

(Mitra, Varuṇa, Surya, earth and the sky may be peaceful to me so that the natural calamities may be warded off. Let all the planets be merciful to me.)

The purpose of Jyōthisya or astrology is to point out the way in which the planets will be helpful to us. That is known as “Horāśāstra” which narrates the movement of the planets in keeping with the auspiciousness or in-auspiciousness of the horoscopes. Hence one should certainly study that Śannō Bhagaḥ (Rgveda 7.35.2.(May Bhagaḥ promote our happiness.) and Śannō Dhātā (Rgveda 7.35.3.(May the creator bring to us for happiness.)

There is a mantra which identifies Mitra with Aditya in Rgveda:—

Pra Sa Mitra Martō Astu Prayasvān Yasta Āditya Śikṣati Vratēna.

Na Hanyatē Na Jiyatē Tvōtō Nainamaṃhō Aśnōtyantitō Na Dūrāt..

(Rgveda 3.59.2.)

(May that mortal enjoy abundance, Mitra, who presents you, Āditya,

(with offerings) at the sacred rite: protected by you he is not harmed: he is not overcome by anyone: sin reaches him not, either from afar or nigh.)

There is also a hymn, which identifies Varuṇa with Āditya -

*Uduttamaṃ Varuṇa Pāśāmasmadavādhamam Vimadhyamaṃ Śrathāya.
Athaā Vayamāditya Vratē Tavānāgasō Aditayē Syāma..*

(Rgveda 1.24.15.)

(Loosen up, Varuna, the upper bond from us, loosen down the lower bond, and the middle bond, that we may then O Aditya (son of Aditi or Varuṇa) be free from sin in your worship.)

Ēbhirnō Arkairbhavā Nō Arvān Svarṇajyōtiḥ.

Agnē Viśvēbhiḥ Sumanā Anīkaiḥ.. (Rgveda 4.10.3.)

(Agni, who like the Sun is light, propitiated by these our hymns, come to our presence with all your hosts (of radiance))

Summary -

Oh Agni! With golden complexion, the resplendent Āditya, May you be compassionate towards all the animate and the in-animate creatures and may be favourable towards us.

The Sun is the Lord of all the fires and hence he always blazes forth in an upward direction, this is the law- what is the modification of the original will follow its original entity, just as the child follows the mother or the father.

On this earth five or six seasons could not be witnessed always. Then the question how the twelve Ādityas get assimilated in these five or six seasons could be explained as follows-

Whenever we see the twelve different manifestations of Āditya, that spot is known as Utsanga, the rest of the places appear as though they are exceptions just as *Karmanyan* (Pa.3.2.1. (The affix An comes after the verbal root when the object is in composition with it.) and the Pāṇinian sutra *Ātō'nupasargē Kaḥ* (3.2.3. (The affix Ka comes after a verbal root, that ends in long A when there is no upasarga preceding it and when the object is in composition with it.) and so on. It could be seen that due to the change of the place, the body, letters strength and intellect differ from each other.

Whatever has been said that the sun has seven wheels, so also he has his lustre and the following hymn may be cited here:—

*Sapta Yuñjanti Rathamēkaçakramēkō Aśvō Vahati Saptanāmā.
Trinābhiçakramajaramanarvaṃ Yatrēmā Viśvā Bhuvanādhi Tasthuḥ.*

(Rgveda 1.164.2.)

(They yoke the seven (horses) to the one-wheeled car; one horse, named seven, bears it along; the three-axle wheel is un decaying, never loosened, and in it all these regions of the universe abide)

The purport is as follows—

Āditya is the Lord Himself as he is not different from the sun or year or the placement of his position. It is said—

Tamīśānaṃ Jagatastasthuṣaspatim (Yajurveda 25.18.)

(Him we invoke for aid, who reigns supreme.)

The word *Isānaḥ* is taken as one of the names of *Viṣṇu* and this is only an indication towards that.

This must be said - Whoever wants to become whatever, He has to think about it in his mind and accordingly will be the manifestation of *Āditya*.

Even the seasons could be made out on the basis of one's birth, the day, the time and the place. Based on that one can count a year with the help of the twelve *Ādityas*. He can know the auspicious as well as in-auspiciousness which may occur during one's lifetime. This we will highlight elsewhere as it is too elaborate at this point.

Here we have our composition -

52. *Ēkō Hi Sūryaḥ Savitēti Nāmā Nāmāni Cāpnōti Pṛthak Pṛthak Saḥ.
Dhātāaryamā Mitra Itīraṇāni Caitrādimāsēṣu Yathōditāni..*

The one and only sun gets different names such as *Savita* and *Mitra* and others in keeping with the different seasons.

53. *Utsargavanmāsayugēna Cartuḥ Śītōṣṇavarṣēṣu Ča Tē Hasanti.
Yathābhramaṇ Gaurṛtavōapi Bhinnā Bhinnāstathāaayurbalavarṇadēhāḥ.*

Great men are those who maintain their smile even during the times of adversity. Though the seasons may be different, yet the sky maintains its original orb.

54. *ĒKō Hi Sūryaḥ Savitēti Nāmā Nijāṁśubhī Rāśiguṇān Bhinatti.
Tatrāsthithāḥ Śēṣakhaḡaḥ Samastā VyastāśČa Vā Bhēdamudīrayanti.*

The one and the only sun who is known as *Savita* with its original form maintains the different constellations, but only the birds which move from place to place will display their duality.

55. *Samvatsarō Dvādaśamāsačkrō Māsōdayaḥ Sūryavaśēna Tasmin.
Samvatsarārkaḥ Pariyāta Itthaṇi Paraspamaṇ Vēdavačāḥ Pramāṇam.*

A year consists of twelve months and the months emerge on account of the raising of the Sun. Like this the Sun and the year are inseparably connected and they are valid as revealed in the Vedas.

56. *Sa Ēva Tigamāśsuranantavīryō Yaḥ Sthāpayatyātmani Bhūtamātram.
Na Yādvinā Bhāti Sa Bhāsvarōapi Sōastyatra Čāadityapadēna Viṣṇuḥ.*

That Sun is ever effulgent who resides in the innerself as a built in mechanism. The *Āditya* here is in the form of *Viṣṇu* and he has his bearing even on the Sun.

Bhagavadgita states—

Ādityānāmahaṇ Viṣṇuḥ.

Ārōgyaṇ Bhāskarādicchēt, Muktamicchēddhutāsanāt.. (10.21.)

(I am *Viṣṇu* among the *Ādityas*. Health should be aspired from Sun.

Liberation should be aspired from *Agni*.)

The popular dictum is "One should aspire for health from the Sun and emancipation from Fire.

The twelve *Ādityas* have been categorised in *Atharvaveda* as follows:—

1. *Agniṃ Brūmō Vanaspatīnausadhīruta Vīrudhaḥ.
Indraṃ Bṛhaspatiṃ Sūryaṃ Tē Nō Muñcantvaṃhasaḥ.*

(We pray to Agni so that He may confer on us our desired gifts. We also adore the medicinal plants. May Indra, Brhaspati and Ādithya protect us from committing sin.)

2. *Brūmō Rājānaṃ Varuṇaṃ Mitraṃ Viṣṇumathō Bhagam.
Amśaṃ Vivasvantaṃ Brumastē Nō Muñcantvaṃhasaḥ.*

(Let Gods, Varuna, Mitra, Viṣṇu and Vivasvān release us from sins as we are adoring them.)

3. *Brūmō Dēvaṃ Savitāraṃ Dhātāramuta Pūṣaṇam.
Tvaṣṭāramagriyaṃ Brumastē Nō Muñcantvaṃhasaḥ.*

(Sun, the motivator of all, creator, Pushan and Tvasrtu release us from sin as we adore them.)

4. *Gandharvāpsarasō Brūmō Aśvina Brahmaṣpatim.
Aryamā Nāma Yō Dēvaytē Nō Muñcantvaṃhasaḥ.*

(We adore Gandharvas and Apsaras, we also adore Aśvins, Brahma and Aryaman. May all of them release us from sin.)

5. *Ahōrātrē Idaṃ Brūmaḥ Sūryācāndramasāvubhā.
Viśvānādityān Brūmastē Nō Muñcantvaṃhasaḥ.*

(Atharva Veda 11.6.1-5.)

(Day and Night, whose presiding deities are the Sun and the Moon, the progeny of Aditi are adored by us and let them release us from sins.)

40. Puṣkarākṣaḥ:—

From the sutra *Puṣaḥ Kit* (4.4. we get “karaṇ” affix, which becomes kit. *Puṣkarākṣaḥ* is that which protects and nourishes the sky, It may also mean lotus or water.

In Nigantu (Lexicon) the word *Puṣkarākṣaḥ* is taken in the sense of sky (Antarikṣam). Since the sky protects and nourishes everything it is known as *Puṣkaram*. One who has lotus- like eyes is known as *Puṣkarākṣaḥ* or *Viṣṇu*.

The following mantra may be taken as an authority in this context—

*Asya Sūryaścaḥṣuścāndramāśva Punarṇavaḥ.
Agniṃ Yaścakra Āsyaṃ Tasmai Jṣēthūya Brahmanē Namaḥ..*

(Atharvaveda 10.7.33.)

(Whose eyes are the Sun and the Moon, whose happy countenance is Agni, I offer my respects to that Brahman.)

It could also be known that because of its mammoth size, the eyes of Brahman are indicated to portray his omniscience. Due to the contact with the sun and the moon, could also be taken as the all knowing, all seeing Principle. It is said in the thirty-fifth stanza that the hundred and ninety-ninth name of the Lord is Sarvadṛk, with this even the word Sarvadṛk is explained.

Here, we have our composition -

57. *Vyōmnōparam Puṣkaramatra Nāma Tasmin Sthitau Rātridivādhināthau.
Tāvākṣiṇī Yasya Sa Puṣkarākṣaḥ Sa Sarvadyk Sarvagatōasti Viṣṇuḥ.*

Puṣkarākṣaḥ is the other name through which the sky is addressed to, their inhabit the night and day. One whose eyes resemble a lotus is said to possess eyes in the real sense of the term. He is Omniscient and Omnipresent. The word *Puṣkarā* has manifold meanings and it is as follows -

*Karāgraṃ Kariṇām Vyōmakusēśayamasēḥ Phalam.
Ānanaṃ Cānakādīnām Bruvatē Puṣkaraṃ Budhāḥ..*

This stanza is taken from the text called 'Nārāyaṇaśveta Vanavasi'. In the Nanarthavarga of Amarakoṣa *Bhēri, Paṭaḥ, Mānākā* have been mentioned.

41. *Mahāsvanaḥ* :—

One who roars with great strength and indicates the defeat of the opponent is the indication of the great invincible Brahman Himself. From the Pāṇinian sūtra (2.1.61. *Sarvamatpamōttamōtkṛṣṭāḥ Pūjyamānēḥ* (The words sat 'good', mahat - great, parama - highest, uttama - best and utkṛṣṭa - excellent are compounded with the words denoting the person deserving of respect; and the compound is Tatpurusha.) when we do the samāsa from the sūtra (6.3.46. *Ānmahataḥ Samānādhikaraṇajātīyayōḥ* (For the final of Mahat, is substituted Āt (Ā) before a word which is in opposition with it and before *Jātīya*.) the letter ta gets Atva.

The great thunderous sound that is produced when one travels from one world to another that great sound gets absorbed in Brahman Himself and his place is even greater than that. Having heard that great sound when he traverses from place to place, He comes to be known as *Viṣṇu* as sound emanates everywhere.

Even in the world we see - a great sound is produced in the factories as sound emanates everywhere. Like this, because of the greatness of Brahman, this mighty uproar which is produced is interpreted as *Viṣṇu*.

The great sound, which gets generated during the rainy season along with the roaring of the clouds, appears as though they will cut the heart asunder and this mighty sound is nothing but the form of God Himself.

The Vedas declare -

Śannāḥ Kanikradaddēvaḥ (Yajurveda 36.10.)

(Let god Parjanya roar pleasantly.)

Here, we have our composition:—

58. *Yō Lōkalōkāntaravṛttajayaḥ Svanō Mahān Tēna Mahāsvanēna.*

Dhṛtōasti Yasmāt Sa Mahāsvanōasti Yathōttaraṃ Nādabalaṃ Sa Ēva.

One who is born from the different worlds when the great sound is reverberated and one who holds it is known as mahasvanah and that is the greatness of *Nāda*.

42. *Anādinidhanaḥ* :—

When Ang is taken as a prefix for the word "Dadat" from the Pāṇinian sūtra (3.3.92. *Upasargē Ghōḥ Kiḥ* (The affix Ki comes under Similar conditions, after a Ghu verb, when an

upasarga is in composition with it.) One gets the affix of ki and the word "Adi" gets justified. One who doesn't have a beginning is known as *Anādi*.

The following mantra may be considered here :—

*Nāma Nāmnā Jōhavīti Purā Sūryāt Purōṣasaḥ. Yadajaḥ Prathamam Sambabhūva
Sa Ha Tat Svarājyamiyāya Yasmānnānyat Paramasti Bhūtam..*

(Atharvaveda 10.7.31.)

(One who is first to take birth, before whom there is no past is verily the Atman. He is the one according to whom even Surya and Uṣas derive their names.)

He is ever there without any change. The following mantra may be considered here:—

Sanātanamēnamāhurutādhyā Syāt Punarṇavaḥ.

Ahōrātrē Prajāyētē Anyōanyasya Rūpayōḥ.. (Atharvaveda 10.8.23.)

(He is known as Sanātana and at the same time new, the day and night emerge only on account of Him.)

Ādi is known as birth and one who is unborn is taken as *anādi*.

The following mantra could be considered here:—

Na Tasya Pratimā Asti Yasya Nāma Mahad Yaśaḥ.

(Yajurveda 32.3.)

(There is no counterpart of him whose glory verily is great.)

The father accompanies the son, because of the existence of father the son is known. There is no one who is known as Mahat (great) or Yasha (fame) since he is un-matched He is beginning less.

The word "*Nidhanaḥ*" comes from the root "*iudhy Dhrāṭapāṭāyaṇi*" which comes from juhoti. From the sutra *Kṛvṛjīmandinidhṛṇyāni Kyuri* (2.81., with this *unādi* sutra we get the affix *Kyuh* *Nidhanaḥ* means destruction. It also means death. The word dhana with its accent "*Ratnadhātamaḥ*."- Nirukta elaborates it as "The bestower of abundance of riches". From the maxim when the upasargas are added to dhatus the meaning gets altered with the affix 'yue'.

We have the support for this from the following statement:—

*Syāt Pañcatā Kāladharmō Diṣṭāntaḥ Pralayōatyayaḥ.
Antō Nāśō Dvayōrmṛtyurmaraṇam Nidhanōastriyām..*

(Amarakoṣa chp ii, Kṣatriyavarga stanza 116.)

(The word *Pañcatā* is feminine, *Kāladharma* *Diṣṭāntaḥ* *Pralaya*, *Anta*, *Nāśa*, are masculine, *Mṛtyu* is both masculine and feminine, *Maraṇa* is neuter and *Nidhana* is both masculine and neuter and all these words mean death.)

And also *Nidhanam Kulanāśayōḥ* (Amarakoṣa chp iii, Nānārthavarga 123.

(*Nidhana* or death indicates the destruction of both the families.). So also in other works pertaining to lexicons. Like this, the words *Ādi* and *Nidhanaḥ* have been commented upon. We have given this interpretation, which is based even on common experience. One who has no birth and death is known as *Anādinidhanaḥ*. One who is devoid of birth and death.

While explaining stanza one hundred and fourteen, the word “Anādiḥ” has been briefly explained. One, which has no beginning, is beginningless. Its number is 941 along with the word Svayambhuh.

The following mantra may be considered here:—

Kavirmaniṣi Paribhūḥ Svayambhū (Yajurveda 40.8.)

(He self-existent unto the everlasting Years who envelops everyone.)

“Kam” is the other appellation of Viṣṇu because of his all comprehensive nature. Hence, it is said—

*Anti Santaṃ Na Jahātyanti Santaṃ Na Paśyati.
Dēvasya Paśya Kāvyaṃ Na Mamāra Na Jiryati.*

(Atharvaveda 10.8.32.)

(He won’t leave those who are near Him and he doesn’t look to nearby things. This act belongs to only that eternal principle that neither undergoes death nor decay.)

Just as kavi is for gods and just as Vedas are immortal and don’t undergo old age, so also this entity being all pervasive in its nature will never undergo death. Hence, the appellation “Anādinidhanaḥ”

Here, we have our composition—

59. *Ādirna Śambhōrniidhanaṃ Na Cāpi Na Tatsamaḥ Pūrvabhavō Na Kaścit.
Sa Ēva Bandhurjanitā Sakhā Saḥ Sanātanō Vēdamayaḥ Sa Ēva.*

Shambhu has no birth or death and there is no one who is an equal to Him. He is the relative, the friend and hence He is in the form of the Vedas.

43. Dhātā:—

One who holds all the beings together, an imperishable entity is known as Dhātā or Viśvambhara. The following mantras may be considered here :—

Viśvakarmā Vimāna Ādvihāyā Dhātā Vidhātā Paramōta Sandṛk

(Rgveda 10.82.2.)

(Vishwakarman, of comprehensive mind and manifold greatness, is all pervading, the creator, the arranger and the supreme supervisor.)

*Anukṣarā Rjayaḥ Santu Panthānō Yēbhiḥ Sakhāyō Yanti Nō Varēyam.
Saṃ Bhagēna Samaryamṇā Saṃ Dhātā Sṛjatu Varçasā..*

(Atharvaveda 14.1.34.)

(One who is imminently present in all the cows and inanimate creatures, May that Omniscient Lord cause auspiciousness in me.)

and also

*Sūryācandramasau Dhātā Yathāpurvamakalpayat.
Divyaṃ Ča Prthivīm Čāntariḥsamathō Svah..*

(Rgveda 10.190.3.)

(The creator created the Sun and the Moon as before, the heaven and earth were also created as before.)

Here we have our composition:—

60. *Dadhāti Yō Viśvamimaṃ Tapantaṃ Dadhāti Yaśacāmbhasi Varttamānam.
Dadhāti Yaścātmani Satyasandhaṃ Dadhāti Dhātēti Sa Viṣṇu-Saṅjñām.*

One who gives everything to this world and one who resides always in the sky, one who fulfils the object of desire to the aspirants is the Lord Viṣṇu.

44. Vidhātā:—

In the Vedas, for the sake of mankind and His performance of deeds, The Lord has ordained and hence he is known as *Vidhātā* which is one of the synonyms of Viṣṇu. The following mantra ordains the duties and the acts.

The mantras are as follows:—

*Kurvannēvēha Karmāṇi jīṭviṣēcchatam Samāḥ.
Ēvaṃ Tvayi Nānyathētōasti Na Karma Lipyatē Narē.*

(Yajurveda 40.2.)

(One, only doing Karma here, should wish to live a hundred years. No way is there for thee but this. So Karma cleaveth not to man.)

61. *Karmāṇi Kurvan Śatamāyuriccha-Nnarō Mahēcchō Vyasanairvimuktaḥ.
Vidhānamētaḍ Vyadadhāt Sanāt Saḥ Śrutau Vidhātā Sa Hi Viṣṇuruktaḥ.*

By performing acts for one hundred years the man who aspires for great things is devoid of all the misgivings. He is enunciated by Viṣṇu and hence he is the ordained.

45. Dhāturuttamaḥ:—

The name is with an adjective. The root is “*īudhāñ Dhāraṇapōṣaṇayōḥ*” belonging to the juhōti gaṇa from the Pāṇinian sūtra (1.66. “*Sitanigamimasisacyavidhāñkruśibhyastun*”). It gets the affix of ‘tum’, the word Dhātu is the original. As it flows from the mountain, it brings along with it brass, bronze, gold, silver and other metals. It could be either a laç or a stone, a gem or anything else. The seven Dhatus which constitute the body are rasa, blood, flesh, marrow, bones, majja and śukra. The doshas are also considered to be dhātus and they are Vāta, Pitta and Kapha. The impurities of the body are also considered to be dhatus like sweat, urine and excreta. The detailed explanation can be seen in Āyurveda.

The root “Dadhāti” or “Dharati” with the help of the meaning displays the mutual attraction, which prevails even among the dhatus, its attraction either in the form of gross or subtle controls the manifest as well as the un-manifest world. It holds the world either through knowledge, strength or action. Without them, the effect will not be complete. This now could be explained according to the mental faculty. The greatest of the Dhatus could be only Viṣṇu. Why? Nothing can hold the world single handed without Him.

The following mantra may be considered here:—

*Hiraṇyagarbhaḥ Samavarttatāgrē Bhūtasya Jātaḥ Patirēka Āsīt.
Sa Dādharma Prthivīm Dhyāmutēmāṃ Kasmai Dēvāya Haviṣā Vidhēma*

(Yajurveda 13.4.)

(In the beginning rose Hiraṇyagarbha, born Only Lord of all created being. He fixed and holdeth up this earth and heaven. Worship we Ka the God with our oblation.)

This way one name of the Lord viz:— *Dhāturuttamaḥ* could be explained taking into account the two names, it is known as Dhātu.

The following mantra may be considered here :—

*Sūryācandramasau Dhātā Yathāpurvamakalpayat.
Divam Ḥa Pṛthivīm Āntarikṣamatho Svah..*

(Rgveda 10.190.3.)

(The creator created the Sun and the Moon as before, the heaven and earth were also created as before.)

He is called 'Uttama' because He is the most important one.

The following mantra may be considered here :—

Na Tvadanyaḥ Kavitarō Na Mēdhayā Dhīratarō Varuṇa Svadhāvān.

(Atharvaveda 5.11.4.)

(O! Varuna other than You there is no one who is as courageous and as having wisdom as you.)

He is great even from the point of view of the erudition.

The following mantra may be considered here:—

*Na Tvā Gabhīraḥ Puruhūta Sindhurnādrayaḥ Pariśantō Varanta.
Itthā Sakhibhya Iṣitō Yadindrā"dr̥ḥam̐ Ādarujō Gavyamūrvam..*

(Rgveda 3.32.16.)

(Invoked of many, the deep ocean arrests you not, nor do the accompanying mountains (stay you); and therefore, summoned by your friends, you have repressed the strong flame abiding in the abyss.)

Or He is known as Dhātu as he holds together all the manifestations.

Here, we have our compositions:—

62. *Kāryam̐ Na Tadyasya Na Dhāturasti Vēdaśca Tam̐ Kāraṇamāha Dhātum.
Nāstyuttamō Kōapi Bhavēatra Dṛṣṭō Yō Laṅghayēduttamatāmajasya.*

He has no effect who has no Dhātus and the Vedas themselves declare that He is the primeordial cause of everything. There is no superior thing other than this.

19. *Apramēyō Hr̥ṣīkēśaḥ Padmanābhōamaraprabhuḥ.*

Viśvakarmā, Manustvaṣṭā, Sthaviṣṭhaḥ Sthavirō Dhruvaḥ..

46. *Apramēyaḥ, 47. Hr̥ṣīkēśaḥ, 48. Padmanābhaḥ, 49. Amaraprabhuḥ.*

50. *Viśvakarmā, 51. Manuḥ, 52. Tvaṣṭā, 53. Sthaviṣṭhaḥ, 54. Sthavirō Dhruvaḥ.*

46. *Apramēyaḥ -*

He is called *Apramēyaḥ* - immeasurable because He doesn't come under the purview of any senses.

It is said-

*Aśabdamaśparśamarūpamavyayaṁ Tathārasaṁ Nityamagandhavaḥ Yat
Anādhyannataṁ Mahataḥ Paraṁ Dhruvaṁ Nicāyya Tanmṛtyumukhāt Pramucyātē.*

(Katopaniṣad 3.15.)

(Having realised that (Ātman) which is soundless, touchless, formless, imperishable and also without taste and smell, eternal, without beginning or end, even beyond the Mahat, immutable,—one is released from the jaws of death.)

The senses manifest only on account of Him and they will be capable of grasping the objects and the question is how they are capable of manifesting Him, as he is beyond all comprehension and the Overlord. There is no one who excels Him in knowledge and hence He can't be grasped from a superior principle. Always, one has to make such notions in all matters.

He is called *Apramēyaḥ* as no means of valid knowledge can ever comprehend Him. He doesn't come under the purview of words. Only with the strength of the words can one speak and He is beyond words. The same way one has to interpret regarding the other four sense organs. Akṣa means eyes and that which comes under its purview is perception or *pratyakṣa*.

The Anumāna or inference cannot be drawn in here since there are no two things in Brahman as in the case of smoke and fire. Only when the object of comparison and the standard of comparison have its individual existence, only then can they stand independently. Since there is no division in Brahman, the simile doesn't work here, as there is no point of similarity. Even *Arthāpatti* or presumption can't be a valid means of authority here. Why? Since Brahman is an un-born Principle, He cannot be judged with any valid means of knowledge. Even "Abhāva" or negation can't be considered as valid means here. The relation always exists when there are two or more than two entities. In one and the same object duality or multiplicity never holds good and hence Brahman cannot be inferred through any relation. Hence, Brahman doesn't come under the purview of any Śāstra.

The following mantras may be noted here:—

Na Tasya Pratimā Asti Yasya Nāma Maṇhad Yaśaḥ. (Yajurveda 32.3.)

(There is no counterpart of Him whose glory is verily great.)

*Yataḥ Sūrya Udētyastam Yatra Ča Gaččati
Tadēva Manyēhaṁ Jyēṣṭhaṁ Tadu Nātyēti Kiñcana..*

(Atharvaveda 10.8.16.)

(On account of who even the Sun rises and sets and grows, is this Almighty One who is not being transgressed by anyone.)

If we take Brahman differently from the world, then we have to rely on the following mantras—

Ēkō Viśvasya Bhuvanasya Rājā. (Rgveda 6.36.4.)

(The sole sovereign of the entire world.)

and also

Divyō Gandharvō Bhuvanasya Yaspatirēka Ēva Namasyō Vikṣvīdyah
(Atharvaveda 2.2.1.) and

(The Sun who holds the divine water and strength and nourishes the earth is the Lord of the Universe.)

Ēkō Dādāhāra Bhuvanāni Viśvā. (R̥gveda 1.154.4.)

(Who verily alone upholds the three elements, earth and heaven.)

Hence, Śāstras cannot be considered valid here.

Here, We have our composition:—

63. *Na Tadvidhaḥ Kōapi Na Tatsamō Vā Mimīta Taṃ Jñānabalakriyābhiḥ.
Pramāṇavṛndōapi Na Tatra Śētē Taṃ Tyac̣ṣa Bhivā Śrutirāha Tatvam.*

There is no one of His form or His equal and He can't be measured either through knowledge or strength or action. None of the valid means of knowledge are capable of apprehending Him and hence Śr̥ti or sacred scriptures are the only means to comprehend Him.

Mimīta=to know, Tam=Puruṣa, Tyat=world, Bhiva=knowing it separately

(differently), Śr̥ti=Veda, Tatvam=as it is, Sva= overLord-ship, Dhāta =one who is capable of holding together.

47. *Hṛṣīkēśaḥ* :—

Hṛṣīkē means senses and Amara states - *Hṛṣīkaṃ Viṣayīndriyam*. (chapter 1, vara 5/18. (*Hṛṣika* is one who has control over one's senses.)). He is the OverLord as He is the kṣetrajna or under whom the senses will be under control, that Lord is *Hṛṣīkēśaḥ* as he has total control over his senses or He is also taken as the Sun, the moonlight or the radiance of the sun. Hence, it could be explained as in the form of the sun or in the form of moon and He is the cynosure of the world. He has spread His rays all over in the form of hair and hence could be taken as *Hṛṣīkēśaḥ*.

The following mantra may be considered here -

Sūryaraśmirharikēśaḥ Purastāt (Yajurveda 17.58.)

(Savitr, golden hued has lifted eastward.)

Though the correct form is *Hṛṣṭakesha* and not *Hṛṣīkēśaḥ* since it comes under the prasodara ākrtigana its form as *Hṛṣīkēśaḥ* has been accepted as faultless.

In the Mahābhārata it is stated -

*Sūryācāndramasau Śaśvadamśubhiḥ Kēśasañjñitaiḥ.
Bōdhayan Svāpanāc̣ṣaiva Jagaduttiṣṭhatē Prthak..
Bōdhanāt Svāpanāc̣ṣaiva Jagatō Harṣaṇaṃ Bhavēt.
Agnīṣōmakṛtairēvaṃ Karmabhiḥ Pāṇḍunandana.
Hṛṣīkēśō Mahēśānō Varadō Lōkabhāvanaḥ.*

(Shāntiparva 342.66-67.)

(The Sun and Moon are my eyes, The rays of the Sun and Moon are my hair. The sun and Moon rise separately by awakening the people of the world. O Son of Pandu, with the raise of the Sun and the Moon, the entire Universe is thrilled with joy, on account of the Sun and Moon and their incessant action, I have been in a position to conquer the world, bestow boons to the devotees, revered by one and all in the world and having total control over my senses.)

Here, we have our composition -

64. *Hṛṣikēśō Hi Sarvātmā, Yasya Savyāṅgamañcati.*
Hṛṣikēśō Bhavēnmartyō, Japadānavratējyayā.

Hṛṣikēśaḥ is nothing but the Over Lord who is found manifest in every part of the body. By doing Japa, by giving charities, by doing pooja and sacrifices a man can become a *Hṛṣikēśaḥ*.

He encompasses all the parts of the body by removing the obstacles, and doing good to the mortals, by always residing in the right portion of the body and protect one from calamities. Surya is the eight hundred and eightythird name in the one hundred and seventh stanza, *Śarvarīkaraḥ* is the nine hundred and fourteenth name in one hundred and tenth stanza. *Çandrāmśuḥ* and *Bhāṣkaradyutiḥ* could be noted in the forty third stanza. The word *Sanḥyayā* occurs as two hundred and eighty first and two hundred and eighty second names.

48. *Padmanābhaḥ*—

The word *Padmanābhaḥ* is derived from the root “pada gatau” it is ouṇadika and the affix is “man” and then the term padma gets justified. The sutra is as follows:— *Arttistususurghṛṣikṣubhāyāvāpadiyakṣinūbhyō Man* (Unadi 1.140.. Padma or Padama means a lotus or a treasure or a conch. The synonym of kamala viz:— padma has its origin in water. This earth is also born in water because before creation there was only water everywhere.

The following mantra may be considered here:—

Tama Āsīt Tamasā Gūḍhamagrē'prakētaṃ Salilaṃ Sarvamā Idam.
Tuçhyēnābhvapihitaṃ Yadāsīt Tapasastanmahinā Jāyataikam..

(Rgveda 10.129.3.)

(There was darkness covered by darkness in the beginning, all this (world) was undistinguishable water; that empty united (world) which was covered by a mere nothing, was produced through the power of austerity.)

Since this Padma is in *Prthivī* (earth) it is known as *Padmanābhiḥ* and from the Pāṇinian sutra “*Prṣōdarādīni Yathōpadiṣṭam*” the term padmanabha will be a faultless expression. This Padmanabha is the Lord of all the three worlds.

Iyaṃ Viṣṣṭiryata Ābabhūva Yadi Vā Dadhē Yadi Vā Na.
Yō'syādhyakṣaḥ Paramē Vyōmantsō Aṃga Vēda Yadi Vā Na Vēda..

(Rgveda 10.129.7.)

(He from whom this creation arose, he may uphold it, or he may not (no one else can). He who is its superintendent in the highest heaven, he assuredly knows, or if he knows not (no one else does).

Tamid Garbhaṃ Prathamam Dadhra Āpō Yatra Dēvā Samagaççanta Viśvē.
Ajasya Nābhāvadhyēkamarpitaṃ Yasmin Viśvāni Bhuvanāni Tasthuḥ..

(Rg Veda 10.82.6.)

(The waters verily first retained the embryo in which all the gods, were aggregated, single, deposited on the navel of the unborn (creator) in which all beings abode.)

Just as the lotus seen in the lake soothes the mind, so also is the lake in the form of

sky. It brightens different worlds and radiates them and hence is known as *Padmanābhaḥ* and the mantra to this effect is—‘it resides in the belly of the Lord’.

Contextually—*Padmanābhaḥ* is one who has the padma or the lotus in his stomach. All forms of creation right from the primordial creation requires water as its basis and hence the basic substratum is water. Even in the world we see directly that everything resides in water.

The word Garbha is derived from *Gr Nigaranē*, there is a Unadi sutra *Artigrbhyām Bhan* (3.152. and the affix is Bhan. It is said in Nirukta (10.33.)

Yadā Hi Strī Guṇān Gṛhṇāti Guṇāścāsyā Gṛhyantē'tha Garbhō Bhavati

(When the woman takes the qualities of her husband, she conceives.)

The following mantra may be considered here—

Hiraṇyagarbhaḥ Samavartatāgrē Bhūtasya Jātaḥ Patirēka Āsīt.

Sa Dādihāra Prthivīm Dyāmutēmām Kasmai Dēvāya Haviṣā Vighēma..

(Rg veda 10.121.1.)

(Hiraṇyagarbha was present at the beginning: when born, he was the sole Lord of created beings: he upheld this earth and heaven - let us offer worship with an oblation to the divine Ka.)

Hence, it is said that lotus- born Brahman is a synonym of Viṣṇu. Again, this will be taken up in the fifty first stanza, three hundred and forty eighth name of the Lord.

Here we have our composition:—

65. *Yathā Jalē Padma Janiṃ Dadhāti Tathaiva Bhūryātyudayaṃ Jalātra.*

Tat Padma Nābhau Nihitaṃ Hi Yasya Sa Padmanābhōastyāmarōatra Viṣṇuḥ.

Just as the lotus takes its birth in water, so also the Lord takes His form on Lotus and hence Lord Viṣṇu is eternal. He can also be known as Padmagarbha.

66. *Yathā Jalē Padma Janiṃ Bibharti Tathaiva Bhūrvārīṇi Yāti Puṣṭam.*

Hiraṇyagarbhaḥ Sa Yathaika Ēva Sa Padmagarbhōapi Tathaiva Viṣṇuḥ.

Just as the lotus takes its birth in water, so also that Lord who is addressed to as Padmagarbha is none other than Viṣṇu.

49. *Amaraprabhuḥ—*

He is *Amaraprabhuḥ* (Lord of the Gods), He doesn't die and hence He is immortal. Since he is the Lord of the immortals and the invigorator of strength, He is addressed to as *Amaraprabhu*.

The following mantra may be considered here:—

Ya Ātmadā Baladā Yasya Viśva Upāsātē Praśiṣaṃ Yasya Dēvāḥ.

Yasya Chāyā mṛtaṃ Yasya Mṛtyuḥ Kasmai Dēvāya Haviṣā Vidhēma.

(Rgveda 10.121.2, Atharvaveda 4.2.1, 13.3.24, Yajurveda 25.13, Taittiriya Samhita 4.1.8.4, 7.5.17.1.)

(Giver of vital breath, of power and vigour, He whose commandment all the gods acknowledge: the Lord of death, whose shade is life immortal. What god shall be adored with our oblation?)

The synonyms for the word immortal in Amarakosa is as follows:—

*Amarā Nirjarā Dēvāstridaśā Vibudhāḥ Surāḥ .
Suparvāṇaḥ Sumanasastridivēśāḥ Divaukasah..1.7*

(Amara 1.7..)

(*Amara* (Undying), *Nirjana* (One without old age), *Dēvāḥ* (Radiant), *Vibudhāḥ* (endowed with knowledge), *Surāḥ* (Gods), *Suparvāṇa* (Having golden wings) *Sumanasaḥ* (One with pure mind), *Tridivēśāḥ* (One who has transcended all the three worlds), *Divaukasah* (Those who have made heaven as their abode),

67. *Na Janma Gṛhaṇāti Na Mṛtyumēti Yaḥ Sōamarāṇām Kurutē Prabhutvam.
Prabhutvabhāvaṇca Vrajanti Tē Ya Upāsātē Viṣṇumathāmārēśam.*

He is neither born nor does he die, He is the one who makes the Gods great. One who meditates on Viṣṇu will definitely get the overLordship.

50. Viśvakarmā -

For the root kar we get the affix “Manin “. The Pāṇinian sutra states *Manin* is the affix for all the roots. *Sarvadhātubhyō Manin* (4.145., That is called Kriya which is to be done. The word karman can be deduced from the two numbers as it is recited in the *Arddharçāditvād* (P 2.4.31.Gana. One who has the task of maintaining the whole world on hand is known as *Viśvakarmā*. He is Mahadeva the controller of one and all, devoid of old age and death.

The following mantra may be cited Here:—

*Viśvakarmā Vimāna Ādviḥyā Dhātā Vidhātā Paramōta Sandṛk
Tēṣāmiṣṭāni Samiṣā Madanti Yatrā Sapta Ṛṣiṇ Pra Ēkamāhuḥ..*

(Rgveda 10.82.2.)

(Vishwakarmā, of comprehensive mind and manifold greatness, is all pervading, the creator, the arranger and the supreme supervisor: him in whom the desires of their (senses) are satisfied with food, they call (him) supreme beyond the seven Rishis.)

Here we have our composition:—

68. *Sa Viśvakarmā Kurutē Ha Viśvaṃ Viçitravīryaṃ Vividhaprakāram.
Na Tatḥ ieu Dōṣalavōapi Bhāti Sa Viśvakarmā Kathitōatra Viṣṇuḥ.*

He is *Viśvakarmā* because he creates the entire world which is of manifold nature and multiform. There is not even an iota of defect in Him and hence He is addressed to as *Viśvakarmā* or *Viṣṇu*.

51. Manuḥ—

It is used in the sense of knowledge *Mana Jñānē* or instiller of knowledge and is read in Andadi, The sutra (Unadi 1.10. is as follows:—*Śṛsvṛsnihitrapsihaniklidibandhimanibhyaśca*. He is called Manu because he knows the happenings of all the three worlds. He is also known as Manu because he is reflected upon or pondered over, Brihadāraṇyaka also states that *Nyā’ tā’ sti Mant* (3.7.23. (No other thinker but Him.) there is nothing else to be reflected upon. Manu is mantra or Prajapati, the creator.

Here we have our composition:—

69. *Lōkānimāṃllōkapatirmanīṣi Dardharttyaśēśān Manutē Tathā Saḥ.
Na Tatḥ tau DōṣalavaprasaktiRmantā Manuryō Mananīya Ēkah.*

That Lord of the entire Universe knows the ins and outs of all the happenings in the world. There cannot be even an iota of defect in Him, He is the one and only one on whom everyone should contemplate.

52. Tvaṣṭā:—

It is derived from the root “Trich”, Just as the creator sometimes laughs, sometimes separates himself from the rest of the creation, so also this creator helps the people of the world. He is both the Creator as well as the Annihilator.

The following mantra may be considered here:—

*Viṣṇuryōniṃ Kalpayatu Tvaṣṭā Rūpāṇi Pimśatu.
Āsīncatu Prajāpatirdhātā Garbhaṃ Dadhātu Tē..*

(Atharvaveda 5.25.5.)

(Let Tvasta make my form and Prajapati sow the seed.)

Tvaṣṭā Rūpāṇi Hi Prabhuḥ Rgveda (1.188.9. and so on.

(He is the master (in fashioning) the forms (of beings)

Here we have our composition:—

70. *Tvaṣṭā Yathā Takṣati Kāṣṭhamātraṃ Rūpasya Sambhāraviddhau Pravṛttaḥ.
Tathaiiva Tvaṣṭā Svavidhānabadhdō Garbhē Sthitaṃ Tvakṣati Dēhamātraṃ.*

71. *Ūrvōryathā Dirghamutāpi Balyaṃ Tanvasthi Cākṣōruta Nāsikāyām.
Sphīṇmāṃsamāstrastanumāṃsanāsā Tvaṣṭā Svayaṃ Tvakṣati Sarvalōkān.*

Just as the *Tvaṣṭṛ* likes only the wood and defaces humans, so also here the *Tvaṣṭu* bites *Tvaṣṭṛ* harms the people in the womb itself.

Just as the shoulders may be long or short, the body may be known either because of its eyes or nose, the body may be known as the combination of flesh, bone marrow and bones, this tvasta will transgress all the three worlds.

It is to be said here:—The Lord having tied Himself up voluntarily will reside in every form, It is as follows- The body may be thin or fat but the eyes in it will be short and so also the nose, the fingers in the hand or the skin in the body. People who are desirous of inventing the machinery should know about the subtle creation of nature like the way the trees have come up, the way the various human beings have come into existence, the way the mountains have been formed, the way the rivers flow, the movement of the sun in his orbit, the way the seasons have their impact on nature, so also is the form of Viṣṇu.

53. Sthaviṣṭhaḥ -

He is excessively fat and hence is known as *Sthaviṣṭhaḥ*. When the affix like *Iṣṭhan*, come next to *Sthaviṣṭhaḥ* the former becomes guna and then the form “*Sthaviṣṭhaḥ*” comes into being. The (Pāṇinian 6.4.156. sutra is *Sthūla-Dūra-Yuva-Hrsva-Kṣipra-Kṣudrāṇām Yaṇādi-param Pūrvasya Ča Guṇaḥ* (Before the affixes *Iṣṭha*, *Iman* and *Īyas*, is elided the last semi-vowel with that which follows it, and for the first vowel, a Guna is substituted, in *Sthūla, Dūra, Yuva-Hrsva, Kṣipra, Kṣudrā*) just as the affixes, so are the forms *Sthaviṣṭhaḥ*, *Sthaviyān*.

Here we have our composition:—

Yōyamaṃ Sthaviṣṭhō Hasatēatra Sarvaṃ Na Tatparaḥ Sthūlatamōasti Kaścit.

The following mantra may be considered here:—

(Enveloped by the Lord must be this all - Each thing that moves on earth.)

The following mantra may be considered here:—

(O! Indra you know everyone as you have mighty arms.)

Tadantarasya Sarvasya Tadu Sarvasyāsyā Bāhyataḥ..

(It moves it is motionless. It is far distant it is near. It is within this all and it surrounds.)

Regarding His immobile nature the following mantra may be considered here:—

Dhruvaṃ Viśvamidaṃ Jagad Dhruvō Rājā Viśāmayam...

(Rgveda 10.173.4.)

(Firm is the heaven, firm is the earth, firm are these mountains, firm is this entire world, so may this king of men be firm.)

It also occurs many times in Vedas. Hence, we have our composition -

Sa Ēva Viṣṇuḥ Sthavirō Dhruvaśca Sōantarabahiścāsti Ča Varttamānah.

There is nothing in this world, which is like That as it is eternal and immobile at the same time. He is Lord *Viṣṇu* who is present in everyone inwardly as well as outwardly. It is said in *Bhāvaracāh*—

Tvaikam Hyasya Sthavirasya Nāma.

(He has one and only one name.)

20. *Agrāhyaḥ Śāśvataḥ Kṛṣṇō, Lōhitākṣaḥ Pratardanaḥ.*
Prabhūtastrīkakubdhāma Pavitraṃ Maṅgalaṃ Param.

55. *Agrāhyaḥ*, 56. *Śāśvataḥ*, 57. *Kṛṣṇaḥ*, 58. *Lōhitākṣaḥ*, 59. *Pratardanaḥ*.
 60. *Prabhūtaḥ*, 61. *Trikakubdhāma*, 62. *Pavitraṃ*, 63. *Maṅgalaṃ Param*.

55. *Agrāhyaḥ*

He is known as ungraspable as he is beyond the senses or motor organs.

“*Yatō Vācō Nivarttantē Aprāpya Manasā Saha*” (Taittirīya 2.41.)

(Not in a position to grasp Him, the speech returns, even through the mind one cannot reach Him.) and

Yattada dṛśyam agrāhyam agrōtram avarṇam acakṣuḥ Śrōtam (Munduka 1.1.6.)

((By the higher knowledge) the wise realise everywhere that which cannot be perceived and grasped, which is without source, features, eyes and ears.) point towards this.

Here we have our composition:—

74. *Āśabdamasparśamarūpamavyayaṃ Tathārasaṃ Nityamagandhavaṇṇa Yat.*
Katham Bhavēt Tadviṣayō atra Khānāṃ Sarvatra Sōagrāhyapādōasti Viṣṇuḥ.

He is beyond sound, touch, form, He is eternal without any form or taste, without odour and hence how can he come under the purview of sense organs as He is immanent everywhere in an un-manifest form.

56. *Śāśvataḥ*:

The word *Śāśvat* is an indeclinable. Just as one should always follow Dharma as it is the only Eternal Truth, which should not be violated. The word *Śāśvat* is also used in the sense of “Study the Vedas always” The following mantra may be considered here:—

Yāthātathacatōarthān Vyadadhācchāśvakībhyaḥ Samābhyaḥ.

(Yajurveda 40.8.)

(As propriety demands, unto the everlasting Years.)

The affix *Aṇ* comes here in the sense of *svārtha* and when it becomes *Āṇ* it becomes *Śāśvati*

Here we have our composition:—

75. *Śāśvat Sadāṛthē, Sa Hi Śāśvatōṇā Kālō Bhinatyēva Na Taṃ Kadācīt.*
Taṃ Śāśvataṃ Sarvajanaikavandyaṃ Vipāśacitaṃ Viṣṇumupaiti Vijñāḥ.

Śāśvataḥ is used in the sense of eternity and it transcends time. It is revered by one and all as it is eternal and the knowers of Truth take it in the sense of *Viṣṇu*, the all-pervasive entity.

57. *Kṛṣṇaḥ*:—

From the sutra *Kṛṣṇervanē* when it gets the affix of *Nuk* the word *Kṛṣṇaḥ* gets conjugated. In Mahābhāratha *Kṛṣṇa* has been interpreted as *Viṣṇu* which is as follows:—

Kṛṣīrbhūvācakaḥ Śabdō nāśca Nirvṛttivācakaḥ.
Viṣṇustadbhāvayōgāccha Kṛṣṇō Bhavāṇiti Śāśvataḥ..

(Mahābhāratha Udyoga parvan. 70.5.)

(Kṛṣi is that which has the capacity of holding everything within itself and is a synonym of the word Bhuḥ. The letter Bhu indicates Sat, the letter Na indicates Ānanda. Viṣṇu who took the incarnation of Kṛṣṇa has the combination of both these words, which put together means one who is eternally blissful. (One who delights the earth.))

From this saying of Vyāsa, the name of Viṣṇu could be taken in the sense of Kṛṣṇa who is the Eternal. Consciousness and Supreme Being. He is also known as Kṛṣṇa because he is black in colour. In the Mahābhārata we have the following statement:—

Kṛṣṇāmi Pṛthivīm Pārtha. Bhūtvā Kārṣṇāyasō Halah.

Kṛṣṇō Varṇasya Mē Yasmāt Tasmāt Kṛṣṇōhamarjuna..

(Śāntiparva 342.79.)

(O Arjuna, I plough the land with the furrow, My colour is also black and hence, I have the appellation of Kṛṣṇa.)

With this we know that God in the form of a plough makes the earth fertile by shedding seeds and this is His duty. As the metal is black in colour, so also his name Kṛṣṇa gets justified.

The following mantra may be considered:—

Brahmā Kṛṣṇaśca Nōavatu Nāmēagnayē. (Yajurveda 23.13.)

(May Brahma and Kṛṣṇa help us, obeisance to Agni.)

Kṛṣṇōasyākharēṣṭhaḥ.. (Yajurveda 2.1.)

(Thou art a blackbuck dwelling in the covert)

Due to the similarity of colour also when the word kṛṣṇa gets the affix of nak it gets into the names of Viṣṇu. Kṛṣṇa may also mean sacrifice. The name Yagna is associated with Viṣṇu in the nine hundred seventy first name in one hundred seventeenth stanza. Hence, Kṛṣṇa means Viṣṇu. Without Viṣṇu the sacrifice will not be complete. During the act of sacrifice all the mantras get used in the performance, which reaches Brahman. Hence, Kṛṣṇa though being a part of the sacrifice could be taken in the sense of Viṣṇu.

Here, we have our composition :—

76. *Kṛṣṇō Hi Yajñah Sa Ča Viṣṇunāmā Vēdāśca Viṣṇōrgarimānamāhuḥ.*

Halasya Phālēapi Ča Kṛṣṇaśabdō Viśvāmbharastēna Sa Ukta Astē.

Kṛṣṇa is sacrifice and it is one of the names of Viṣṇu, and the Vedas proclaim the superiority of Viṣṇu. Balarama and Śiva also gets the name of Kṛṣṇa as He is supposed to be an Omniscient Principle.

58. Lōhitākṣaḥ

One whose eyes are red in colour, this bull has red eyes. When a person gets angry his eyes will turn red in colour or by consuming poison one's eyes will become red. It is said in Yajurveda - *Manyurasi Manyuṃ Mayi Dhēhi* (Yajurveda 19.9. (Thou art passion give me passion.) Or at the time of rising, the sun and the moon will be red in colour. One whose eyes are red are known as Lōhitākṣaḥ.

The following mantra may be considered here:—

*Yasya Sūryaścakṣuṣcāndramāśca Punarṇavaḥ.
Agniṃ Yaścakra Āsyam Tasmai Jyēsthāya Brahmanē Namaḥ..*

(Atharvaveda 10.7.33.

(Whose eyes are the Sun and the Moon, whose happy countenance is Agni, I offer my respects to that Brahman.)

Here we have our composition:—

77. *Yadvarçasō Rūpamihāsti Sūryē Čandrēathavā Tēna Sa Lōhitākṣaḥ.
Čandrārkatō Mūlamupētya Martyō. Pittēna Raktēna Ča Lōhitākṣaḥ.*

One whose lustre resembles that of the sun or that of the moon is known as the red-eyed one. The man having got into the form of the moon or the sun will have red eyes like wood or due to the element of bile.

When a man is filled with the defect of bile in the body, his eyes will be red in colour. Having taken out the element of phlegm, the eyes may turn red, say the doctors.

56. *Pratardanaḥ:—*

The root "Ṭṛdi Himśāyām" in the sense of Lyut becomes the form of Viṣṇu and is called *Pratardanaḥ* as He takes care of all the beings at the time of dissolution.

Here, we have our composition :—

78. *Vadhē Pravṛtō Vadhakō Yathātra Nṛśaṃsabhāvaṃ Na Jahāti Kāmam.
Pratardanō Viṣṇurihāpi Tadvat Mṛtau Sthitaṃ Muñcati Naiva Mantraiḥ.*

Just as one who has taken up the cruel act will not abandon his cruelty, so also here, Viṣṇu takes hold of punishing the wicked.

The same thought with slight modification has occurred in our composition 'Satyāgrahanūtikavya' chapter four, first pada and sixty fourth stanza:—

*Mṛtyōrmanō Yatra Narē Niviṣṭaṃ, Sa Taṃ Vinā Nāstamabhiprayāti.
Na Mantrapāṭhān Na Ča Dānayaājñān, Śṛṇōti Gṛhaṇāti Yiyāsurasam..*

60. *Prabhūtaḥ:—*

The term *Prabhūta* has many synonyms, That Viṣṇu when he is endowed with knowledge, strength and activity is known as *Prabhūta* Why? Because there is no one equal to Him either in intellect or bravery.

The following mantra may be considered here:—

*Na Tvadanyaḥ Kavitarō Na Mēdhayā Dhīratarō Varuṇa Svadhāvan.
Tvam Tā Viśvā Bhuvanāni Vētha Sa Činnu Tvajjanō Māyī Bibhāya..*

(Atharvaveda 5.11.4.)

(O! Varuṇa other than you there is no one who is as courageous and as discriminatory as you, since you know everyone, everyone is afraid of you.)

*Satyamaḥaṃ Gabhīraḥ Kāvyeṇa Satyaṃ Jātēnāsmi Jātavēdāḥ.
Na Mē Dāsō Nāryō Mahitvā Vrataṃ Mīmāya Yadahaṃ Dhariṣyē..*

(Atharvaveda 5.11.3.)

(I have become knowledgeable on account of Atharva and I am the path shower like Agni to everyone, nobody can break my vow, which I am practising.)

Though endowed with strength, He is mighty and full. The following mantra may be considered here:—

Tvamindra Balādadhi Sahasō Jātā Ōjasaḥ. Tvam Vṛṣan Vṛṣēdasi..

(R̥gveda 10.153.2.)

(You, Indra, were born from overpowering strength and energy; you, O showerer, are indeed a showerer (of blessings).)

He doesn't depend upon anybody, as he is Himself bountiful. The following mantra may be considered here:—

Na Mṛtyurāsidadmṛtaṃ Na Tarhi Na Rāñyā Ahna Āsīt Prakētaḥ.

Ānīdavātaṃ Svadhayā Tadēkaṃ Tasmāddhānyanna Parah Kiñcanāsa..

(R̥gveda 10.129.2.)

(Death was not nor at that period immortality, there was no indication of day or night; that one unbreathed upon breathed of his own strength, other than that there was nothing else whatever.)

Since he is full, he is bountiful. The following mantra may be considered here:—

Pūrṇāt Pūrṇamudacati Pūrṇaṃ Pūrṇēna Śicyatē.

Utō Tadadya Vidyāma Yatastat Pariśicyatē.. (Atharvaveda 10.8.29.)

(The whole generates from whole, the whole begets whole.)

Here we have our composition:—

79. *Prabhūtamatrah Sa Vibhuḥ Purāṇa-Stasmānna Tatkarmani Čālpatāsti.*

Bahuḥ Svayaṃ San Na Sahāyamīrtē Jagaçça Saṅkhyāmativartatēataḥ.

Since he is bountiful, he is all-pervasive and this is well known from our scriptures and his deeds are not meagre. He, being manifold in nature will not require the help of others and he transgresses the numeral.

61. Triakubdhāma -

The word *Kakubdhā* indicates direction, Since it is the abode of the three regions viz:— upward, lower and the middle region, he is called the repository of all the three regions. The ten directions, which are well known, will suggest the three mountains. Just as a man gazes up, down, in and around. The directions, which we face, happen involuntarily without any effort. Dharma means place or substratum.

The following mantra may be considered here:—

Diśō Yaścakrē Prajñānistasmai Jyēsthāya Brāhmaṇē Namaḥ.

(Atharvaveda 10.7.34.)

(I offer my respects to that Brahman who created the different directions through His intellect.)

We have our composition :—

80. *Sa Ēva Triakubdhāma, Diśāstistrah Samaśnutē.*

Diśaścāpi Viliyantē, Nantaṃ Yānti Ča Tā Vibhōḥ.

He, being one, has spread out in all the three directions and hence takes care of all the three directions. He also engulfs the direction as he is Omnipotent.

62. Pavitram -

(Saved) The word *Pavitram* is derived from the root *Pūg Pavanē* which commences from the root *bhu* or it could be derived as *Pūg Pavanē* commencing from the root *kri*, from these two with the help of the sutra "*Kartari Čarīdizvatayām*" (3.2.186. (The affix *Itra* comes after the verb *Pra* - to purify, in the sense of the agent or the instrument, when it is respectively employed in connection with a sage or a deity.) in the sense of "*kāraṇi*" as well as "*kartari*" the affix would be *itra*. "*yathāsankhya*" comes into being in the sense of the sage as well as God. In the sense of 'sage', *karaṇa* occurs and in the sense of God, *Kartari*. The sage is *pavitram* as far as God is concerned, He is auspicious and hence the word *Pavitram* comes into being as he is addressed to as God of Gods. Since the word *Devatha* ends with *tal*, the form *Daivathvām* comes into being. We have such statements as "*Agni is auspicious and let it protect me, Vāyu, Soma, Surya, Indr* the auspicious ones, let them protect me.

The following mantra may be considered here:—

*Pavitrami Tē Vitataṃ Brāhmaṇaspatē Prabhurgātrāṇi Paryēṣi Viśvataḥ.
Ataptatanūrṇa Tadāmō Aśnutē Śrītāsa Idvāhantastat Samāśata..*

(Rgveda 9.83.1.)

(Lord of the prayer, your filter is stretched out; you who are the sovereign, enter its members from all sides; the raw (liquid) whose mass is not heated attains not this (filter); it is the boiled (liquids) bearing (the sacrifice) which attains it.)

We have our composition Here:—

81. *Agnistathā Vāyurutāpi Darbhah Sūryōatha Čandraśca Pavitravargah.*

Punāti Sarvaṃ Sa Pavitrānāmā Pavitratā Viṣṇuvaśādhi Lōkē.

82. *Khidanti Kāryaṃ Paritaśca Rōga Dōṣāśca Dēhaṃ Paridūṣayanti.*

Taṃ Dōṣadūṣyaṃ Pavatē Pavitram Viṣṇuḥ Svāyaṃ Nāmasahastrajāpāt.

Agni, Vāyu, Surya and Chandra are auspicious, since they make everyone auspicious. The auspiciousness is due to the presence of Viṣṇu only.

By chanting the thousand names of *Viṣṇu*, The devotees will be devoid of the diseases and impurities as he is the very incarnation of purity.

It is said in *Charaka Samhitā*:—

Viṣṇuṃ Sahasramūrdhdanaṃ, Čarācarapatiṃ Vibhūṃ.

Stuvannāmasahastrēṇa, Jvārān Sarvānāpōhati..

(Chikitsāstana chap.3.311 and 312.)

(Recitation of the one thousand names of Lord *Viṣṇu*, who has thousand heads; who is the chief of moving and non-moving things of the Universe and who is Omnipresent, cures all types of diseases.)

One with thousand (infinite) heads gets justified with the statement of *Puruṣasuktā*. He quells all diseases. Whatever has been said in the statement 'By chanting the thousand

names' that has to be taken in the sense of practical uttering. The sages are Vedas. Vedas are auspicious or the mantras are auspicious. It is said:

*Japōhamapradānēna Vēdānām Śravaṇēna Ča.
Jvarād vimucyātē Śighraṁ Sādhūnām Darśanēna Ča..*

(Charaka, Chikitsasthana 3.314.)

(Practice of penance, truthfulness and religious rites, incantation of mantras, offering oblations to Agni, hearing the recitation of the Vedas and visiting Saints, immediately cures diseases.)

This Viṣṇu Sahasranāma Stōtra which occurs as a part of the Mahābhārata which is considered on par with Vedas is capable of redeeming the beings from all kinds of diseases. This occurs as a part of cure from the Lord. It is said while narrating its greatness -

*Rōgārttō Mucyātē Rōgād, Baddhō Mucyēta Bandhanāt.
Bhayān Mucyēta Bhūtaṣṭu, Mucyētāpanna Apadaḥ*

(Vi. Saṁ. Ślōka 128.)

One who is ridden with diseases will be relieved of it; one who is suffering imprisonment will be set free, one who is fear ridden can overcome fear and one who may be facing calamities would get over it.

63. Maṅgalaṁ Param -

The word *Maṅgalaṁ* is derived from the root *magi* and from the sutra *Maṅgāralac* (Uṇādi 5.70. it gets the affix *alach* and it is used in the sense of auspiciousness, as it bestows happiness, auspiciousness or fame or it is the day where mangala is in charge. The sense of auspiciousness is derived from it.

The following mantra may be considered here:—

Namaḥ Śaṅkarāya Ča Mayaskarāya Namaḥ Śivāya Ča Śivatarāya Ča.. (Yajurveda 16.41.)

(Homage to the causer of happiness and to the cause of delight. Homage to the auspicious and to the most auspicious.)

It is great; the word auspicious is used as only an indication. It is to be seen wherein it is interpreted as the "Auspicious among the auspicious". With this we know the auspicious signs, which indicate Brahman, are clear from perception.

Here we have our composition:—

83. *Lubdhasya Ruṣṭasya Bubhuṣṭasya Manōjavēgēna Pariplutasya.
Mānādidoṣairvihatasya Čāpi Prajñāparādhō Vikarōti Čittam.*

84. *Khinnōatha Dīnōatha Bhayaṁ Gatō Vā Śriyā Vihīnō Kimu Kāntayā Vā.
Martyō Hyabhadrāṇi Sadā Činōti Dōṣa Matim Tasya Vikurvātēataḥ.*

85. *Ēvaṇvidhōapyastamatirmanuṣyō Japan Stuvan Maṅgalamēkačittatḥ.
Tanmaṅgalaṁ Brahma Tamucčinōti Sādhvyā, Dhīyā Čōtkramatē Sadā Saḥ.*

A greedy person, an angry man, one who is hungry and one who traverses at the speed of the mind and one who is devoid of all the defects, will be encountered with his own intellect.

Whether one is deprived or needy or fear- ridden or is poverty stricken or endowed

with a wife, a mortal will always think of inauspiciousness as his mind will be full of anxieties.

A man with such a temperament, who invariably meditates and thinks only about auspiciousness will be conferred with auspiciousness as he will be always on spiritual ascent.

21. *Īśānaḥ Prāṇadaḥ Prāṇō Jyēṣṭhaḥ Śrēṣṭhaḥ Prajāpatiḥ.*
Hiraṇyagarbho Bhūgarbho Mādhavō Madhusūdanaḥ.

64. *Īśānaḥ*, 65. *Prāṇadaḥ*, 66. *Prāṇaḥ*, 67. *Jyēṣṭhaḥ*, 68. *Śrēṣṭhaḥ*, 69. *Prajāpatiḥ*
 70. *Hiraṇyagarbhaḥ*, 71. *Bhūgarbhaḥ*, 72. *Mādhavaḥ*, 73. *Madhusūdanaḥ*.

64. *Īśānaḥ* -

He is known as *Īśānaḥ* because he is responsible for making the world bountiful.

The following mantra may be considered here:—

Tamīśānaṃ Jagatastasthuṣpatiṃ Dhiyaṃ Jinvaṃavasē Hūmahē Vayam.

(Yajurveda 25.18.)

(Him we invoke for aid to reign supreme, the Lord of all that stands or moves inspirer of the soul.)

Here we have our composition:—

86. *Īśānāmēnaṃ Kavayaḥ Purāṇā-Ścarācarasyādhipatiṃ Bruvanti.*
Tamāhvayantē Sa Hi Sarvaśāstā Sa Ēva Rakṣāṃ Kurutē Vipatī.

He is known as the Lord of the universe for the manifest as well as the un-manifest things of the world. He is the one who ordains everyone and saves the people who are in adversity.

65. *Prāṇadaḥ* -

When the root '*Ana Prāṇanē*' is preceded by the letter pra, from the Pāṇinian sutra *Halaśca* (3.3.121. {And after a verb ending in a consonant, comes the affix Ghan (When the word to be formed is masculine, and related to the verb as an instrument or a location, and thereby the palatle is changed to a guttural.)) when the affix ghai is added the word *Prāṇa* gets formulated. Amongst the five airs, which control the body, it is the *Prāṇa*, which controls the breath. *Prāṇa* is that which carries the breath and its resort is the head. In its subtle form it will be present in the intellect, mind and senses. To accompany the desired objectives of the heart this is the chief instigator and hence known as *Prāṇa*.

Prāṇaḥ Sañjñāvāhinīnām, Mūlē Mūrdhdanyavasthitaḥ.

Sūkṣmarūpō Budhdiçittēndriyāṇām Sa Hi Sādhakaḥ..

Hṛdādināmindriyāṇāmabhiprētārtha-Sāadhanē.

Pramukhaḥ Prērakaścāyaṃ, Tataḥ Prāṇa Iti Smṛtaḥ..

(Sarira Tattavadarśana)

The strength to maintain the vital force is generated by that strength and hence it comes to be known as *Prāṇadaḥ*.

The following mantra may be considered here:—

*Prāṇadā Apānadā Vyānadā Varcōdā Varivōdāḥ.
Anyāṁsta Asmattapantu Hēlayaḥ Asmabhya Śivō Bhava..*

(Yajurveda 17.15.)

(Giver of breath, of out breath, breath diffusive, giver of lustre giving room and freedom. Let thy missiles burn others, be thou cleanser, propitious unto us.)

Yah Prāṇatō Nimiṣatō Mahitvaika Idrājā Jagatō Babhūva.

Ya Īśē Asya Dvīpadaścatuspadaḥ Kasmāi Dēvāya Haviṣā Vidhēma..

(Rgveda 10.121.3; Atharvaveda 4.2.2; Yajurveda 23.3;25.11 and Taittiriyoṇiṣad 2.7.)

(Who by grandeur hath become sole Ruler of the moving world that breathes and slumbers; he who is sovereign of this men and cattle - what god shall we adore with our oblation?)

Or the word *Prāṇadaḥ* could be derived from daivadi root as to give the meaning 'which separates from the time factor'. The *Prāṇa*, which gets reduced due to the passage of time, will embrace death.

The following mantra may be considered here:—

Prāṇō Mṛtyuḥ Prāṇastakmā. (Atharvaveda 11.4.11.)

(It is *Prāṇa* who having departed from the body causes death. Hence *Prana* is life.)

Or that which instils the vital force inside is *Prāṇadaḥ* which is derived from the root *darṣ* sadhane as the Lord is the Supreme Force who is in charge of *Prāṇavidya* and hence yogins' *prāṇās* would be pure.

It is said in Atharvaveda - *Prāṇō Ha Sarvasyēśvaraḥ (11.4.10.*

(*Prāṇa* is the all-controlling entity.)

The term "*Dāp Lavanē*" is derived from *ad*. It may also be derived as that which bestows the vital force. Gradually, time will reduce *Prāṇa* and brings nearer to death. States Atharvaveda -(19.53.8.-*Kālaḥ Sarvasyēśvaraḥ (Time devours everything.)*

To sum up, the whole set up is like that, that vital force gets into the womb and having enjoyed the material comforts they leave the body and hence breathing in is said to be *Prāṇadaḥ*

Here we have our composition:—

87. *Prāṇān Dadāti, Kimu Vā Dyati, Dāti Kiṁ Vā
Prāṇān Viśōdhayati, Dāpayatīti Kiṁ Vā.
Sarvatra Sarēvavidhinā Sa Hi Viṣṇurēkō
Yah Prāṇādōasti Kathitah Śrutibhiḥ Purāṇaḥ.*

It gives the vital force. What will it give? It purifies the vital force and it instils. From every angle that Omniscient Lord *Viṣṇu* is the bestower of vital force as being narrated in the Vedas and *Purāṇās*.

66. *Prāṇaḥ -*

The word *Prāṇaḥ* has been explained already, while elucidating the word *Prāṇadaḥ*.

The following mantra may be considered here:—

*Prāṇāya Namō Yasya Sarvamidaṃ Vaśē.
Yō Bhūtaḥ Sarvasyēśvarō Yasminatsarvaṃ Pratiṣṭhitam..*

(Atharvaveda 11.4.1.)

(I offer my respects to that prāṇa under whose control this world proceeds. The past is embedded in Him, He is the Lord of everyone and He has firmly established himself in the world.)

One has to study the fourth hymn of the eleventh chapter of Atharva Veda to know the scope and extent of *Prāṇaḥ*. It mainly concerns the manifold nature of *Prāṇaḥ*. The greatness of *Prāṇaḥ* has to be understood in that background.

That one and only one entity with the root "ana *Prāṇaḥ* " gets divided into fivefold form. They are:—*Prāṇaḥ*, *Udāna*, *Samāna*, *Apāna* and *Vyānā*. These five in turn based on their action, intelligence, and usefulness get divided into *Nāga*, *Khūrma*, *Kṛkālā*, *Dēvadattā*, *Dhananjayā*. With this we should know that the five vital forces would enable man to tread a righteous path. The virtues could be achieved by performing meditation, charity and sacrifices. The vital force stays in all moveable and immovable things.

The following mantra may be considered here:—

Prāṇāpānau Vṛhiyāvāṇānānān Prāṇa Ucyatē.

Yavē Ha Prāṇa Āhitōapānō Vṛhirucyatē.

Apānati Prāṇati Puruṣō Garbhē Antarā.

Yadā Toaṃ Prāṇa Jīvasyatha Sa Jāyatē Punah..

(Atharvaveda 11.4.13, 14.)

(*Prāṇa* and *Apāna* are nothing but *Prāṇa* it comes to be known as *Anadvan*. He is the creator who has imparted the vṛttis into *prāṇa* and *apana* and only on account of these two vṛttis, people carry on their duties. This *Prāṇa*, when it enters the womb of the lady, a child comes into being.)

Here we have our composition:—

88. *Prāṇaṃ Jagat Prāṇiti Tatpraṇumnaḥ Prāṇaḥ Sa Uktah Sa Śivah Sa Viṣṇuḥ.*

Prāṇēna Viśvaṃ Paritōasti Guptam Prāṇam Vinā Nātra Vibhāti Kiñcit.

The world is life and one who controls it comes to be known as *Prāṇaṃ*. Śiva and Viṣṇu come to be known as *Prāṇa*, the whole world is centred around *Prāṇa* and without *Prāṇa* there is nothing in the world.

67. *Jyēṣṭhaḥ -*

The vital force is the world because it resides in everything, it is known as 'prakṛti'. The word *Praśasya* gets the letter "jya" as an incoming syllable. All these are auspicious, but since He is exceedingly auspicious, He is known as the greatest amongst all the auspicious things. The Pāṇinian sūtra is "*Jya Ča*" (5.3.61. (For *Praśasya*, *jya* is also substituted before these two affixes.) and "*Vṛddhasya Ča*" (5.3.62.. (*Jya* is also substituted for *Vṛddha* when *Ishta* and *Iyas* follow.) With these two sūtras, the word *Vṛddha* gets "jya" as an incoming syllable after the word "Aja". All these are great, he is excessively great among them. Here the affix is "Ista" which has the word "Aja" in the beginning. Therefore, there could be none who is more praiseworthy than that supreme Lord and hence He is great. There is no one who is an elder to Him and hence He is given the epithet *Jyēṣṭha*.

The following mantra may be considered here:—

*Yō Bhūtaṃ Ḥa Bhavyaṃ Ḥa Sarvaṃ Yaścādhitīṣṭhati.
Svaryaśya Ḥa Kēvalaṃ Tasmai Jyēṣṭhāya Brahmaṇē Namaḥ..*

(Atharvaveda 10.8.1.)

(I offer my respects to that Omniscient Brahman, who knows the past and the future.
All animate and inanimate beings reside in Him.)

*Yataḥ Sūryaṃ Udētyastaṃ Yatra Ḥa Gaḥḥati.
Tadēva Manyāhaṃ Jyēṣṭhaṃ Tadu Nātyēti Kiñcana..*

(Atharvaveda 10.8.16.)

(On account of who even the Sun rises and sets and grows, is this Almighty One who
is not being transgressed by anyone.)

Here we have our composition:—

89. *Sūryaṃ Praśamsanti Namanti Lōkāḥ Sūryōpi Lōkaṃ Bhramayatyasēṣam.
Na Sōapi Tatpāramavaityanalpō Jyēṣṭhāt Paraṃ Jyēṣṭhamihāsti Nānyat.*

The entire world praises and offers respects to the Lord Sun and the Sun also moves
in the world incessantly and he can't go beyond, as there is nothing to go beyond Him.

68. **Śrēṣṭhaḥ -**

The word *Praśasya* from the Pāṇinian sutra (5.3.60. "*Praśasyasyaśrah*") (For *Praśasya* is substituted *Śrah* when these affixes *Istan* and *Iyasun* follow) after the affix *Aja* the letter *Śra* comes as *Ādeśa* in future. For the word *Iṣṭhanī* and the Sun, when it gets the affix *Ajadi* with "*Istani*" the form *Śrēṣṭhaḥ* comes into being. All these are auspicious, but, since He is exceedingly auspicious, He is known as *Śrēṣṭhaḥ*.

The following mantra may be considered here:—

*Śrēṣṭhaṃ Yaviṣṭhamatithiṃ Svāhutaṃ Juṣṭhaṃ Janāya Dṛṣuṣē.
Dēva Acḥā Yātavē Jātavēdasamagnimīlē Vyūṣṭiṣu..*

(R̥gveda 1.44.4.)

(I praise Agni at the break of day, the best and youngest (of the gods), the guest (of man), the universally-invoked, who is friendly to the man that offers (oblations), who knows all that are born, that he may go (to bring) the other divinities.)

All the mantras get their relevance in Brahman and hence many adjectives are given to Agni.

Here we have our composition:—

90. *Tasmāt Paraḥ Śrēṣṭhatamō Na Kaścit Tamō Na Tasmin Na Rajōasti Tasmin.
Vēdē Sa Uktastamasah Parastāt Śrēṣṭhaḥ Sa Viṣṇurbhuvi Kīrttanīyaḥ.*

There is no one who is greater than Him, there is neither *Rajas* or *Tamas* in Him (sluggishness or activating principle). In the Vedas He has been declared as beyond *Tamas* and in the earth He is eulogised as *Viṣṇu* the great. Here the word "*Śrēṣṭhaḥ*" - the greatest among the great is used only to indicate its superiority. Even in *Yajurveda* (1.1. it is pointed out - *Śrēṣṭhatamāya Karmaṇē* (The work which is Superior.).

*Udvaṃ Tamasaspari Svah Paśyanta Uttaram.
Devaṃ Dēvatra Sūryamagnaṃ Jyōtiruttamaṃ..* (Yajurveda 27.10.)

(Looking upon the loftier light above the darkness we have come to Surya, God among the Gods, the light that is most excellent.)

69. *Prajāpatiḥ*—

The letter “pa” has got the letter “a” at the commencement. From the sutra of Pāṇini *Patēṛḍatiḥ* (4.57. with the help of the affix “nati” the word “pati” gets formulated. The word *Patiḥ* means that which protects, The Lord of the people i.e, God is known as *Prajāpatiḥ*. This would be taken up later while commenting on the word *Viśvareta* in the twenty third stanza.

Whatever could be perceived through intellect in this world or what is not possible for the mortals to know, He being at the root cause of it, protects everyone. Just as the father protects the son or just as the inventor of the machine takes care of the machine, this relationship between the protector and the protected is what exists in this world. That is according to the great qualities of the Lord almighty viz:—*Prajāpatiḥ* only.

He is imminent in everyone in the form of a seed, he is the protector and hence that *Viṣṇu* is spoken of as *Prajāpatiḥ*.

The following mantra may be considered here:—

*Yasmājjātaṃ Na Purā Kiñcanaiva Ya Ābabhūva Bhuvanāni Viśvā.
Prajāpatiḥ Prajaya Sararāṇastrīṇi Jyōtiṃṣi Saṇatē Sa gōḍaśi..*

(Yajurveda 32.5.)

(Before whom naught whatever sprang to being; who with His presence aids all living creatures, *Prajāpati* rejoicing in his offspring He *gōḍaśi* maintains the three great lustres.)

*Tasmādyajñāt Sarvahutaḥ Sambhṛtaṃ Prṣadājyam.
Paśūṃstāmṣākrē Vāyavyānāranyā Grāmyāśca Yē*

(Yajurveda 31.6.)

(From that great general sacrifice the dripping fat was gathered up. He formed the creatures of the air and animals both wild and tame.)

Just as a child is capable of only seeing objects, the child born to humans is also an animal. The following mantra supports this view—

Vitiṣṭhantāṃ Māturasyā Upasthānmānārūpāḥ Paśavō Jāyamānāḥ.

(Atharvaveda 14.2.25.)

(Many children of a mother are sitting on her lap and enjoying the comfort.)

Prajāpatiḥ is nothing but the all- comprehensive *Viṣṇu*. The following mantra may be cited in this regard:—

*Prajāpatē Na Tvadētānyanyō Viśvā Jātāni Paritā Babhūva.
Yatkāmāstē Juhumastannō Astu Vayaṃ Syāma Patayō Rayīṇām..*

(Atharvaveda 7.79.4., (Yajurveda 10.20., (Rgveda 10.121.10.)

(*Prajāpati* thou only comprehendest all this created forms and none besides thee. Give us our heart's desires when we invoke thee. So and so's father is this man. May we all hail the Lords of rich possessions. What active highest name thou hast O Rudra therein thou art an offering, an offering at home all hail!)

72. Mādhavaḥ:—

The letter “ma” is to be taken as a synonym of Lakshmi. Dhava means Lord or a Husband. Hence Lord of Lakshmi is Nārāyaṇa.

The following mantra may be considered here:—

*Ahaṃ Bhuvaṃ Vasuṇaḥ Pūrvaspatirahaṃ Dhanāni Saṃ Jayāmi Śaśvataḥ
Māṃ Havantē Pitaraṃ Na Jantavō'haṃ Dāśuṣē Viṣṇu Bhajāmi Bhōjanam..*

(Ṛgveda 10.48.1.)

(I am the principle Lord of wealth: I conquer the treasure of many (adversaries): living beings call upon me as a father; I bestow food on the donor of oblations.)

Or it is derived from the root *Mana Jñānē* with the word “Daiv” in the beginning. From then on, we get the affix “U” and the letter gha as the ādeśa in the end.

The sutra is as follows: -

Phalipāṭinamimanijanāṃ Gukpaṭinākidhataśca (Uṇādi 1.18.)

Since He excels in everything he is known as Madhu, which means auspicious. Madhu is also known as Chaitra month wherein honey is collected.

Yajurveda states -

Madhuśca Mādhavaśca Vāsantikāvṛtū (Yajurveda 13.25.)

(Madhu and Madhava the two spring seasons.)

Madhu also means the instigator of life. The following mantra may be considered here:—

Madhu Vātā R̥tāyatē Madhu Kṣaranti Sindhavaḥ

Mādhvīrnaḥ Santvausadhīḥ.. (Yajurveda 13.27.)

(The winds waft sweets, the river pour sweets for the man who keeps the law: so may the plants be sweet for us.)

Mādhvīrgāvō Bhavantu Naḥ (Yajurveda 13.29.)

(May our milch-kine be sweet for us.)

All this has to be understood by a person who is desirous of that knowledge.

During the season of Śisira the earth will be covered with wind and cold and during the month of Chaitra the earth would have lost its charm on account of the severe rays of the sun. When the variegated flowers appear, that demonstrates the capacity of Viṣṇu and naturally the flowers bear multifarious colours and hues and the quality of the flowers, which will be present, would be the same as that of Lord Viṣṇu.

The name *Mādhavaḥ* cannotes that though it is present immanently it has its omniscience. Madhuvidya is nothing but the knowledge of flowers. This implies that it is capable of appearing irrespective of all seasons, on all types of land. Due to the change in place and time, the seasons also change, but Viṣṇu remains unaltered irrespective of time and place, and hence he is known as the knower of all and controller of all.

Here we have our composition:—

94. *Sa Ēva Pūrvyō Bhuvi Mādhavōasti Tamēva Nāthanti Janā Janēśam.
Sa Sarvavit Puṣpavidhānavijñō Nānāvidhāṃ Jñāpayatē Tanūṃ Svām.*
95. *Svābhāvikañānabalakriyābhiḥ Puṣṇāti Puṣpāni Pṛthag Rasaiḥ Sah.
Sa Ēva Dugdhē Yasamādadhāti Sa Mādhavō Varṣati Vārivāhaiḥ.*
96. *Sa Mādhavō Rūpamanindyamitvā Kavau Svayaṃ Tiṣṭhati Kāvyaarūpaḥ.
Tam Mādhavaṃ Stauti Jagat Samagraṃ Sa Dāśuṣē Yacṇhati Bhōjanāni.*

He was the same *Mādhavaḥ* who was earlier and people invariably crave for Him only. He knows everything about the flowers and appears in multifaceted form.

Due to his nature, strength and appearance he adorns different flowers with different hues. He is present even in milk in the form of water and he will be in the form of clouds to shed rain.

The form of *Mādhavaḥ* is always auspicious and lies in the form of poetry in the hearts of poets. The entire world adores Him and he is the bestower of food and nourishment to the people at large.

Mādhavaḥ is the one who could be known only by silence or meditation or yoga. The words of Vyāsa are as follows:—

Maunād Dhyānāccha Yōgāccha Viddi Bhārata Mādhavam.

(Mahābhārata. Udyogaparva 70.4.)

(One can realise *Mādhava* with the help of silence, meditation and Yoga.)

The statement of Vyāsa which is cited above holds perfectly well with regard to Brahman. The variegated acts of Brahman manifests the world to be variegated and he could be known by resorting to silence, still some others by meditation and by resorting to yoga.

The derivation of Akṣara denotes eternity and not perishability. During the month of Chaitra the bees, which collect honey, are also known as “*Madhu*”. The intoxicant, which is produced from the flowers, is also known as *Madhu*. Flowers also cause intoxication and renders unconsciousness. One who knows that art is also *Mādhavaḥ*. Hence, everyone should know that Lord *Mādhavaḥ* has displayed his multiform through the mode of *Rasa*.

73. *Madhusūdanaḥ* -

Madhu cleans the impurities of the ear. He is known as *Madhu* because he is born in that. *Śṛti* means ear and is treated on par with Veda. Hence one has to give up ignorance regarding the Vedas. By becoming ignorant of the Vedas, he involves Himself with the nature according to his whims and fancies, and becomes engrossed only in the nourishment of his body and for all practical purposes is a demon. He is called *Asura* because he always rejoices Himself with *Prāṇa* (life). To put it in a nutshell that *Madhu* who is a synonym of a *Śṛti* is none other than Brahman Himself. Hence “*Madhusūdanaḥ*” is the one who crushes *Madhu* and is known as the supreme Lord *Īśvara*.

The following mantra may be considered here:—

Pratyusṭarakṣaḥ Pratyusṭā Arātayō Niṣṭaptarakṣō Niṣṭaptā Arātayaḥ.

Urvantarikṣamanvēmī. (Yajurveda 1.7.)

(Scorched are the fiends, scorched the malignant beings. Burnt out are fiends, burnt out malignant beings. I travel throughout the spacious middle air.)

One who has killed the demon by name Madhu. The Mahābhārata regarding *Madhusūdanaḥ*, states:—

*Karṇamiśrōdbhavaṃ Čāpi Madhunāmamahāsuram.
Brahmaṇōdapaçitiṇi Kurvan Jaghāna Puruṣōttamāḥ..
Tasya Tāta Vadhādēva Dēvadānavamānavāḥ.
Madhusūdana Ityāhurṛṣayaśca Janārdanam.*

(Bhishmaparva 67.44.16.)

(As Kṛṣṇa killed demons like Karṇamiśra and Madhu, Gods, men, called Him as Madhusūdhana, as He came to the rescue of the people.)

That which is Karṇamiśra is nothing but Karṇamāla.

Here we have our composition:—

97. *Duṣṭasvabhāvō Vapuṣṭarthadarśi Svairō Janō Vēdaviruddhāvādī.
Rakṣaḥ Sa Uktō Madhusaṅgīnakō Vā Tam Hanti Viṣṇurmādhūsūdanōdataḥ.*
98. *Na Hastapādairuta Vā Śarēṇa Sa Hanti Viṣṇurvata Mēdhayā Tam.
Prthak Karōtyēva Sa Nimnadarśi Svakairvikāirvadhamēti Bhūyāḥ.*
99. *Sadaiva Rūpaṃ Madhusūdanasya Prajā-Vināśāya Ruṣānuviddham.
Nirikṣyatē Čātījalaprapātē Rōganilē Vā Hatabhikṣamātrē.*

One who is wicked by nature and bent on amassing wealth and one who changes according to his whims and fancies and one who is against the statement of the Vedas and one who is the great protector and is known as *Madhusūdanaḥ*.

He cannot be vanquished either with the help of the hand or legs or with the arrows and he can with mere sight, kill others.

The form of *Madhusūdanaḥ* is always of a common nature and is in the form of a protector who protects the people from the diseases or the mishaps of fire.

21. *Īśvarō Vikramī Dhanvī Mēdhāvī Vikramāḥ Kramāḥ.
Anuttamō Durādharṣaḥ Kṛtajñāḥ Kṛtarātmavān.*

74. *Īśvaraḥ*, 75. *Vikramī*, 76. *Dhanvī*, 77. *Mēdhāvī*, 78. *Vikramāḥ*, 79. *Kramāḥ*.

80. *Anuttamaḥ*, 81. *Durādharṣaḥ*, 82. *Kṛtajñāḥ*, 83. *Kṛtīḥ*, 84. *Ātmavān*.

74. *Īśvaraḥ*:—

The word is derived from "Īśa Aiśvaryē" and starts with at. From the sutra of Pāṇini *Sthēśabhāsapisakasō Varac* (3.2.175. (The affix *Varac* comes in the sense of the agents, having such a habit etc., after the verbs *Stha* - to stand, *Isha* - to rule and *Bhas* - to shine, *Pis* - to go and *Kaṣ* - to go.) when it gets the affix of *Varac*, the word *Īśvaraḥ*, comes into being. He is known as *Īśvaraḥ*, because naturally he witnesses all the worlds.

The following mantra may be considered here:—

Ya Īśē Asya Dvīpadaścatuspadāḥ (Rgveda 10.121.3.)

(Who by grandeur hath become sole Ruler of the moving-world that breathes and slumbers; he who is sovereign of this men and cattle - what god shall we adore with our oblation?)

Prāṇāya Namō Yasya Sarvamidaṃ Vaśē.
Yō Bhūtaḥ Sarvasyēśvarō Yasminatsarvaṃ Pratiṣṭhitam..

(Atharvaveda 11.4.1.)

(I offer my respects to that almighty Lord in whom the prāṇa dwells. He is identified himself with the past and is the controller of all animate and inanimate beings.)

Here, we have our composition:—

100. *Aiśvaryaabhāvēna Jagat Samagra-Miṣṭē Svabhāvādāta Īśvaraḥ Saḥ.
Sarvaṃ Samāvāsya Sa Viṣṇurāstē Tasmin Ha Tasthurbhuvanāni Viśvā.*

As he looks after all the worlds through his abundance, he is known as *Īśvaraḥ*. All the worlds are inherently present in Him and because of his omniscience he is known as *Viṣṇu*.

75. **Vikramī:**—

'*Kramaṇaṃ*' means method. Since he has a very distinctive method he is known as *Vikramī*.

The following mantra may be considered here:—

Idaṃ Viṣṇurvicakramē Trēdhā Nidadhē Padam.
Samūḍhamasya Pāṃsurē.. (Rgveda 1.22.17.)

(Viṣṇu traversed this (world); three times he planted his foot and the whole (world) was collected in the dust of his (footstep)).

Or since he is endowed with valour he is addressed as 'valorous one'. It must be said here - Whenever the ascendancy of valour is noticed in whichever being, the Lord will make them still more valourous.

The following mantra may be considered here:—

Atō Dēvā Avantu Nō Yatō Viṣṇurvicakramē.
Prthivyāḥ Sapta Dhāmabhiḥ.. (Rgveda 1.22.16.)

(May the gods protect us from that portion of the earth, whence Viṣṇu put his steps aided by seven meters.)

Due to his capacity *Viṣṇu* manifests everywhere either in the seven worlds or seven abodes or with seven fold *Gayathri*, he highlights the Vedas or he articulates the seven svaras (nodes) with śadja and so on. With that kind of valour he is known as a scholar. May He protect all of us.

Here we have our composition:—

101. *Sa Vikramī Viṣṇuranantavīrya-Śchāndāṃsi Vēdānuta Vā Svarāṃśca.
Lōkān Samagrān Kurutē Yatō Ha Prthak Prthak Sōarhatamōasti Nānyaḥ.*

That valourous one possesses immense strength manifested through Prosody, Vedas and Svaras. Since He makes the world resplendent is indeed to be sought after.

76. **Dhanvī:**—

He is the one who wields the bow. The name Dhanus occurs in the *Vṛihdigāna* from the Pāṇinian sutra *Vṛihyādibhyaśca* (5.2.116). (The affix is *Ini* and *Than* come in the sense of

Matup, after the verb Vrihi etc., as well as the affix Matup.) and gets the affix of Ini. Regarding the money and grocery it will be in Junoti and gets the affix of "Uṣi". According to the sutra "Artipr̥vapiyajidhanitanitāpibhyō Nit" (2.117. the affix Uṣi follows. Since they get money and other things the bowl is known as one with the seat of a bow. From the sutra (1.7. "Bhṛmṛsīntṛcaritsaritanidhananimasjibhya Uḥ" the word Dhanuh ends with the letter 'U'. Since making use of bow gets money, it is well known as Dhanurveda or Śāstra.

The following mantra may be considered here:—

*Namastē Āyudhāyānātātāya Dhṛṣṇavē.
Ubhābhyāmuta Tē Namō Bāhubhyāṃ Tava Dhanvanē.*

(Yajurveda 16.14.)

(To thy fierce weapon, now unstrung, be reverent obeisance be paid. Homage be paid to both thine arms, and to thy bow be reverence!)

And Here we have our composition:—

102. *Sa Ēva Dhanvī, Sa Baliṣṭhabāhu-Rnihanti Duṣṭān Dhanuṣā Ruṣāktah.
Tasmai Namaḥ Syāduta Tasya Dōrbhyāṃ Prītiḥ Sa Viṣṇuḥ Paripātu Čāsmān.*

He is the wielder of the bow with powerful shoulders, and with that he subdues the wicked with his anger. May my respects reach Him or His powerful shoulders and being pleased with us let that Viṣṇu protect all of us.

77. *Mēdhāvī:—*

Mēdhā or intellect is that which develops from the mind or- in this regard to Viṣṇu everything manifest or un-manifest will hold together. What is enjoyed or what is embedded with the past, or what is fit to be enjoyed or what is possible from the point of view of the future is part and parcel of that *Mēdhāvī* the intelligent self. The word *Mēdhā* in the sense of matu gets the affix *Viniḥ* from the Pāṇinian sutra *Asmāyāmēdhāstrajō Viniḥ* (5.2.121. (After a stem ending is As. and after Maya, Medha and Sraj comes the affix Vini in the sense of Matup).

The following mantra may be considered here:—

Na Tvadanyaḥ Kavitarō Na Mēdhayā Dhīratō Varuṇa Svadhāvan.

(Atharvaveda 5.3.1.)

(O! Varuna there is no one who is stronger and intelligent than you.)

And here, we have our composition:—

103. *Āsūksmakīṭāduta Hastigātraṃ Jalēantarikṣēpi Sṛtaṃ Ča Yad Yat.
Matau Dhataṃ Tasya Jagat Samastaṃ Mēdhāvyatōasau Kathitōatra Viṣṇuḥ.*

Whatever exists starting from the highly subtle elements to very gross objects, whether pertaining to earthly regions or in the atmospheric regions and whatever the intellect can comprehend is known as *Mēdhāvī* and the term Viṣṇu is synonymous with that.

78. *Vikramaḥ:—*

Since He transgresses the regions of the world, he is known as *Vikramaḥ*. The following mantra may be considered here:—

*Tripādūrdhva Udait Puruṣaḥ Pādōasyēhābhavat Punaḥ.
Tatō Viśvaṃ Vyakrāmat Sāśanānaśanē Abhi..* (Yajurveda 31.4.)

(With three fourths Puruṣa rose up: one fourth of Him again was here. Thence he moved forth to every side over what eats not and what eats.)

And Here, we have our composition:—

104. *Bhūrādyaṁēkaṁ Padamasya Bhūmnō Bhuvardvitīyaṁ Svarathō Tṛtīyaṁ.
Turīyapādēna Ća Vikramōayaṁ Kṛtākṛtaṁ Paśyati Lōkavṛttam.*

He is called *Vikramaḥ* in the sense that he has transcended the worlds through his third step, as with the first step he has transcended the earth, With the second step he has transcended the region of Bhuvah and with the third the Svah, He sees the ways of the world which might be taking place or which is yet to take place.

79. *Kramaḥ:—*

Movement is known as *Kramaḥ*. The root is *Kramu Pādavikṣēpē* by which one transcends. It comes from the root *Bhu* from the Pāṇinian sutra *Halaśca* (3.3.121. (And after a verb ending in a consonant, comes the affix *Ghan* (When the word to be formed is masculine, and related to the verb as an instrument or a location, and thereby the palate is changed to a guttural.)) and gets the affix *Ghai*. That which moves on is known as *Kramaḥ* or by resorting to which everything else moves. The elongation is negated from the sutra (7.3.34. *Nōdāttōpadēśasya Māntasyānācamēḥ* (The Vriddhi is not substituted before the Aorist, Chinor a Krit affix which indicative Iyṛn for the vowel of that root which ends in *Ma* and is acutely accented in its original enunciation, but not so in *chum* after *Aa*.) In this world, the (leg) *Pāda* that is also known, as *Ćaraṇa* is the moving force and that has been derived from the Brahman only. Whatever moves, the base or substratum for that is also Brahman. Since he is all-pervasive he is known as *Viṣṇu*. Since he moves and transcends the world he is known by the term *Kramaḥ*

The following mantra may be considered here:—

*Tadējati Tannaijati Taddūrē Tadvantikē.
Tadantarasya Sarvasya Tadu Sarvasyāsya Bāhyataḥ.*

(Yajurveda 40.5.)

(It moves, it is motionless. It is far distant it is near. It is within this all and it surrounds externally.)

Since that *Viṣṇu* is present inside as well as outside and since there is no use for His movement that Brahman makes the world move. Here the nūth is suggestively indicated that Brahman or *Viṣṇu* will not move and the rest of it is quite obvious. The gist is - That beautiful step with which He treads, His form i.e., of Lord *Viṣṇu* becomes immanent. If he is treated as coming under the purview of not intact, then it means that he is causing the wrath of *Viṣṇu* or that Omniscient Lord is pleading before the people as follows:—

Whoever is performing in-auspiciousness in movement, I am going to abandon them. I am going to inflict punishment on them, so that Truth and Order can be maintained in the world. This has to be understood that way everywhere.

Whatever movement is visible in the immoveable objects, that exists only on account of his own strength. One has to observe carefully the movement of the animals, while inventing new machines. Why? Because nothing is lagging behind in the acts of *Viṣṇu*.

Here we have our composition:—

105. *Kramah Sa Viṣṇuḥ Kramatē Svayaṁ Nō Vikramyatē Tēna Čarācaraṇā.*
Nijaṁ Svarūpaṁ Prathatē Jagatyāṁ Sōantarabahiśčasti Na Yānti Tasmāt.

By His movement that Viṣṇu transcends the moveable as well as the immoveable objects. He manifests to the world his real form and that is present everywhere inwardly as well as outwardly. Manu also states *Krāntē Viṣṇum* (12.11.. One has to think about the strength of Viṣṇu through his strength of legs.

Tamīḍata Prathamam Yajñasādham Viśa Ārīrahutamñjāsānam.
Ūrjaḥ Putram Bharatam Sṛpradānum Dēvā Agniṁ Dhārayan Draviṇōdām..
 (Rgveda 1.96.3.)

(Approaching him, let all men adore Agni, the chief (of the gods), the accomplisher of sacrifices, who is gratified by oblations and propitiated by praises—the offspring of food, the sustainers of (all men), the giver of continual gifts; the gods retain Agni as the giver of (sacrificial) wealth.)

In this mantra, the word “*Sṛpradnuḥ*” which is used as an adjective to Agni indicates the mode of movement. Agni is also one of the names of Viṣṇu. It has to be construed that way in several places.

80. **Anuttamaḥ:—**

He is called as *Anuttamaḥ* because there is no one better than Him.

The following mantra may be considered here:—

Yasmānna Jātaḥ Parō Anyō Asti Ya Āvivēṣa Bhuvanāni Viśvā.
Prajāpatih Prajaya Saṁrarāṇastrīṇi Jyōtiṁṣi Saçatē Sa gōḍaṣi..

(Yajurveda 8.36.)

(Than whom there is none other born more mighty, who has pervaded all existing creatures - Prajapati, rejoicing in his offspring, he, Sadasi, maintains the three great lustre's.)

Since no one is born who may be superior to Him and if one starts thinking who could be superior to Him - One who has pervaded all the worlds, who could he be? He is Viṣṇu or Prajapati - the Lord of the people as he is everywhere. And also - because of his exceedingly fine form, the term “*Urdhva*” itself connotes that. Just as -

Ūrdhvō Naḥ Pāhyamhasō Ni Kētunā Viśvam Samatrinam Daha.
Kṛdhi Na Ūrdhvōncarathāya Jivasē Vidā Dēvēṣu Nō Duvaḥ..

(Rgveda 1.36.14.)

(Erect, preserve us by knowledge from sin; consume every malignant spirit; raise us aloft, that we may pass (through the world); and that we may live, convey our wealth (of oblations) to the gods.)

He is great - one who has moved upwards. It is seen in the world that great people move upwards and ultimately stay there permanently.

Here we have our composition:—

106. *Na Tēna Kaśčitsama Uttamō Vā Martyastatō Jñānabalakriyābhīḥ.*
Sōanuttamō Vēdavaçōbhīruktō Sarvātīṣāyī Jagadantarātmā.

There is no one who is equal to Him or superior to him in respect of knowledge, strength or creativity. He is extraordinary as proclaimed by the Vedas and he is present immanently in all the creatures.

Whatever the Lord creates has no end and it is impossible to excel Him or to become His equal. Hence, he is known as *Anuttamaḥ* and he exhibits his superiority in everything and causes happiness in the minds of the people.

Na Tvadanyaḥ Kavitarō Na Mēdhayā Dhīratarō Varuṇa Svadhāvan.

(Atharvaveda 5.11.5.)

(O! Varuna there is no one who is stronger and intelligent than you.)

81. *Durādharṣaḥ*:— (in-comparable)

one who totally eradicates the opponents. It is derived from the root “*Dhṛṣa Prasahanē*” or he is also known as *Durādharṣaḥ*, as demons cannot vanquish Him.

The following mantra may be considered here:—

Tvamasya Pārē Rajasō Vyōmanaḥ Svabhūtyōjā Avasē Dhṛṣanmanaḥ.

Çakṛṣē Bhūmimī Pratimānamōjasō’paḥ Svaḥ Paribhūrēṣyā Divam..

(Rgveda 1.52.12.)

(Indra, bent upon destroying the enemies, living in your strength, above the wide-expanded firmament, you have made the earth for our preservation; you are the representative of the strong; you have encompassed the firmament and the sky as far as to the heavens)

By crushing the wicked, He protects the wise and he is Omnipresent and hence known as *Viṣṇu*. The gist of the whole thing is that He is everywhere.

To vanquish the wicked, He always instils confidence in the minds of the good people.

107. *Durādharṣaḥ Sa Viṣṇurnah, Pāti Raṣṣāṃsi Dharṣayan.*

Kurutē Çākḥilaṃ Viśvaṃ, Bhūtvā Sarvatrabhūḥ Svayam.

That *Viṣṇu* is un-conquerable and protects everyone by crushing the demons and creates the world by being immanently present in them.

82. *Kṛtajñāḥ*:—

One who knows what has been done. From the sutra (3.1.135. *Igupadhajñāpṛikirah Kaḥ* (After the verb ending in a consonant bur preceded by e,u or ru (long or short), and after the verbs Jna - to know, Pri -to please, and Kru -to scatter, comes the affix Ka.) we get the affix ‘ka’. Whatever has been done by Lord *Viṣṇu* and whatever has been achieved through whichever qualities, since he knows all that he is known as *Kṛtajñāḥ*

Yō Naḥ Pitā Janitā Yō Vidhātā Dhāmāni Vēda Bhuvanāni Viśvā.

Yō Dēvānām Nāmadhā Ēka Ēva Tasampraśnaṃ Bhuvaṇā Yantyanā.. (Yajurveda 17.27.)

(Father who made us, He who, as disposer knowth all places and all things existing. Even He alone, the deity’s name giver, - Him other things seek for information.)

108. *Smṛtāḥ Hi Karttā Nidadhāti Tadvratam Kṛtajña Ukttaḥ Sa Hi Sarva-Dhāmavit.*

Sa Ēva Sañjñām Kurutē Pṛthak Pṛthak Kriyākālāpasya Ça Siddhisādhanaḥ.

That creative aspect of the Lord *Viṣṇu* is immanently present in Him, He is known as

Kṛtajñāh and he invariably resides in everyone. He is the one who gives others different names, by which they will be known.

83. *Kṛtiḥ*—

īukṛñ Karaṇē is the root and in the sense of *Bhāvē* from the Pāṇinian sutra *Striyñ Ktin* (3.3.94. (To express an action and c. by a word in a feminine gender, the affix Ktin is added to the root.) it gets the affix Ktin and the word *Kṛtiḥ* gets formulated.

When the word *karma* or *Kṛtiḥ* appears in the word, it appears as a synonym of Lord *Viṣṇu*. One who knows the four-fold ways of Gods' creation, right from the time of the inception, till the time of delivery he knows everything. Only, he will be capable of understanding a śāstra or inventing a machine.

The mantras are -

*Prajāpatiścarati Garbhē Antarajāyamānō Bahudhā Vijāyatē.
Tasya Yōniṃ Paripaśyanti Dhīrāstasmin Ha Tasthurbhuvanāni Viśvā..*

(Yajurveda 31.19.)

(In the womb moves *Prajāpati*: He, never becoming born, is born in sundry figures. The wise discern the womb from which He springeth, in Him alone stand all existing creatures.)

Here we have our composition:—

109. *Sarvāḥ Kriyā Lōkabhavā Hi Yā Yā-Stāsāṃ Sa Ēvāsti Kṛtirmahaujāḥ.
Karttā Kriyā Kāpi Na Taṃ Vināsti Viṣṇōḥ Kṛtiṃ Garbhavidō Vidanti.*

Whatever tasks are present which are of this worldly nature will have Him as their creator. There is no one other than He who could be a creator or a creation and thus the acts of *Viṣṇu* are known to those who will be in the stage of inception.

84. *Ātmavān*—

Ātman is none other than *Viṣṇu* who can exist independently- without dependence on others.

The mantra is -

Mahastē Satō Mahimā Panasyatē. (Atharvaveda 20.58.3.)

(O! Sun, You are the incarnation of Truth and your glory has been eulogised by one and all.)

Asi Satya. Īśānakṛt.. (Atharva Veda 20.104.4.)

(You are the very incarnation of Truth.)

You are definitely in your original form -

*Sarvā Diśaḥ Puruṣa Ābabhūva.
Sarvāsu Dikṣu Sa Puruṣaḥ Svasattayā Vyāptōasti.*

(Atharvaveda 10.2.18.)

(Purusa manifested in all directions, on account of his inert capacity Purusa has enveloped everywhere.)

Here we have our composition:—

110. *Sa Ātmavān Rājati Sattvasaṁsthō Nāpēkṣatēnyam Svavidhau Svakasthaḥ.
Tēnaiva Hētōḥ Sakalāsyā Sṛṣṭiḥ Svayam Sthitā Rājati Cātmasaṁsthā.*

He is *Ātmavān* who shines forth with his Satvic qualities and who doesn't depend on any other person for his existence. The whole process of creation is possible only because of Him, and he resides always in his own Self.

This fourfold creation pertaining to *Viṣṇu* shines forth separately. Just as a person who is on the move - doesn't depend on others. a tree for its existence, doesn't depend on a rope and those which are born out of sweat don't depend on others for existence and thus, that Omnipotent Lord *Viṣṇu* makes everything else shine forth and makes everything else perfect and thus, he has his own merit and the knowers of truth by perceiving Him in the above manner derive happiness and they incessantly strive to attain that Brahmanhood.

23. *Surēśaḥ Śaraṇam Śarma Viśvarētāḥ Prajābhavaḥ.*

Ahaḥ Saṁvatsarō Vyālah Pratyayah Sarvadarśanaḥ.

85. *Surēśaḥ, 86. Śaraṇam, 87. Śarma, 88. Viśvarētāḥ, 89. Prajābhavaḥ*

90. *Ahaḥ, 91. Saṁvatsarah, 92. Vyālah, 93. Pratyayah, 94. Sarvadarśanaḥ.*

85. *Surēśaḥ*—

One who is the Lord of the Gods

The following mantra may be considered here:—

Dēvō Dōvānāmasi Mitrō Adbhutō Vasurvasūnāmasi Cāruradhvarē.

Śarmantsyāma Tava Sapraṥastamē'gnē Sakhyē Mā Riṣāmā Vayam Tava

(Rgveda 1.94.13.)

(You, brilliant (Agni), are the special friend of the gods; you, who are graceful in the sacrifice are the confirmer of all riches; may we be present in your most spacious chamber of sacrifice; let us not, Agni, suffer injury through your friendship)

Alternately 'Su' is the prefix and root is *Rātē* in the sense of Kvip it becomes *Surah* and one who is the Lord of the Gods happens to be *Surēśaḥ*.

Whatever qualities appear in the Lord of the Gods, so do the qualities appear even among the mortals on account of His divinity and valour coupled with charity.

Here we have our composition:—

111. *Nūnam Surēśaḥ Kurutē Manuṣyam Dēvam Vayasyēṣu Ča Suśruvāṁsam.*

Dātṛtvaśaktiḥ Nidadhāti Tasmin Sa Ēva Dātākṣayamāpradātā.

Definitely the Lord creates people and infuses divinity among them and also bestows the strength on Him to give and in reality he is the giver.

86. *Śaraṇam*—

Śṛ Himṣāyām is the root and from the sutra *Lyut Ča* (3.3.15. (The affix *Lyut* comes after a verbal root in the sense of what will happen, but not in the course of the current day.) it gets the affix *lyut* in the sense of neuter and bhav *Śaraṇam* means to cause harm. Just as Brahman is totally pure he can be a *Śaraṇam*, as he expels all the in- auspicious things.

Or from the sutra *Karaṇādhipikaraṇayōśca* (3.3.117. (The affix *lyut* comes after the root, the relation of the word to be formed to the verb is that of an instrument or location.) it

gets the affix lyut. Hence, *Śaraṇam* happens to be Brahman. One who meditates on Brahman, all the bad thoughts, which may pertain to different births, will dispel and that devotee being totally pure will take the role of Brahman.

Or one will redeem all their sins by meditating on whom, the word *Śaraṇam* is given to Brahman which means *Viṣṇu*.

The mantra is:—

*Ya Ātmadā Baladā Yasya Viśva Upāsātē Praśiṣaṃ Yasya Dēvāḥ.
Yasya Chāyā'mṛtaṃ Yasya Mrtyuḥ Kasmai Dēvāya Haviṣā Vidhēma..
(Rgveda 10.121.2, Atharvaveda 4.2.1, 13.3.24, Yajurveda 25.13.)*

(Giver of vital breath, of power and vigour, He whose commandment all the gods acknowledge: the Lord of death, whose shade is life immortal. What god shall be adored with our oblation?)

Whose shadow is *Śaraṇam* and nectar and to depart from Him is death. How is He? His strength is being narrated in the form of *Mtmad* and *Balad*.

Here we have our composition:—

112. *Nūnaṃ Janastaccharaṇaṃ Prapannau Hinasti Janmāntaradurvipākān.
Śanaḥ Śanaistajjapadānayoḡā-Çhāyā'mṛtaṃ Tasya, Sukhaṃ Taduktam.*
113. *Yathā Dhanēṣaṃ Kṛpaṇaḥ Prapadya Śanaḥ Śanaīrātmani Yāti Tṛptim.
Tathā Janastaccharaṇam Prapadya Hinasti Durbhāvaçayānanantān.*

Definitely people who take Him to be their resort by adoring whom their sins of the past lives will be cleansed. Gradually by meditating on Him, one could derive immense happiness.

Just as a poor man by taking resort to a rich man will attain contentment, So do people by taking resort in Him, will get over all their misfortunes..

87. *Śarma*:—

Śr Himsāyām is the root and it gets the affix *Manin* from the sutra *Sarvadhātubhyō Manin* (4.145. and the word *Śarma* would be conjugated.

Śarma means one who listens to grief and one who is happy, who is none other than Brahman, *Viṣṇu* or house whatever is desired is being listened to and that is Brahman. Birth and death and old age will hamper men and one who is in close proximity with *Śarma* will never be affected by birth, death and old age, as he is the nature of purity, conscience and release and as he is untouched by difficulties and as He is of the form of Eternal Bliss.

The mantra is:—

*Dēvō Dōvānāmasi Mitrō Adbhutō Vasurvasūnāmasi Çaruradhvarē.
Śarmantsyāma Tava Saprathastamē'gnē Sakhyē Mā Riṣāmā Vayaṃ Tava
(Rgveda 1.94.13.)*

(You, brilliant (Agni), are the special friend of the gods; you, who are graceful in the sacrifice are the confirmer of all riches; may we be present in your most spacious chamber of sacrifice; let us not, Agni, suffer injury through your friendship)

Here the term *Śarma* means that Eternal Bliss. We have explained this while commenting on the eighty-ninth name, namely 'Suresha'.

Here, we have our composition:—

114. *Sa Śarma Viṣṇurna Jarāmupaiti Na Cānyaduḥkhōdayakartṛbandhān.*

Tacçharma Tasmāt Kurutē Svabhaktaṁ Duḥkhairvimuktaṁ Nijasakhyayuktam.

That *Śarma* is *Viṣṇu* and will never undergo old age and will never cause any other kind of miseries and hence is known as *Śarma* which releases the devotees from the miseries and hence He is the true friend.

88. *Viśvarētāḥ:—*

One who is the doer of good to the entire humanity. *Rētāḥ* is the seed and is derived from the root *Reen* *prasravane*, the word *Śravane* is *daivadika* and from the sutra *Strurṭbhyṇ Tuī Ca* (4.102. it gets the affix *asun* and that is the *āgama*. It is the root cause for the fourfold creation and is the basis for the entire universe. It is the root cause for the seed. It will be capable of producing the lump of flesh in women and not being accompanied by *Jiva*.

The child-producing capacity present among both men and women have been termed as *Rētāḥ* in Veda:—

Sam Pitarāvṛtviyē Sṛjēthām Mātā Ča Rētasō Bhavāthaḥ.

Marya Iva Yōṣāmadhi Rōhayainām Prajām Kṛvāthāmiha Puṣyataṁ Rayim..

(Atharva Veda 14.2.37.)

(O!Pushan inspire that lady towards getting the progeny of her husband.)

And also, since the Almighty has the strength of both father and mother, the scriptures state:—

Tvaṁ Hi Naḥ Pitā Vasō Tvaṁ Mātā Śatakratō.

(Ṛg Veda 5.98.11, Atharva Veda 20.108.2.)

(O Lord you are my father, mother and Indra.)

Even in this world we see -

The food which we take will transform in fourfold manner and transform itself into *Rētās* in men and women. So also it should be taken in all other forms.

That creator with his fourfold ways of creation to protect the world has got the creation of women, and a man is born in the form of a seed, men and women put together will be happy. With this the Omniscient and the Omnipotence of the Lord will be clear.

Manasō Rētaḥ Prathamam Yadāsīt Rētōdhā Āsan Mahimānam.

(Ṛg Veda 10.129.4.)

(In the beginning there was desire, which was the first seed of mind.)

Regarding its greatness it is said that one who is desirous of getting a son will get a son.

Here, we have our composition:—

115. *Sa Viśvarētāḥ Sakalam Prasūtē Pṛthak Pṛthak Kṣētramathāpi Bījam.*

Tasmāt Sa Mātā Sa Pitā Ča Tasmād Rētaḥ Svarūpēṇa Jagad Dadhāti.

He, the universal creator creates everything, different seeds for different lands. Hence, He is the mother and father of the entire universe and maintains the Universe with His retas.

89. Prajābhavaḥ:—

He is known as *Prajābhavaḥ* as people take their birth from Him or from whom all the creatures take their birth.

The mantra is:—

*Na Taṃ Vidātha Ya Imā Jajānyad Yuṣmākamantaram Babbhūva.
Nīhirēṇa Prāvṛtā Jalapyā Čāsutrpa Uvathaśāsaścāranti..*

(Yajur Veda 17.31.)

(Ye will not find Him who produced these creatures: another thing hath risen up among you. Enwarpt in misty cloud, with lips that stammer, hymn - chanters wander and are discontented.)

It can be known from the statement that they are separated from the Almighty, that they are all his own creations. This reminds us about the separation between Jiva and Íśvara.

*Iyaṃ Viśṛṣṭiryata Ābabbhūva Yadi Vā Dadhē Yadi Vā Na.
Yō'syādhyaśaḥ Paramē Vyōmantsō Aṃga Vēda Yadi Vā Na Vēda..*

(Rgveda 10.129.7.)

(He from whom this creation arose, he may uphold it, or he may not (no one else can). He who is its superintendent in the highest heaven, he assuredly knows, or if he knows not (no one else does).)

Here, we have our composition:—

116. *Čaturvidhā Sṛṣṭiriyam Vičitrā Prajābhavōpāttabhavā Vibhinnā.
Yāvāṇṛjryaḥ Sa Sukhaprasūta-Stāvān Parīḍṣyata Ēva Lōkē.*

This fourfold way of creation is indeed strange and the way in which people are born are also different. One who is good and straightforward will have an easy birth and this is quite visible in this world.

Masculine gender has been made use of for men because of their knowledge.

90. Ahaḥ:—

The root *Jahātēḥ* gets the karin affix *Ōhāk Tyāgē* is the root and *Nai* is the prefix. That which never abandons is *Ahaḥ*, which means day.

The mantra is:—

Sa Vā Ahnōajāyata Tasmādaharajāyata. (Atharva Veda 13.4.29.)

(The day emanated from him and from him emanated the day.)

Here, we have our composition:—

117. *Ahaḥ Sa Viṣṇurna Jahāti Karma Vēdē Ča Yatnēna Bahutra Gītam.
Ahaḥsvabhāvasya Vaśam Gatō Yaḥ Sa Bhāsatē Sūrya Ivāpratakryaḥ.*

Ahaḥ(day) is that *Viṣṇu* who never abandons work and this is being mentioned in the Scriptures. One who is in the reach of *Ahaḥ* will shine forth as radiantly as the Sun.

91. *Samvatsarah*:—

Vasanivāse is the root with the word Sam as a prefix from the sutra *Vasēśca* (3.71.. It gets the affix *Saran*. *Samvatsarah* is that in which the planets, stars, seasons and Gods reside. When the earth rotates around the sun for twelve months it becomes a year.

Other than *Viṣṇu* nobody can ordain Him and thus He is the one who is responsible for the passing of time. He is the abode who gives shelter to everyone. There is no one who can give shelter to Him. Since there is no one who is greater than Him, He is known as *Samvatsarah*.

The mantra is:—

Samudrādarnavādadhi Samvatsarō Ajāyata. (Rg Veda 10.190.2.)

(From the ocean a year came into being.)

The summary is - Whatever is in vogue is in the form of time, there is nothing else which has existence and thus comes to be known as (year) *Samvatsarah*, who is none other than *Viṣṇu*. He is known as *Samvatsarah* as he gives shelter to everyone in the form of time. With this we come to know that one has to remember that all merciful god every minute.

Here, we have our composition:—

118. *Na Kōapi Kālād Vyatiricya Śētē Samvatsarōdayam Kimu Bhārkaçakram.
Kṣaṇē Kṣaṇēasau Smaraṇīya Ēva Sōadhikṣatē Kāلاميṣṇa Sarvam.*

Nobody can stay away from time whether it be a year or the orb of the sun and should be remembered every minute as He governs everyone in the form of Time.

92. *Vyālah*:—

Al is the root being preceded by vi which is used in the triple sense of ornament, enoughness and forbidding, which gets the affix *ghai* and the form would be *Vyālah*. That which excessively decorates the wearer and greets the personality of all others with his valour is *Vyālah* who is none other than *Viṣṇu*. It is due to this reason that even the serpent comes to be known as *Vyālah* as it encircles everything.

As serpent happens to be one of the ornaments of Lord *Viṣṇu* and as this world has come into being with the development of the world and as He is the main ornament to the world. *Viṣṇu* comes to be known as *Vyālah*. *Vyālah* is that wherein ears, nose, neck, ornaments etc, can stay separately. With this we come to know that for the Lord *Viṣṇu* the body has no significance.

Or as he has transcended the whole universe, He comes to be known as *Vyālah*. He is also called *Vyālah* as nothing else can pervade over Him or as He forbade the sight of the wicked, He comes to be known as *Vyālah*, One who is the punisher of the wicked.

With this reason only, to protect the plant, people make a circle round it. One who protects against the wicked is a *Vyālah*. Thus the world goes on, on account of *Viṣṇu* and the world is basically concerned with action.

In short, it should be noted - whatever mode could be seen in the restricted sense, on all such occasions the pervasive nature of *Viṣṇu* looms large. Thus, the devotees have to recite mantras and light the lamp for their protection. Because of the all pervasive nature, *Ahah* and *Vyālah* becomes synonymous.

The mantra is:—

Śannō Dēvīrabhiṣṭaya Āpō Bhavantu Pitayē.

Śaṃ Yōrabhisravantu Naḥ

(Rg Veda 10.9.4, Atharva Veda 1.6.1, Yajur Veda 36.12.)

(May the celestial waters, our helpers, be sweet for us to drink, And flow with health and strength to us.)

Here, we have our composition:—

116. *Vyālaḥ Sa Viṣṇuḥ Paritōabhyupaiti Sa Ēva Viśvaṃ Paritō Vṛṇōti.*

Sa Bhūṣayatyēva Jagat Samastaṃ Yataḥ Svayaṃ Bhūṣaṇabhūṣaṇaḥ Saḥ.

Viṣṇu is known as *Vyālaḥ* on account of his all pervading nature. He is an ornament to the whole universe as he is an ornament to an ornament.

93. *Pratyayaḥ*:—

Ingatau is the root being preceded by the word *prati*. It gets the affix *Ach* from the sutra (3.3.56). (The affix *Ach* comes after the root ending in *I*). The affix supplies the meaning of knowledge or a sense of confidence. *Viṣṇu* can be known with that. By looking at the world, one comes to know that there is a creator and hence he comes to be known as *Pratyayaḥ* which means one who discloses His form inwardly as well as outwardly.

The mantra is:—

Rūpaṃ Rūpaṃ Maghavā Bōbhavīti Māyāḥ Kṛṇvānaḥ Tanvaṃ Parisvām.

Triryāddivaḥ Parimuhūrattamāgāt Svairmantrairanṛtupā Rītāvā..

(Rg Veda 3.53.8.)

(Maghvan becomes repeatedly (manifest) in various forms, practising delusions with respect to his own peculiar person: and invoked by his appropriate prayers, he comes in a moment from heaven to the three (daily rites), and, although observant of seasons, is the drinker (of the soma) irrespective of season.)

Rūpaṃ Rūpaṃ Pratirūpō Babhūva. (Rg Veda 6.47.18.)

(The prototype, has assumed various forms, and such is his form as that which (he adopts) for his manifestation.)

We have our composition:—

117. *Iyaṃ Viçitrā Kṛtīrasya Karttuḥ Pratyāyikāstīti Matam Dhruvaṃ Mē.*

Sa Pratyayaḥ Pratyayamātralabhyō Viṣṇuḥ Svayaṃ Rūpamavaityanantam.

This is the strange thing about the creator that he is a *Pratyayaḥ* and could be known only through a *Pratyaya* and the same *Viṣṇu* takes manifold forms.

94. *Sarvadarśanaḥ*:—

Dṛṣir Prēkṣaṇē is the root and from the sutra (3.1.134. "Nandigrahapacādibhyō *Lyuṇinyacaḥ*" (After the verbs classed as Nanda "To be happy", Pra - to take, and Pach - to cook, there are the affixes *lyu*, *Nini* and *Acha* respectively.) it gets the affix *ana*, one who sees and one who sees everything is *Sarvadarśanaḥ* who is Omniscient *Viṣṇu*. From the sutra "*Karaṇādhikaraṇayōṣa*" (3.3.117. (The affix *lyut* comes after the root, the relation of the word to be formed to the verb is that of an instrument or location.) with the affix *Lyuṇi* it could be either sun or moon or the eyes. *Sarvadarśanaḥ* is one who sees everything.

As and when a man comes to know about Lord Viṣṇu's knowledge, strength, activity, only then can he visualise the universe and thus Viṣṇu is known as *Sarvadarśanaḥ*.

The mantra is:—

*Ākrṣṇēna Rajasā Varttamānō Nivēṣayannamṛtaṁ Martyaṁ Ḍa.
Hiraṇyayēna Savitā Rathēna Dēvō Yāti Bhuvanāni Paśyan..*

(Yajur Veda 33.43.)

(Throughout the dusky firmament advancing, laying to rest the immortal and the mortal, Borne on his golden chariot he cometh, Savitar, God, beholding living creatures.)

It is said in the hundred and seventh stanza and eight hundred and forty-sixth name. Even that sun cannot shine forth without His radiance and that sun comes here after witnessing everything. The statement, which we make in common parlance that sun comes and goes, is based on the actual experience in day-to-day activities.

It is stated in Vedas -

*Yataḥ Sūrya Udētyastaṁ Yatra Ḍa Gaḇḇhati.
Tadēva Martyēhaṁ Jyēṣṭhaṁ Tadu Nātyēti Kiñcana..*

(Atharva Veda 10.8.16.)

(On account of who even the Sun rises and sets and grows, is this Almighty One who is not being transgressed by anyone.)

Sun is taken as synonymous with Lord in the hundred and seventh stanza. It is as follows:—

Ravi, Virochana, Surya, Savita, Ravilochana and so on. Hence, it is said - Even in the Sun that Lord Viṣṇu is present who is the Lord of the whole Universe, who comes here by witnessing the various worlds in His golden chariot. The word Deva is an adjective to *Savitṛ*.

Just to recollect the omniscience of the Lord He has the term *Viśvataścakṣuḥ*. The following mantra substantiates it:—

*Viśvataścakṣuruta Viśvatōmukho Viśvatōbāhuruta Viśvataspat.
Saṁ Bāhubhyāṁ Dhamati Sampatatirādyāvābhūmī Janayan Dēvā Ēkaḥ*

(Rg Veda 10.81.3.)

(Having eyes everywhere, and having a face everywhere, having arms everywhere, and having feet everywhere, he traverses heaven with his arms, earth with his swift moving feet, and exists a god without companion generating heaven and earth.)

Here, we have our composition:—

121. *Sa Ēva Viṣṇuḥ Kimu Sarvadarśanaḥ Sa Viśvataścakṣurutārkalōcanaḥ.
Svayaṁ Carairvā Bhuvanāni Paśyati Pramādalēṣōasti Na Tadvyavasthitau.*

He is Viṣṇu, who is also known as *Sarvadarśanaḥ* or *Viṣvatarṇakṛuor Arkalōcanaḥ*, who witnesses the various worlds and in his working, there cannot be even an iota of defect.

24. *Ajaḥ Sarvēśvaraḥ Sidhdiḥ, Sidhdiḥ Sarvādiracyutaḥ.
Vṛṣākapiramēyātmā, Sarvayagaviniḥṣṛtaḥ.*

95. Ajaḥ, 96. Sarvēśvaraḥ, 97. Sidhdaḥ, 98. Sidhdiḥ, 99. Sarvādiḥ, 100. Acyutaḥ 101. Vṛṣākapih, 102. Amēyātmā, 103. Sarvayagaviniḥṣṛtaḥ.

95. Ajaḥ:—

One who is un-born. *Janī Prādurbhavē* is the root and when *nai* is upapada it gets the affix *nya* from the sutra “*Anyēṣvapi Dyśyatē*” (3.2.101. (The affix *U* is seem to come after the verb *Jan*, with a past significance, though it be in composition with other nouns, having cases other than those mentioned in the previous sutras.) And then the letter *it* gets dissolved and the form is *Ajaḥ*. That Lord comes to be known as *Ajaḥ* (unborn entity) as he doesn't undergo the six fold modifications.

The mantra is:—

Śaṃ Nō Aja Ēkapāddēvāḥ. (Rg Veda 7.35.13.)

(May the divine *Aja*-ekapad be (favourable to) our happiness.)

The word *Ajaḥ* occurs three times in the *Viṣṇusahasranāma* but the word is used to mean differently every time.

Here, we have our composition:—

122. *Ajaḥ Sa Viṣṇurna Janiṃ Dadhāti Yōantarbahiścāsti Virājamānaḥ.*
Kiṃ Mātṛgarbhē Kimu Hṛdguhāyāṃ Na Rājatē Tasya Mahātmanō Bhūḥ.
123. *Tasmādaḥjōasau Na Janiṃ Dadhāti Sōadhikṣatē Viśvamideṣaṃ Samastam.*
Svayaṃ Jarā-Janma-Vipākahinō Nityaṃ Jarājanmavataḥ Sa Pāti.

Ajaḥ is *Viṣṇu* as he is un-born and shines forth inwardly as well as outwardly. His presence could be seen in the womb of the mother as well as in the cavity of the heart.

Thus he is known as *Ajaḥ* as he is un-born, but still witnesses the whole Universe though devoid of old age, birth and decay. He protects those who undergo birth, old age, and decay.

We also another statement:—

124. *Ajaṃ Dēvaṃupāśinō, Mucyatē Martyaniṣṭhaya.*
Sattvē Sattvē Mupātiṣṭhannajabhūyāya Kalpatē.

One who meditates on that unborn Principle will be released from his births and when *Sattva* (good, eternal) resides in *sattva*, it stays un-born.

The etymological meaning of the word as narrated in the *Mahabharata* is: - It is not born and will never be born and it is the substratum for everything and hence He is known as *Aja*.

Na Hi Jātō Na Jāyēhaṃ, Na Janisyē Kadācana.
Kṣētrajñāḥ Sarvabhūtānāṃ, Tasmādahamajaḥ Smṛtaḥ..

(Śāntiparva 342.74.)

(I was never born earlier, not even born now, and am not going to be born in future. I am that indwelling principle in all the animate and inanimate creatures, and hence people address me as *Aja*.)

96. Sarvēśvaraḥ:—

One who is the Lord to everyone, the word *Īśvara* has already been explained in 74th stanza. As many *Īśvarās* are there in the world, all of them are part of that *Sarvēśvaraḥ* as in fifty fifth stanza. Later we are going to mention that one of the names of *Viṣṇu* is *Sthānanda*.

With this we know that whoever has got whatever position, that Lord gives it to them. Why? When people start behaving in an irrational manner they tend to lose their position. When one is under the control of the Lord, one can't act in an irrational way. Thus this Lord Viṣṇu is surely the Lord of the Lords.

The mantra is:—

*Citra Idrājā Rājākā Idanyakē Yakē Sarasvatimanu.
Parjanya Iva Tatanaddhi Vṛṣṭyā Sahasramayutā Dadat.*

(RgVeda 8.21.18.)

(Verily the Raja Chitra, giving his thousands and tens of thousands, has overspread (with his bounty) those other petty princes, who rule along the Saraswathi, as Parjanya (overspreads the earth) with rain.)

And also

*Yah Prāṇatō Nimiṣatō Mahitvaika Indrājā Jagatō Babhūva.
Ya Īśē Asya Dvīpadaścatuspadaḥ Kasmai Dēvāya Haviṣā Vidhēma..*

(Yajur Veda 23.3.)

(Who by grandeur hath become sole Ruler of the moving world that breathes and slumbers; he who is sovereign of this men and cattle - what god shall we adore with our oblation?)

Here, we have our composition:—

125. *Sarvēśvaraḥ Sarvamidaṁ Samiṣṭē Lōkēśvaraścāpi Tadaṁśayōgāt.
Sa Sthānadaḥ Sarvamidaṁ Yathāvad Vyavasthaya Sthāpayatē Samagram.*
126. *Sarvēśvarōsau Sakalēśvarōsau Mahēśvarōsau Bhuvanēśvarauasau
Itthaṁ Mahēśaṁ Hṛdi Cintayan Nā Vimuktapāpō Bhuvī Rājatē Saḥ.*

That Sarvēśvaraḥ takes care of all this and everyone has an atom of Him. He places everyone according to their state.

He is Sarvēśvaraḥ as well as Sakalēśvaraḥ as well as Bhuvanēśvaraḥ and one who meditates on the Lord in the above manner will be devoid of all sins and shines forth with immense radiance.

97. Siddhaḥ

Sidhdu Saṁrūddhau is the root and the affix is *Kta* and the form is *Sidhdaḥ*. He cannot be attained by any means and he is known as he is a self-born and self-maintained Principle.

The mantra is:—

*Anti Santaṁ Na Jahātyanti Santaṁ Na Paśyati.
Dēvasya Paśya Kāvyaṁ Na Mamāra Na Jiryati..*

(AtharvaVeda 10.8.32.)

(He won't leave those who are near Him and he doesn't look to nearby things. This act belongs to only that eternal principle that neither undergoes death nor decay.)

Here, we have our composition:—

127. *Viṣṇuḥ Svasiddhau Na Paraṁ Pramāṇaṁ Kartāramēvaṁ Samapēkṣatēataḥ.
Siddhaḥ Sa Uktōakhilasiddhimūlaḥ Svayaṁ Śrutiścātha Jagatpramāṇam.*

128. *Nānāvidhā Yāḥ Kṛtayō Mahatyō Viçitravarṇākṛtigandhapūrnāḥ
Siddham Sadā Taṁ Vinivēdayanti Siddhāḍṛtē Nāsti Kṛtitvasiddhiḥ.*

No external means is required for the existence of the Lord as he himself is the creator. He is the basis for all the siddhis and so is Śrī, which is the valid means of knowledge.

That which is composed of variegated nature, which will have different colours, forms and fragrance will always be brought on to his purview.

98. *Siddhiḥ:—*

Sidhu Saṁrāddhau is the root and from the sutra *Striyāṁ Ktin* (3.3.94.(To express an action and c. by a word in a feminine gender, the affix Ktin is added to the root.) it gets the affix ktin in the sense of bhāve. Whatever is sādhana automatically becomes *Siddhiḥ* (means in the end). The one who is to be attained by everyone is that Lord *Viṣṇu* who is *Siddhaḥ*. To attain Him the people take to different siddhis, but almost all of them are of a temporary nature. But one who concentrates on the Lord is bound to attain eternal *Siddhis*.

The eight major *Siddhiḥ* are:—

*Aṇimā Mahimā Mūrtaladhimā Prāptirindriyaiḥ.
Prākāśyaṁ Śrutadṛṣṭeṣu Śaktiprēraṇamīṣitā.
Guṇeṣvasgō Vaśitā Yatkāmastadavaśyati..*

(Bhāgavathaskandha11.15.3-5.)

These eight *Siddhis* come in the way of the Sādhaka and hence a sādha should give up all these *Siddhiḥ*s and concentrate solely on the attainment of the Lord.

Here, we have our composition:—

129. *Prāptavyavargē Paramaṁ Pradhānaṁ Siddhi Rhi Tannāmaparaṁ Vadanti.
Ētaṁ Vināṣṭāviha Siddhayō Yā Vidhnanti Bhaktaṁ Sa Hi Sādhya Ēkaḥ.*

Among the things to be attained, he stands foremost and *Siddhiḥ* is just another name given to Him. When they perish, the *Siddhiḥ* evolved will also perish and thus He is the one and only one to be attained.

99. *Sarvādiḥ:—*

The root *da* being preceded by *Āng* from the sutra *Upasragē Ghōḥ Kiḥ* (3.3.92. (The affix *Ki* comes under Similar conditions, after a *Ghu* verb, when an *upasarga* is in composition with it.) gets the affix *kih* and with that the word gets formulated. *iudān Dānē* the root from the sutra *Dādā Dhavadāp* (1.1.20.(The verbs having the form of *Da* - to give and *Dha* -to place are called *Ghu*.) gets the affix *Ghu*. The term *dadathi* being preceded by the term *ang* could get the sense of *Stambhanē* from the dictum "*Upasargēṇa Dhātvarthō Balādanyatra* " *Sarvādiḥ* is that which takes everything into its fold.

The mantras are:—

*Hiranyagarbhaḥ Samavarttatāgrē Bhūtasya Jātaḥ Patirēka Āsit.
Sa Dādāhā Prthivīm Dhyāmutēmāṁ Kasmai Dēvāya Haviṣā Vidhēma*

(Yajurveda 13.4.)

(In the beginning rose *Hiranyagarbha*, born Only Lord of all created being. He fixed and holdeth up this earth and heaven. Worship we Ka the God with our oblation.)

and also

*Yēna Dyaurugrā Pṛthivī Ca Dṛḍha Yēna Svah Stabhitaṃ Yēna Nākaḥ
Yō'ntarikṣē Rajasō Vimānaḥ Kasmai Dēvāya Haviṣā Vidhēma..*

(Rg Veda 10.121.5, Atharva Veda 4.2.4, Yajur Veda 32.6.)

(By whom the heavens are strong and earth stands firmly, by whom light's realm and sky-vault are supported; By whom the regions in mid-air were measured, What God shall we adore with our oblation?)

Here, we have our composition:—

130. *Dīvaṃ Bhuvaṃ Svārdinarātrināthau Marujjalē Vahnimanalpaśaktim.
Sarovādirōmādadaṭē Samagraṃ Yathākṣa Āyacchatī Bāhyacakram.*

131. *Sarovādiradyāpi Tathaiva Sarvaṃ Stabhnāti Tasmāt Sa Hi Viṣṇuruktaḥ.
Jaganniyatya Labhatē Vikārān Nāsau Jahātyēkarasavabhāvam.*

He is the Lord of the sky, the earth, heavens and night, He is in the air, in water with tremendous power. He is the base for everything as far as the eye can perceive.

He is the base and the beginning for everything and since he controls everything, he comes to be known as Viṣṇu. The world is prone to change but he never changes even an inch.

100. **Acyutaḥ:—**

Çyugatau is the root from which it gets *Kta* affix and if one inserts *nai* there, it becomes *Acyutaḥ*. *Acyutaḥ* is Viṣṇu who never undergoes any change. That Viṣṇu who is eternal and changeless has initiated this world and as during the time of creation, even now it is going on as it is. The eternality here is nothing but that which belongs to Viṣṇu. That Lord with his eternality has traversed the moveable as well as the immoveable world.

Here, we have our composition:—

132. *Tamucyutaṃ Sambhūmanantavīryaṃ Jagad Vyanaktyēva Hiranyagarbham.
Çyutō Na Sūryaḥ Kimu Çandramā VāÇyutēna Kartrāsti Jagannibaddham.*

That *Acyutaḥ* (imperishable one) who possesses immense valour makes the manifestation of the world, who is also known as *Hiranyagarbhaḥ*. Neither the Sun nor moon is capable of any kind of decay and the whole world is bound by this *Acyutaḥ*.

This saying of the Lord holds good—

“As I haven't forsaken my duties, I am known as *Acyutaḥ* according to my act”.

It should be said - By remembering and contemplating on Viṣṇu who is of the nature of *Acyutaḥ* one can conquer even the critical situations.

Here, we have our composition:—

133. *Nūnaṃ Manuṣyēṇa Samastakṛtyēa-Çyutasvabhāvēna Sadēva Bhāvyaṃ.
Çyutasvabhāvaśçayaktē Vratāçça Viḍambayantyēva Janā Muhustam.*

Definitely in all the acts of ours we should perform them in the sense of permanent nature. People are always deluded by the transient nature of the world.

Like this in the Viṣṇusahasranāma Bhāṣya which is a part of Anuśāsana parva in the

Mahābhārata which is on par with the Vedas being composed by Sri.108.pandit Satyadev Vasista the first hundred names come to an end.

101. Vṛṣākapiḥ:—

Vṛṣu Sēcanē is the root and from the sutra “*Igupadhajñāprikiraḥ Kaḥ*” (3.1.135. (After the verb ending in a consonant but preceded by e,u or ru (long or short), and after the verbs Jna - to know, Pri -to please, and Kru -to scatter, comes the affix Ka.) it gets the affix kah. Kapiḥ is taken as kapi chalane and from the sutra “*Sarvadhātubhya In*” (4.1.18. it gets the affix an. From the sutra *Kuñṭhikampyōrñalōpaśca* (4.1.44. the letter na gets dropped, that which doesn't change is *Akapiḥ*. One who is unshaken is *Vṛṣākapiḥ* or *Viṣṇu* or *Rudra*.

That Lord *Viṣṇu* who is known as *Vṛṣākapiḥ* will protect all the dharmic acts. Even in the world we see that one who is different from the Lord will generate a new caste by him. But the Lord is not approving this. He will never tolerate that which is born from the *Vikṛti* and hence he could not create beings of such nature. Thus everywhere, on account of the nature of the Omniscience he tries to protect Dharma by instilling confidence in the people on account of his all encompassing nature. If someone violates his dictum, he will perish. Just as in water if someone co-habits with a donkey he will not get progeny.

The same thing should be noted in case of other birds and animals. Each individual tree can produce its own juice and none other, there by asserting its own identity. In hotter places children are begotten faster.

By mediating on the Lord, one should never violate his norms. As by mediating on Him they get the objects of their desire. While narrating the greatness of *Viṣṇusahasranāma* it is stated that one who is desirous of fruit will get it.

We have highlighted this in our work entitles “*Sathyāgraha Nīthikāvya*”:—

*Lōkān Sarvavidhān Viçārya Purataḥ Kō Vyakarōt Pūrvavat
Martyaṃ Çātha Paśuṃ Viyaççaramathābjam Svēdajam Bhūruham.
Naivādyāpyajahat Svasatyanibhrtām Sandhām Kavīḥ Sadgrahī
Jātō Nō Kṣamatē Paraṃ Prasavituṃ Yōnī Prthak Çēt Prthak..*

The mantra is:—

*Sūryāçandramasau Dhātā Yathāpurvāmakalpayat.
Divam Ça Prthivīm Çāntarikṣamathō Svah..*

(Rg veda 10.190.3., (Taitreya āraṇyaka 10.14.)

(The creator created the Sun and the Moon as before, the heaven and earth were also created as before.)

Or in the Mahābhārata -

*Kapirvarāhaḥ Śrēṣṭhaśca Dharmascha Vṛṣa Ucyatē.
Tasmād Vṛṣākapiḥ Prāha Kāśyapō Mām Prajāpatih..*

(Śānthiparva 342.89.)

(The word monkey denotes “Boar” and “Great” and Dharma is known as *Vṛṣa* also, I am the very incarnation of Dharma and the greatest among Boars. Hence the creator Kasyapa addressed me as *Vṛṣākapi*.)

Here, we have our composition:—

134. *Vṛṣākapirviṣṇurkampitābhavat Vṛṣasya Dharmasya Sa Kalpakṛt Kṣaṇāt.
Yō Yāthavā Yat Kurutē Vikarma Yamāptivignaḥ Kṣayamētyavāryam.*

Vṛṣākapīḥ is none other than *Viṣṇu* on account of his steadiness and he follows the dictum in a minute. Whoever performs bad deeds will repent later.

102. *Amēyātmā:—*

One who is beyond measurement. He cannot be measured with any words and hence comes to be known as *Amēyātmā*. The special explanation of this can be seen while explaining the word *agrāhyayaḥ*.

This *Ātman* who is immeasurable will throw light on all others, on account of his innate capacity and hence there is no one other than *Viṣṇu* who could be measured.

The mantra is:—

*Na Yasya Dyāvāpṛthivī Anuvyacō Na Sindhavō Rajasō Antamānaśuḥ.
Nōta Svavṛṣṭim Madē Asya Yudhyata Ēkō Anyacchakṛṣē Viśvamānanuṣak..*

(Ṛg Veda 1.52.14.)

(You, Indra, of whom heaven and earth have not attained the aptitudes; of whose energy the waters flowing above the heavens have not reached the limit; of whom, when fighting with animation, created by the Soma against the withholder of the rains, his adversaries have not equalled the prowess; You alone have made everything else dependent on you.)

Nāśya Śaturna Pratimānamasti. (Ṛg Veda 6.18.12.)

(There is no antagonist, no counterpart.)

The end of that Lord *Viṣṇu* was not perceived by the Sun or the worlds or the earth or the sky or water. Not even the clouds could see or *Vṛtra* for that matter could perceive His end. Why? He is the one and only one who is everywhere. He created the whole Universe on account of his own innate capacity and he is also pervading in each one of his creations. This is ample proof for the fact that *Viṣṇu* cannot be measured. The form *Anayat* will ward off the nature of the world with regard to the *Prakṛti* (Primordial matter) is different. The doer has infinite strength. The jiva is different, as it cannot exist without its innate form. It comes to be known as immeasurable.

Here, we have our composition:—

135. *Vicitra-Rūpākṛti-Varna-Dēhava-Jagat Svayaṁ Tatprabhayā Prakāśatē.
Pṛthak Pramēyaḥ Pramithiḥ Pṛthak Tataḥ Pramāṇakṛcchasti Na Taṁ Vinā Pṛthak.*
136. *Amēya Ātmā Śrutibhiḥ Prakāśitaḥ Na Mayē Ātmē Ti Ča Vāsamāsataḥ.
Sa Ēva Sūryaḥ Sa U Vā Niśākaraḥ Gāyantyamēyātmāpadēna Taṁ Vā.*

The world which is known to have its variegated form and colour will shine forth only on account of his radiance. The *prameya* is different from *pramithi* and *pramana*.

The immeasurable nature of the *Ātman* is revealed in the Scriptures. He is the sun and the moon and the knowers of Truth sing His glory as immeasurable.

Again, we have our composition in a different metre:—

137. *Amēyātmā Na Śakyōasti Mātuṃ Mānēna Kēnaçit.
Yathā Mānaṃ Svakātmānaṃ Mātuṃ Nārhati Karhiçit.*

That immeasurable one cannot be measured by any measurement just as the measure cannot measure itself.

103. *Sarvayōgaviniḥsṛtaḥ:—*

The word 'yoga' has been explained already while explaining the term Yoga. One who is separated will never undergo any attachment to it. One who is detached from all the yogic deeds is *Sarvayōgaviniḥsṛtaḥ*, that means one who is absolutely devoid of all attachments and the Bṛhādāraṇyaka śruti states –

"Asaṅgō Hyayaṃ Puruṣaḥ" (Br.U.4.3.15.)

(He is untouched by whatever he sees.)

If this world appears to be bound in different forms, that Lord Viṣṇu is devoid of those bondages and this is being known right upon.

The mantra is:—

"Na Tasya Pratimā Asti Yasya Nāma Mahad Yaśaḥ"

(Yajurveda 32.3.)

(There is no counterpart of him whose glory verily is great.)

Kavirmanīṣi Paribhūḥ Svayambhūḥ.. (Yajur Veda 40.8.)

(Svayambhu is that Viṣṇu who exists independently of others.)

When one remembers the name of Lord Viṣṇu as *Sarvayōgaviniḥsṛtaḥ*, one who is devoid of all attachments, one has to follow the principle of detachment in practice. The different śāstras which narrate various kinds of acts, there the gist is this:—

Here, we have our composition:—

138. *Sarvaṃ Virāçyāpi Bahuprakāraṃ Jagat Punaryōgaśataiśca Baddhvā.
Asaṅga Ēvēti Punastamiṣṭē Nānāvidhānasya Sa Sārabhūtaḥ.*

Having created the manifold Universe, the world is still bound and it is only *Ātman* who is not attached to this world, though being the gist of everything.

Again we have another stanza in different metre:—

139. *Nirapēkṣō Nirādhāraḥ, Sarvayōgaviniḥsṛtaḥ.
Sa Viṣṇu Raçayan Sarvaṃ, Svayaṃ Sarvaṃ Samīkṣatē.*

He doesn't depend on anyone and he need not have any substratum and he is absolutely devoid of all attachments. That Viṣṇu having created everything looks after everything with personal inspection.

25. *Vasurvasumanāḥ Satyaḥ Samātmā Sammitaḥ Samaḥ.
Amōghaḥ Puṇḍarikākṣō Vṛṣakarmā Vṛṣākṛtiḥ.*

104. Vasuḥ, 105. Vasumanāḥ, 106. Satyaḥ, 106. Samātmā, 107. Sammitaḥ, 108. Samaḥ. 109. Amōghaḥ, 110. Puṇḍarikākṣaḥ, 111. Vṛṣakarmā, 112. Vṛṣākṛtiḥ.

104. *Vasum -*

Vasa Nivāsē or *Vasa Ācchādanē* are the roots and from the (uṇādi 1.10sutra

“Śṛṣṛṣṇihitrapyasihavasiniḥkṛidibandhimanibhyaśca” one gets the affix u and the sarina would be Nit. ‘Vasu’ means wealth. Vasu could also be Brahman who experiences his acts which he might have accrued from earlier births or the one in which the various beings dwell. There are eight vasus in number. Vasu is one who reside in Brahman with utmost concentration.

The mantras are:—

Vasurvasupatirhi Kāmasyagnē Vibhāvasuḥ.

Syāma Tē Sumatāvapi.. (R̥g Veda 8.44.24.)

(Agni, you are rich in splendour, the Lord of wealth, and the giver of dwellings; may we too abide in your favour.)

Oh! Agni, the Lord you are vasu and so on and also -

Agnirhōtā Kavikratuḥ Satyaścitraśravastamaḥ

Dēvō Dēvēbhirāgatam.. (R̥g Veda 1.1.5.)

(May Agni, Hotri, the presenter of oblations or caller of gods, skilful in rituals, the true, divine and most renowned in several ways, come hither with the gods.)

Indeed Viṣṇu is the indestructible Truth. Vasu could also be taken as a synonym of wealth, Which is as follows:—

Dravyaṃ Vittaṃ Svāpatēyaṃ Rikthamṛktham Dhanam Vasu.

Hiraṇyaṃ Draviṇaṃ Dyumnamartharavibhavaḥ Api..

(Amarakośa.ii chapter. Vaiśyavarga, stanza 90.)

That Lord Viṣṇu from times immemorial holds all the worlds within Him and resides in them and one who never violates his original function and thus comes to be known as ‘Vasu’.

Here,we have our composition:—

140. *Ya Ātmanēdaṃ Sakalaṃ Sukhātma Vastēathavā Vāsayaṭē Vasuḥ Saḥ.*

Na Tadvināṣṭau Vasavōapi Kāmaṃ Naraṃ Kṣaṇaṃ Vāsayituṃ Kṣamantē.

This Ātman is pure joy and as everything resides in Him, he comes to be known as Vasu. Without Him all the eight Vasus cannot discharge their functions properly.

105. *Vasumanṛṇḥ:—*

The word Vasu has been already explained under the one hundred and fourth name. It is derived from the root *Mana Jñānē* or *Manu Avabōdhanē* and it gets the affix *Asun* from the sutra *Sarvadhātubhyō’sun* (4.186.) and thus the word *Manṛṇḥ* gets justified.

Manu is derived either from manyate or manute. The mind is within us due to the combination of trigunas. One who has riches under one’s command is *Vasumanṛṇḥ*.

As this fourfold means of creation holds good irrespective of different bodies with different temperature in respect of cold or hot water, all that is known to Viṣṇu and thus comes to be known as *Vasumanṛṇḥ*

Due to this nature of the Lord all the animals reside in their proper places. The gist is as follows:—

Whichever form of body and shape is given to whatever animal that is known to Viṣṇu.

Here, we have our composition:—

141. *Nūnaṃ Vasumanā Viṣṇurjīvaṃ Jīvaṃ Vyavasthayā.
Āvāsyaiva Yathāsthānaṃ, Tanmanāḥ Pratibuddhayatē.*

Definitely Viṣṇu knows the mind of various Vasus and thus prompts them to act according to their capacity.

The same thought could be seen with a different metre as follows:—

142. *Sthānaṃ Na Tadyatra Na Jīvaṃyō Jivōapi Sarvō Na Samānadēhaḥ.
Śarīrabhēdādupakartṛbhēda-Sta Taṃ Yathāsthānamanakti Viṣṇuḥ.*

There is no place where there is no jiva and even among jivas there is no similarity. Due to the variety of bodies or due to their parents Viṣṇu makes them reside in the proper place.

106. Satyaḥ:—

Satya (Truth) is a name from the sutra “*Tatra Śādhuh*” (4.4.98. (The affix Yat comes after a word in the locative construction, in the sense of excellent in regard thereto’). It gets justified, or according to Aitareya Āraṇyaka, Sat is Prāṇ and one who has that is Āditya. As Prāṇa, Anna and Aditya all have ‘Sat’ in them Viṣṇu gets the name *Satyaṃ*. Everything is embedded in Truth. The mantra is:—

- Satyēnōttābhītā Bhūmih Sūryēnōttābhītā Ča Dyauḥ.
Ṛtēnādityāstīṣṭhanti Divi Sōmō Adhiṣṭitaḥ..* (Atharva Veda 14.1.1.)

(The earth is residing on truth and on account of the Sun and the Sky the Moon is residing. The Sky is present on account of the Sun.)

Here, we have our composition:—

143. *Satyaḥ Sa Viṣṇuḥ Srjatiha Yadyat Tattaçça Satyaṃ Svaguṇānurūpam.
Kāryaṃ Svakarttāramanakti Tadvat Kumbhō Yathā Kumbhakṛtaṃ Vyanakti.*

Viṣṇu is Truth and whatever he creates will be in keeping with his qualities just as the effect reveals the cause behind it and just as the pot reveals the potter. The effect, which is truth will, definitely manifest Lord Viṣṇu according to the dictum effect is in accordance with the cause. This is revealed by nature, this is the art of Śakuna.

107. Samātmā:—

The *Ātman* which exists uniformly in all the bodies is taken as a synonym of Viṣṇu because it motivates things to act in an unseen manner.

He is known as *Samtm* because right from the time of creation till dissolution, he resides in everything as a common factor.

The mantra is:—

- Puṇḍarīkaṃ Navadvāraṃ Tribhirguṇēbhīrāvṛtam.
Tasmin Yad Yakṣamātmānavat Tadvai Brahmavidō Viduḥ..*

(Atharva Veda 10.8.43.)

(Atman is in the form of a lotus which has nine outlets and which is endowed with three Gunas. This comes to be known as Brahman which is the synonym of Atman.)

The heart is in the form of lotus. In the heart, mind, *Ātman*, the Lord resides in a common way and thus *Viṣṇu* comes to be known as *Samātmā*. Because of the nature of Sat only the heart has movement. When the heart doesn't function properly, the three qualities viz:— Trigunas will not have their proper movement. *Ātman* and *Paramātmā* are common and just to denote this the term *Samātmā* is given to *Viṣṇu*.

While commenting on the name *Bhūtātmā* under the mantra *Puṇḍarikāṃ Navadvāraṃ*, whatever has been discussed should be looked into here. The word Atma also connotes that the god Almighty resides as a common faith in all the beings.

Here, we have our composition:—

144. *Ākīṭagātrāt Sa Gajādīgātrē Samānarūpēṇa Virājatāntaḥ.*

Atō Viśiṣṭaḥ Sa Samātmānāmnā Nākalpamētaṃ Prajāhāti Dharmam.

He dwells inwardly as a common entity from the minute insects to an elephant. Thus, he comes to be known as *Samtṃ* who never abandons his innate nature.

108. *Sammitaḥ*:—

There are two words viz:—*Sammitaḥ* and *Asammītaḥ*. There *Sammitaḥ* means unity and it is indeclinable. "*Māṅ Mānē* " is the root and when the affix *ka* comes next to the sutra (7.4.40. "*Dyatisyatimāsthāmit Ti Kiti* " (Short E is substituted for the final of *Dō, Sō, Mā, Sthā* before an affix beginning with *T* and having an indicative *K*.) and since the root *Mā* gets id as the ādeśa, the form would be *Sammitaḥ* and when the particle *nai* is added as a precedent, it becomes *Asammītaḥ*. *Sammitaḥ* is *Viṣṇu* and none else and not even the third.

The mantras are:—

Sa Ēṣa Ēka Ēkavṛdēka Ēva. (Atharva Veda 13.4.20.)

(All the Gods reside in Him.)

Na Dvītyō Na Tṛtīyaścaturthō Nāpyucyatē (Atharva Veda 13.4.16.)

(There is no second, third, fourth on par with Him.)

Na Pañcamō Na saṣṭhaḥ Saptamō Nāpyucyatē

(Atharva Veda 13.4.17.)

(There is no fifth, sixth and seventh on par with Him.)

Nāṣṭamō Na Navamō Daśamō Nāpyucyatē. (Atharva Veda 13.4.18.)

(There is no eighth, ninth or tenth on par with Him.)

Sarvē Asmin Dēvā Akavṛtō Bhavanti. (Atharva Veda 13.4.21.)

(All the gods reside in Him.)

Dyāvābhūmī Janayan Dēva Ēkāḥ. (Atharva Veda 13.2.29.)

(That God created the heaven and the earth.)

That Lord is the one and only one and comes to be known as *Asammītaḥ*.

Here, we have our composition:—

145. *Ēkātmatā Mānamihāsti Yasya Sa Sammitō Viṣṇuranantakarmā.
Sarva Kṣayaṃ Yāti Vināśayuktaṃ Naikōpyalaṃ Mātumihāsti Kaścit.*

One who has his existence as one and only *Ātman* is known as *Sammitaḥ* or *Viṣṇu*, who is known to perform infinite tasks. Whatever is temporary will perish and nobody can measure Him.

109. *Samaṃ*:—

Samaḥ is one who has a common measure. The letter ka is employed here as abundance or Ma is God. The God will appear in the sense of mother to the world. Since Lakshmi is present inwardly as well as outwardly in the world, She is known as *Samaḥ*.

The mantra is:—

*Iyaṃ Viṣṭīryata Ābabhūva Yadi Vā Dadhē Yadi Vā Na.
Yō'syādhyakṣaḥ Paramē Vyōmantsō Aṃga Vēda Yadi Vā Na Vēda..*

(Rgveda 10.129.7.)

(He from whom this creation arose, he may uphold it, or he may not (no one else can). He who is its superintendent in the highest heaven, he assuredly knows, or if he knows not (no one else does).)

Sa Paryagāt. (Yajur Veda 40.8.)

(He hath attained unto the Bright, Bodiless, Woundless, Sinless)

Here, we have our composition:—

146. *Samāna-Mānaḥ Sa Samōavyayō Vā Lakṣmyā Ča Yō Vā Sahitaḥ Samō Vā.
Lakṣmīrhi Lābhāduta Lakṣaṇādvā Jagaçça Mā Tatsahitaḥ Samō Vā.*

He is *Samanā* and *Manā*, he is *Samā* and indivisible and He is always with goddess Lakshmi on account of profit or on account of definition, she is ma as well as *Samā*.

Right from the time of creation till dissolution *Viṣṇu*, takes care of the world and hence comes to be known as *Samaṃ*.

110. *Amōghaḥ*:

That which is untouched becomes *Amōghaḥ* which means the firm resolve or the true resolve. "*Muhavaicityē*" is the root and when it gets the affix ach it becomes *Mōhaḥ*. When *Amōhaḥ* is preceded by nai and gets the affix gha it becomes *Amōghaḥ*.

As *Viṣṇu* is known for his true resolve and instills that sense among the devotees and thus along with the god, the devotee also becomes *Amōghaḥ* and indeed this is the course of nature which prevails.

The mantra is:—

*Sā Mā Satyōktiḥ Paripātu Viśvatō Dyāvā Ča Yatra Tatannahāni Ča.
Viśvamanyanniviśatē Yadejati Viśvāhāpō Viśvāhōdēti Sūryaḥ..*

(Rg Veda 10.37.2.)

(May that word of truth everywhere protect me, through which it is that the heaven and earth, and days and nights, all the rest of creation which trembles has rest (there); the waters daily (flow), the sun rises everyday.)

This speech pertaining to Truth is in the form of an order and hence the Sathyasandha is none other than *Amōghaḥ*.

Here, we have our composition:—

147. *Amōghaviṣṇōrṇa Hi Karma Mugdham Na Tadvyavasthā Śithilatvamēti.
Bhaktēna Kāmyam Tadu Yad Bhavitṛ Mōghāṃśamatrāśu Dahātyamōghaḥ.*

Amōghaḥ is indeed *Viṣṇu* and no act becomes unstable in his presence, whatever is desired by the people will be bestowed on them by God, and thus God comes to be known as *Amōghaḥ*.

111. *Puṇḍarīkāṁśaḥ*:—

Puṇu Karmaṇi Śubhē is the root and from the sutra *Pharpharīkādayaśca* (4.20. the sutra gets the affix *ee*kan and then *sudāgama* and in the absence of *guṇa* the form *Puṇḍarīkā* is formulated. *Puṇḍarīkā* means heart and that which encompasses it is *Puṇḍarīkāṁśaḥ*.

The mantra is:—

*Puṇḍarīkaṁ Navadvāraṁ Tribhīrguṇēbhīrāvṛtam.
Tasmin Yad Yakṣamātmanvat Tadvai Brahmadevīdō Viduḥ..*

(Atharva Veda 10.8.43.)

(Atman is in the form of a lotus which has nine outlets and which is endowed with three Gunas. This comes to be known as Brahman which is the synonym of Atman.)

How is he revealed by veda text:—

Akāmō Dhīrō Amṛtaḥ Svayambhū Rasēna Tṛptō Na Kutaścanōnaḥ.

Tamēva Vidvān Na Vibhāya Mṛtyōrātmānaṁ Dhīramajaraṁ Yuvānam..

(Atharva Veda 10.8.44.)

(One with no desires, brave, self-born one, un-parallel. One who is not afraid of death, One who has transgressed old age and death and one who is eternally young.)

Here, we have our composition:—

148. *Yaścētanaḥ Khaiḥ Kurutē Svakarma Tasyāsti Hṛt, Tatra Nigūḍha Uktāḥ.
Sa Puṇḍarīkāṁśapadēna Viṣṇu-Rjñēyō Nṛbhīryō Na Kutaścanōnaḥ.*

The sentient one who acts in the sky, has a heart and is present in a hidden manner and that *Viṣṇu* is known as *Puṇḍarīkāṁśaḥ* and should be known as that.

112. *Vṛākarm*:—

Vṛā is Dharma and the capacity to hold, one who has the capacity to hold things together is *Vṛākarm*. With this we come to know that whatever has been created is also maintained by that Lord. It is as follows - Since sun is situated upwards, so is the eye situated in the face which is a part of the head, which is considered to be a great organ. The legs are situated down which is characterised by the region of earth and they start functioning and if someone tries to violate the order of the Lord, they will incur displeasure.

With the name *Vṛākarm* it is known that he is the one who maintains the earth right from the time of creation. Till today there is no lacunae or change in his act. If someone perceives some change on account of some defect, that is due to non-comprehension of His greatness on our part.

Here, we have our composition:—

149. *Vṛṣō Hi Dharmō Dhṛti-Lakṣaṇōdasau Karōti Tadyēna Dhṛtaṃ Jagat Syāt.
Tat Karma Viṣṇōrvṛṣākarma-Nāmnō Vyastaṃ Kṣayāyārhati Viśvamētat.*

The nature of *Vṛā* is to hold things together with which the world will be held firmly. That act of the Lord comes to be known as *Vṛākarm* and rest of the world will perish if it is not held by Him.

Viṣṇu is all pervasive in nature and he is known not to do anything which doesn't come within the purview of his radiance, thus the name *Vṛākarm* is in vogue. If there is anything, which is done against his will, then the world itself will come to an end.

113. *Vṛṣākṛtiḥ:—*

Vṛ is Dharma because he satisfies all desires. The affix *kaḥ* comes in *Viśaḥ*. The word *Ṁkṛtiḥ* comes into being from the prefix *ang* and the affix *ktin*. The letter 'a' comes into being on account of holding the various worlds and since that form is present here, it comes to be known as *Vṛṣākṛtiḥ*.

The mantra is:—

*Yēna Dyaurugrā Pṛthivī Ča Dṛḍha Yēna Svah Stabhitaṃ Yēna Nākaḥ
Yō'ntarikṣē Rajasō Vimānaḥ Kasmai Dēvāya Haviṣā Vidhēma..*

(Rg Veda 10.121.5.)

(By whom the heavens are strong and earth stands firmly, by whom light's realm and sky-vault are supported; By whom the regions in mid-air were measured, What God shall we adore with our oblation?)

To summarize it:—

Whatever is beyond sight is nothing but the form of Lord *Viṣṇu* only, there is nothing beyond that which controls the various worlds. Just as this body and the sense organs hold the changes in mental modifications and though *Ātman* is different from the body, still it regulates and controls the body and so also this *Purṣakṛtiḥ* holds everyone together and comes to be known as *Vṛṣākṛtiḥ*.

Here, we have our composition:—

150. *Yallōkalōkāntaradhāraṇōttha Rūpaṃ Vibhōstanna Jarāmupaiti.
Vṛṣākṛtiḥ Śambhuranāmayōdayaṃ Sanātanaṃ Rūpamidaṃ Bibharti.*

One who is capable of holding different worlds and the form of the Lord will never get emancipated and thus *Vṛṣākṛtiḥ* is the name which is associated permanently with the Lord as it bears its form regularly.

26. *Rudrō Bahuśīraḥ Babhrurviśvayōniḥ Suciśravāḥ.
Amṛtaḥ Śāsvatasthāṇurvarārōhō Mahatapāḥ.*

114. *Rudraḥ*, 115. *Bahuśīraḥ*, 116. *Babhruḥ*, 117. *Viśvayōniḥ*, 118. *Suciśravāḥ*.

119. *Amṛtaḥ*, 120. *Śāsvatasthāṇuḥ*, 121. *Varārōhaḥ*, 122. *Mahatapāḥ*.

114. *Rudraṃ -*

One who makes others cry. One who violates the norms of *Rudraṃ* or *Viṣṇu* will be made to cry.

It is as follows:— if someone falls in front of a vehicle, then he will be made to cry due to the ensuing accident.

The mantra is:—

*Mṛdā Nō Rudrōta Nō Mayaskṛdhi Kṣayadvīrāya Namasā Vidhēma Tē
Yacchaṃ Ča Yōśca Manurāyējē Pitā Tadaśyāma Tava Rudra Praṇītiṣu*

(Rg Veda 1.114.2.)

(Be gracious to us, Rudra; grant us happiness, for we worship the destroyer of heroes with oblations; and, by your directions, Rudra, may we obtain that freedom from disease and exemption from dangers which our progenitor, Manu, bestowed upon us, (having obtained them from the gods).

Here, we have our composition:—

151. *Yah Sarvalōkānugatasya Viṣṇō-Rvidhānamādyam Jagatō Bhanakti.
Tam Rōdayatyēva Sa Rudrakarmā Vidhānabhaṅgōdbhavaduḥkhajālaiḥ.*
152. *Duḥkhasya Rudrasya Ča Sāramitvā Prajñāparādhācca Bhayam Vimṛśya.
Nūnam Naraḥ Sattvaḡṇaprasūtān Kriyākālāpān Vidadhīta Bhūyah.*
153. *Prabuddhasattvasya Mahāśayasya Duḥkhānaśēṣānapahanti Rudraḥ.
Bhūpō Yathā Tuṣṭamanā Vidhijñam Duḥkhairāśēṣai Rahitam Vidhattē.*

For that Viṣṇu who is Omniscient and Omnipresent the world is only displaying herself. He, on account of his great acts will make it realise that which will redeem the world from the miseries.

He, having taken out the miseries and having analysed the follies, which might have been committed, a person will definitely get the sattvic qualities in one's life.

When one has got the Sattvic elements in him, Rudra will see to it that all his miseries will be taken away, just as a king who is pleased by the conduct of his subjects, will make them happy.

The same is being explained in Śivapurāṇa as follows:—

*Ruduḥkham Duḥkhaḥēturvā, Tad Drāvayati Yaḥ Prabhuḥ.
Rudra Ityucyātē Tasmācchivaḥ Paramakāraṇam..*

'Ru' means misery or the cause of misery and *Draṇ* means one who removes it and thus *Rudraṇ* is none other than Śiva, who is the very embodiment of compassion and mercy.

When the Prāṇās are supposed to depart from the body, they cry and thus they also come to be known as *Rudra*, along with the *Ātman* they will be eleven in number.

115. Bahuśiraḥ:—

The word 'Bahu' is taken synonymously with 'Aneka' (many) or a thousand from the Vedic passage.

Sahasraśīrṣāḥ Puruṣaḥ (Yajur Veda 30.1.)

(Puruṣa has thousand heads.)

Just as in the world man does various acts and just as a sculptor carves various

sculptures and a poet composes many verses, so also the Lord who knows everything creates different bodies and individuals to experience different things.

Among his creation, every creation will be different and unique, different from the other. It is as follows:—

Men think that grain should not be consumed and they abandon it, whereas animals take it as their food. People forsake the dead whereas vultures consume it. Men abandon the excretion, whereas the pigs consume it. If one spits in water the fish consume it. The sparrows will eat the small stones. The serpents threaten the human beings whereas the mongoose and peacocks kill the serpents.

There are different eyes bestowed on different individuals and one eyeball performs the function of two eyes. It is as follows:—

The serpent is well known as Chakshuśra. The different individuals beget different species - The serpents, fish and frogs give out hundreds of eggs at the same time. Those who are born from the sweat have their own mode of creation.

To narrate the end of all human knowledge, there is only one Lord Viṣṇu who displays his Omniscience. This is the eternal nature of that Lord.

Here, we have our composition:—

154. *Anantavēdaḥ Sa Mahān Manasvī Vidhāya Yōnīrvividhā Viçitrāḥ.
Śiraḥsu Sarvēṣvadhivāṣya Vēda Svakaṃ Bahutvaṃ Śirasāṃ Karōti.*

There are innumerable Vedas and that all knowing Principle having created different lives will also bestow innumerable heads to innumerable individuals.

This could be understood better by looking at our commentary on the word Sahasramurda.

The mantra is:—

Sahasraśīrṣāḥ Puruṣaḥ (Yajur Veda 30.1.)

(Purusa has thousand heads.)

There is also another stanza -

*Viṣṇuṃ Sahasramūradhanaṃ Ćarācarapatiṃ Vibhum.
Stavannāmasahastrēṇa Jvarān Sarvānapōhati..*

(Charaka Jvarachikitsa)

In the thirty seventh stanza, the two hundred and twenty third name is Sahasramurda.

116. Babhruḥ:—

Bhr̥ṇ̥ Bharaṇē is the root or it could be *Dudhai Dhāraṇapōṣa- ṇayōḥ* and from the sutra "*Kurbhraṣa* " (1.22. the affix would be kuh. The word dve here should be taken from the previous stanza. That which fills or holds together is *Bhibharti* or *Babhruḥ* and its colour would be brown. In the sutra it is known as *Ćakruḥ* and *Papuḥ* and in the same way the word *Jaghnuḥ* could also be formulated.

'Bharaṇam' means to protect from all kinds of livelihood. Who else other than Viṣṇu

is capable of protecting people starting from the minute things to the largest things and thus *Babhrūṁ* is taken as a synonym for *Viṣṇu* by the knower of truth.

Here, we have our composition:—

155. *Anantayōnīrvividhēcchabaddhā Vayaśca Tāsāṁ Viśamaṁ Pṛthakśaḥ.*

Pṛthak Pṛthak Bhōgyaśataiśca Tāstā Bibharti Babhru Rbhagavān Sa Viṣṇuḥ.

Multiple creations are free of manifold desires and even according to age, they differ from one another and having enjoyed the manifold forms, ultimately they get the appellation of *Babhru* and are Lord *Viṣṇu* incarnate.

117. *Viṛvayānīm:*—

One who is the root-cause for the entire Universe *Yu Miśraṇāmiśraṇayōḥ* is the root and from the sutra (4.61. "*Vahiśrīśruyuglāhātvaribhyō Nit* "). It gets the affix *nī*, which becomes *Niṣṇa* and then the word gets formulated. Thus *yonī* is that which is a combination of various things.

The creation of the entire Universe comes under four categories and since *Viṣṇu* happens to be the creator of all the fourfold creation, he comes to be known as *Viṛvayānīm*. Since *Viṣṇu* perfectly knows as to who should be born as a man, who as an animal, who as a cow, who as a dog, lion, pig, antelope, who as birds and fish, tortoise, etc., He is known as the root-cause of the world.

So also, regarding the various kinds of imagination in this mode of creation He alone is the supreme authority. The separation from stones to gold will be visible here. He is the one who puts together various facts and thus comes to be known as the Primordial Cause of the world. Even the Vedas seem to have emerged from this Lord. It could be seen in *Rg Veda* (10.90.1.16., *Yajur Veda* thirty first chapter have all been quoted in the eleventh stanza of the thirty second page.

The change in the creation is due to the place and the seed. The combined creation is due to the combination of different *yonis*. This Lord has been creating the various forms from times immemorial and thus comes to be known as *Viṛvayānīm*.

Here, we have our composition:—

156. *Kaiḥ Kairupādānavibhaktatatvai-Rmartyō Mṛgēndrā Jhaṣa-Kāka-Yūkāḥ.*

Āmrō Latā Prastara-Hēma-Vajraṁ Yuvanti Yō Vētti Sa Viṣvayōnīḥ.

With that adjuncts the man takes the form of a lion, crow, mango, creeper, gold, diamond etc., is totally being controlled by that Lord who is the Supreme Creator.

118. *Śuciśravāḥ:*—

Śuciśravāḥ is that where the directions are neat and tidy. The scriptures state that the directions come into existence from the ear of the Lord. *Yajur Veda* "*Diśaḥ Śrōtrāṭ*" (chapter 31. corroborates the same point.

The gist is as follows:— There is no direction which is devoid of the chanting of the divine name of the Lord. Thus the names of the Lord are taken to be sacred. Listening to the divine names of the Lord will sanctify our ears. With the name of wearing the *kundalas* to the ears the purity would be made known.

Here, we have our composition:—

157. *Na Kāpi Dik Yatra Na Taṃ Stuvanti Dhvanirna Sā Yā Diśamantarā Syāt.
Bhūtātmasaṅkīrtana-Nāma-Yajñā-Çhuçīśravāḥ Sa Praṇavādivācyaḥ.*

There is no direction where He is not revered and there is no direction where His voice is not heard. He is known by the term Praṇava or Śuciśravā.

119. Amṛtaṃ -

Amṛtaṃ is one who has no death

The mantra is:—

*Akāmō Dhīrō Amṛtaḥ Svayambhūḥ, Rasēna Tīrptō Na Kutaścānōnaḥ.
Tamēva Vidvān Na Bibhāya Mṛtyōrātmānaṃ Dhīramajaraṃ Yuvānām*

(Atharva Veda 10.8.44.)

(One with no desires, brave, self-born one, un-parallel. One who is not afraid of death, One who has transgressed old age and death and one who is eternally young.)

Here, we have our composition:—

158. *Yah Śōkamōhādīmanōvikārai-Rjanmādibālyādīsariradharmaiḥ.
Muktōavyayaḥ Śāśvata dharmagoptā Sanātano Viṣṇurīhāmṛtaḥ Sah.*
159. *Prāṇāḥ Sadārhanī Nivāsahēto-Rmarmāṇi Śārīravikārajāni.
Na Tāni Sambhōramṛtaḥ Sa Viṣṇu-Rjaccharīreṇa Virājatē Sah.*

One who is devoid of grief, delusion and other mental dispositions and from the point of view of stages of life like birth, boyhood etc., and one who is eternal comes to be known as un-decaying.

The prāṇas long to reside in Him and the various modifications of the body also occur, but still this Lord Viṣṇu will be un-affected by all of them.

120. Śāśvatasthānuḥ:—

He is permanent as well as un-changing. While commenting on the word *Sthānuḥ* it has been fully dealt with and one has to refer to it there.

Here, we have our composition:—

160. *Śāśvat Sadārdhavyaya Ātmasiddhaḥ Sadābhavaḥ Śāśvata Ēva Viṣṇuḥ.
Nagōaçalāḥ Sthāṇuranēkalīṅgō Yah Śāśvatasthānurasau Hi Viṣṇuḥ.*

He is always known inwardly and one who is always present in a changeless way. Mountains are immovable and so is the permanent entity like God.

121. Varārōhaḥ:—

Varārōhaḥ is none other than Lord Viṣṇu as he is the greatest among the creations. Only with His Grace the fruit gives out a seed and since no one is in a position to produce a seed, that Viṣṇu comes to be known as *Varārōhaḥ*. From aeons to aeons this nature of the Lord of *Varārōhaḥ* continues.

The Sun could be taken as the greatest among those who rise in the sky everyday.

The mantra is:—

Rtaṃ Ça Satyaṃ Çābhiddhāttapasō'dhyaajāyata.

(RgVeda 10.190.1.)

(Ṛta and Satya arose from penance.)

Here, we have our composition:—

161. *Ṛtaṃ Ca Satyaṃ Samudīyatastatō Jagatprasūtau Bhavataśca Bījē.
Na Yādvīnārōhati Bījayugmaṃ Phalē Varārōha lhāsti Viṣṇuḥ.*

Ṛtaṃ and *Satyaṃ* emerge from Him and the world comes into being with the seed, without whom the seed cannot develop, *Viṣṇu* is the *Varrāham* in practice.

122. *Mahatapāḥ*:—

Tapa Santāpē is the root, that *Viṣṇu* from times immemorial has been creating, maintaining and splitting the seeds according to action and seems to be performing a great penance and thus comes to be known as *Mahātapṛi*.

Here, we have our composition:—

162. *Mahattapō Jñānamajasya Yasmāt Mahattapā Viṣṇurajōamṛtaḥ Sah.
Bhavādyakālāt Kṣaṇamadya Yāvat Bibharti Tējāṃsi Sa Khēcarāṇi.*

Viṣṇu comes to be known as *Mahātapṛi* on account of His great penance and his supreme knowledge, as he is an un-born Principle and since he holds and controls all the radiant things right from the times of remote past.

27. *Savargah Sarvavidbānurviṣvaksēnō Janārdanaḥ.
Vēdō Vēdavidavyaṅgō Vēdāṅgō Vēdavitkaviḥ..*

123. *Savargah*, 124. *Sarvavidbānuḥ*, 125. *Rviṣvaksēnaḥ*, 126. *Janārdanaḥ*. 127. *Vēdaḥ*, 128. *Vēdavit*, 129. *Avyaṅgaḥ*, 130. *Vēdāṅgaḥ*, 131. *Vēdavit*, 132. *Kaviḥ*.

123. *Savargah*:—

One who goes everywhere is a *Savargah*. *Gam* is the root being preceded by the word *sarva* and gets the affix *nya* from the sutra *Antātyanta* (3.2.45). Because of his all pervasive nature; this becomes gratified as he makes the whole Universe move.

The mantra is:—

*Tadējati Tannaijati Taddūrē Tadu Antikē.
Tadantarasya Sarvasya Tadu Sarvasyāśya Bāhyataḥ..*

(Yajurveda 40.5.)

(It moves, it is motionless. It is far distant it is near. It is within this all and it surrounds externally.)

Here, we have our composition:—

163. *Sthānaṃ Na Tad Yatra Na Tasya Sattā Yōantarabhiścāsti Suvartamānaḥ.
Sa Sarvagō Viṣṇuranantavīryō Javēna Sarvaṃ Gamayatyajaratram.*

There is no place where he doesn't exist and he is present inwardly as well as outwardly everywhere. That Omniscient Lord has immense strength and he passes by everyone with his terrible speed.

124. *Sarvāvitbanuḥ*:—

Sarvāvit is one who knows everything.

Here, we have our composition:—

164. *Sa Sarvavid Viśvamukhō Makhōajah Sarvaṃ Jagat Vētti Sa Viṣṇuruktaḥ.
Guptaṃ Na Sambhōrbhuvī Kiñcidāstē Jagat Samastaṃ Kila Tatra Śētē.*

That Viṣṇu is an all knowing Principle as He is an unborn one and is in charge of all sacrifices and the whole Universe knows about that Viṣṇu. There is nothing, which is not known to Him as the whole Universe resides in Him.

Bhā Dīptau is the root from which the term *Bhanu* is derived. He makes everything radiant. He is the sun, light and the rays.

Due to the contextual significance it is said -

Sarvābhanuḥ is none other than *Rahu*. *ĪtraBhanuḥ* is the Sun or *Agni*, *Bṛhadbhānu* is *Agni* or *Parameshvara*. *Bhānuḥ* is that which is radiant and lustrous.

Here, we have our composition:—

165. *Na Yadvinā Bhāti Taḍit KadāciNna Yadvinā Bhānti Khagāḥ Samastāḥ.
Sōnantakarmā Sa Sakhā Sa Viṣṇuḥ Sa Ēva Bhātā Sakalasya Bhānuḥ.*

Without whom the lightning has no place and without whom nothing can traverse in the sky. He performs immense acts, he is the friend and Viṣṇu and he is the one who gives lustre to everything.

Since he knows everything and is also radiant, he comes to be known as *Sarvāvitbanuḥ*.

Here, we have our composition:—

166. *Sa Sarvavidbhānurasau Vibhātā Hṛdantarā Jñānalavēna Bhāti.
Jñānaprabhaḥ Sannikhilaṃ Viçaṣṭē Sa Vāḍavastāpayatē Samudram.*

He is the all-knowing Principle who is radiant and always resides in the heart with his knowledge. Being the repository of knowledge, he makes everything else shine forth and is also present in the ocean as *Vadavagni*.

125. Viśvakṣēnaḥ —

Gatau is the root and from the sutra *Iṅsiñj* (3.2. it gets the affix *nak*. *Ina* means the Lord and one who is endowed with an army. From the sutra "*Tēna Sahēti Tulyayōgē*" (2.2.28. (The word *saha* together' is compounded with a word ending with the case-affix and the compound is *Bahurvihi*; provided that, the companion and the person accompanied are equally affected by any action or thing, in the same manner.) a compound is formulated and from the sutra *Vōpasarjanasya* (6.3.82. (Sa is optionally the substitute of *Saha*, when the compound is *Bahurvihi*.) the word *Sahasya* gets *Sa*.

Viṣu is the root which starts with the letter 'Bhu' and from the sutra "*Ṛtvikdadhṛqa*" (3.2.59. (The words *Ṛtvik* - a domestic priest.) which has the last syllable. It means king and one who always resides with Him is *Viśvakṣēnaḥ*.

Ēkō Viśvasya Bhuvanasya Rājā. (Rg Veda 6.36.4.)

(The sole sovereign of all the world.)

Indrō Rājā Jagataścarṣaṇīnām (Rg Veda 7.27.3.)

(Indra is Lord of earth and of men.)

Are the statements in support of this. The army, which moves in all directions, is the

characteristics of Viṣṇu's army. *Viśvakṣēnaḥ* - Just as the parts of honey-bee, parts of bee, parts of a hawk, fig, serpent, cow, buffalo, lamb etc., to give water, to wash we see the parts of fish, frog etc and this is given only as an illustration and the scholars should imagine the rest of the things.

This is the army of the supreme commander and without his orders nothing moves or gets executed. He is protecting everyone from times immemorial and will protect everyone in future also. That *Viśvakṣēnaḥ* to protect his creation will dismiss the army composed by men.

Here, we have our composition:—

167. *Namōatha Vāyuṃ Prthivīm Samudraṃ Prakalpya Taddōṣavināśanāni.*

Yathārhaṣārīravikāravanti Sṛṣṭvā Sa Bhūtāni Virājatē Taiḥ.

168. *Aṃtō Munīndraiḥ Kathitō Hi Viśvak-Sēnaḥ Sa Viṣṇurna Vinā Tadājñām.*

Tadarigatōpiha Hinasti Kīñcid Vṛthākarōtyēva Čamūḥ Sa Viṣṇuḥ.

That Lord, having created the sky, air, earth, ocean and having taken away the defects present in them also creates men with the bodies.

Hence the knowers of Truth have called the Lord the *Viśvakṣēnaḥ* and without his orders nothing would happen and whatever is produced without his consent is useless.

126. *Janārdanaḥ*—

One who is born comes to be known as man. *Janārdanaḥ* is *Viṣṇu* who troubles the people. This Lord confronts the people by giving them heat and cold, hunger and thirst, drought and excess, good times and bad times, increase and decrease, birth and death, youth and old age, being in tact with all the limbs of the body and being devoid of some of the parts, plenty of wealth and lack of wealth and hence that Lord *Viṣṇu* takes the name of *Janrdanam*, who could be approached to get the Ultimate Knowledge. This is a permanent feature as far as he is concerned.

Here, we have our composition:—

166. *Janārdanō Viṣṇurayōnījanmā Yugmōdayēnārdayatē Sa Jantūn.*

Na Sajjanaṃ Śaṃsati, Durjanaṃ Nō Hinasti, Tadvikramaṇa Hinasti.

Janrdanam is none other than *Viṣṇu* who is not born in the usual sense of the term and he takes care of the people by giving them a choice. He praises the good and curses the wicked and indeed shines forth with valour.

127. *Vēdaḥ*—

Vida *Jñānē* is the root or *Vida Sattāyām* or *Vidḥ Lābhē* or *Vida Vicāraṇē* or *Vida Čētanākhyānanivāsaparivādēṣu*. Generally the root 'vid' gets the affix 'ghai' from the sutra *Halaśca* (3.3.121., [And after a verb ending in a consonant, comes the affix Ghan (When the word to be formed is masculine, and related to the verb as an instrument or a location, and thereby the palatle is changed to a guttural.)) *Veda* is that which exists everywhere and one who knows everything. Thus *Veda* means Lord *Viṣṇu*.

The mantra is:—

Vēdō'si. (Veda art thou.) (Yajur Veda 2.21.)

Yō Asyādhyakṣaḥ Paramē Vyōman Sō Aṅga Vēda Yadi Vā Na Vēda.

(Rg Veda 1.129.7.)

(He who is its superintendent in the highest heaven, he assuredly knows, or if he knows not (no one else does).

Here, we have our composition:—

170. *Viṣṇurhi Nūnam Tamasah Parastā-Dataḥ Sa Vēdaḥ, Sa Hi Vidyatē Vā.
Sa Labhyatē Vēdavidā Ča Vēdaḥ Sa Čētanō Vēdayatēatha Vēdaḥ.*

171. *Vičārapūrvā Kṛtiratra Śambhō-Rataḥ Sa Vēdō Na Hi Tatra Dōṣaḥ.
Vyākhyāti Viśvē Prativastu Vēda Viśvasya Sūtram Sthitamasti Vēdē.*

Definitely Viṣṇu is beyond the tamas (darkness). He is the knower who is present everywhere. Only those who know the Vedas could attain him and as He is sentient, he makes them understand.

The act of the Lord should be pondered over and hence he comes to be known as “Veda”. He is being mediated upon by everyone and thus the thread of the Universe lies in that Lord. Because of Viṣṇu’s immense knowledge and that of the form of Veda. So are the Vedas.

Manu states -

Sa Sarvōabhihitō Vēdē Sarvajñānamayō Hi Saḥ. (Manu Smṛiti 2.7.)

(All that has been ordained in Vedas for he (Manu) is Omniscient.)

and also

*Čaturvarnyam Trayō Lōkāṣcatvāra Āśramāḥ Prthak.
Bhūtam Bhavyam Bhaviṣyačča, Sarvaṁ Vēdāt Prasiddhyati..*

(Manu Smṛiti 12.97.)

(The four castes, the three regions, the four (orders of the house- holder), the past, the present and the future are founded on the Vedas.)

Veda prakasha states -

*Agnivāyuravibhyastu Trayam Brahma Sanātanam.
Dudōha Yajñasiddhyartham, Rg-Yajuh-Sāmalaṣṇam..*

(Manu Smṛiti 1.23.)

(The three Vedas, distinguished by the names of Ruch, Yajus and Saman, he milched from the fire, air and the Sun for the performance of religious sacrifices.)

Just as vedas were revealed to the Parabrahman, the Vedic lore is eternal.

Yajñēna Vācaḥ Padavīyamāyan Tāmanvavindannṛṣiṣu Praviṣṭām.

(Rg Veda 10.71.3.)

(The wise reached the path of speech by sacrifice, they found it centred in the sages.)

Even in the Mahābhārata also -

*Yugāntēantarhitān Vēdān, Sētihāsān Maharṣayaḥ.
Lēbhirē Tapasā Pūrvamanujñātāḥ Svayambhuvā..*

The Vedas which were embedded at the end of the aeons along with the Itihasa

(Rāmāyana and Mahābhārata) the sages got their knowledge revealed to them by Brahman Himself.

Vedas are of the form of the Lord state the Vedas-

*Tasmādhyajñāt Sarvahuta Rcaḥ Sāmāni Jajñirē.
Chandāmṣi Jajñirē Tasmād Yajustasmādajāyata*

(Yajurveda 31.7.)

(From that great General Sacrifice Rcaḥ and Sāmā hymns were born: Therefrom were spells and charms produced; the Yajus had its birth from it.)

The four Vedas are enumerated in the The following manner:—

*Yasmādṛcō Apātakṣan Yajuryasmādapākaṣan.
Sāmāni Yasya Lōmānyatharvāṅgirasō Mukham
Skambham Tam Bruhi Katamaḥ Svidēva Saḥ.*

(Atharva Veda 10.7.20.)

(From whom they fashioned off the verses, from whom they scraped off the sacrificial formula, of whom the chants or the heirs, the Atharvas and Angirāsas the mouth belongs to that Skambha.)

Here Atharva Veda has been taken as the face of Brahman. Just as Brahman is eternal, so are the Vedas.

Sṛti states -

Tasmai Nūnamabhidyavē Vācā Virūpanityayā.

Vṛṣṇē Cōdasva Suṣṭutim.. (Rg Veda 8.75.6.)

(Virupa, with constant voice address you praise to this well-pleased showerer (of blessings.)

Here, we have our composition:—

172. *Idam Jagannaiva Narēṇa Śakyam Yathārthatō Jñātumadōṣayuktam.*

Kō Nāma Śaknōti Yathārthaśabdai-Rvaktum Hi Tajjñastu Vinā Tadīśam.

This world cannot be realised by ordinary mortals. Without that Lord who can describe the Lord fearlessly?

It is said in Sathyāgrahanīthikavya:—

Jagad Vēdasya Vyākhyānam Vēdō Viśvaparakāśakaḥ. (5.3.9)

128. Vēdavit -

Veda is that Ultimate Knowledge which reveals itself. 'vidjñāne' is the root which has as its precedence. From the sutra "Dhātōrhalaśca" (3.3.121. {And after a verb ending in a consonant, comes the affix Ghan (When the word to be formed is masculine, and related to the verb as an instrument or a location, and thereby the palate is changed to a guttural.)) The affix ghai is formulated in the sense of doer. Thus that which becomes the means of knowledge with the grace of that Lord Viṣṇu comes to be known as Vēdavit

This holds good even in the world as to how the doer of action knows the nature of action. The Lord ordains the action in this world and nobody can turn that down. Even Brahman cannot know the creation, which took place at the commencement of the aeon.

What to say about the ordinary people? Thus, those who do not know about Vedas are for all practical purposes blind.

It is as follows:—

Paśyadakṣaṇvānna Viçēṭadandha (Rg Veda 1.164.16.)

(He, who has eyes beholds, the blind man sees not.)

Here, we have our composition:—

173. *Yathārthatō Vēdamidaṃ Tamāhu-Ryō Vētti Vēdaṃ Jagadātmāsṛṣṭam.*

Paśyanna Paśyatyapi Bāhyadṛṣṭiḥ Puraḥsthitam Vastu Narō Yathāndhaḥ.

He, in reality knows the Veda who knows Himself. One who tries to see the external things is unable to see Him just as a blind person cannot visualise objects.

129. *Avyāṅgaḥ:—*

Agi Gatyarthō is the root. That which becomes a means for action is *angam*. *Avyāṅgaḥ* is that which is devoid of seen and unseen objects. *Avyāṅgaḥ* is that person who is devoid of hands and leg. He will not suffer old age and death.

Here, we have our composition:—

174. *Āsargatōadyāvadhi Yōavirāmaṃ Svābhāvikajñānabalakriyābhiḥ.*

Avyāṅgaṇāmā Kurutē Hi Viśvaṃ Nāpnōti Sāṅgō Na Nijēndriyaistam.

One who has not rested right from the time of creation till today and one who always shines forth with his nature, knowledge and action comes to be known as *Avyāṅgaḥ* and will never be associated with limbs as he doesn't possess them.

130. *Vēdāṅgaḥ:—*

One who gets Vedas is *Viṣṇu*. The mantra is:—

Apūrvēṇṣitā Vācāstā Vadanti Yathāyatham.

Vadantīryatra Gaççhanti Tadāhurbrāhmaṇaṃ Mahat..

(Atharva Veda 10.8.33.)

(The voices sent forth by the un-preceded one -they speak, as they should; where they go speaking, that people call the great Brahmana.)

One who has no beginning and one who can inspire the speech or Vedas can know the realities. Where the words reside ultimately, that is *Viṣṇu*. The term 'Mahat' is taken as a synonym of *Viṣṇu*.

Here, we have our composition:—

175. *Vēdā Yamaṅgantyathavāṅgayanti Vēdāṅgasañjñāḥ Sa Hi Viṣṇuratra.*

Mahān Sa Uktah Paramēṣṭhisañjñō Vyaktōapi Viśvēsti Nigūḍha Eṣaḥ.

One whom the Vedas encompass comes to be known as *Vēdāṅgaḥ* who is known as *Viṣṇu*. He is also addressed to as Mahān and Paramesti and even this manifest Universe is un-manifest in Him.

131. *Vēdavit:—*

Veda is that by which knowledge is acquired. *Vēdavit* is one who ponders over the matter revealed in Vedas. *Viṣṇu* comes to be known as *Vēdavit*.

The mantra is:—

Yāthātathacātōarthān Vyadadhācchāśvakībhyah Samābhyah.

(Yajurveda 40.8.)

(He self-existent hath prescribed aims, propriety demands, unto the everlasting Years.)

Here, we have our composition:—

176. *Vintē Sa Vēdāniti Vēdavit Sa Sṛṣṭiṇça Tarkānugatām Vidhattē.*

Çaturṣu Vēdēṣu Ça Buddhipūrvaṃ Nyadhāt Svakaṃ Jñānāmanantavdaḥ.

As he knows the Vedas he comes to be known as *Vedavit* and he takes the process of creation in a logical way. He kept his infinite knowledge in the four Vedas.

It is generally taken that Veda is one regarding, which one has to ponder over.

132. Kaviḥ:—

The letter ku comes in the category of at. It gets the affix e from the sutra *Aça Iḥ* (4.139). *Kaviḥ* is one who makes sound, who could be the knower of the past and future and a great scholar, or it is a root belonging to Bhu, meaning to state that one who makes an indistinct sound.

In this world the rivers and the waterfalls have come under the purview of indistinct sound. As he is all-pervasive in nature, He comes to know about everything. The air by making that distinct sound will draw everyone towards it, even the other jivas other than the human beings also.

Ātmā Buddhayā Samētyārthān Manō Yuktē Vivakṣayā.

Manah Kāyāgnimāhanti Sa Prērayati Mārutam.

Mārutastūyasi Çaran Mandam Janayati Svaram.. (Pārini Śiksha)

Like this the knowers of truth will speak in different voices but their speech will not be as coherent as that of the humans. But they with their incoherent voice will sing and glorify about the birds and animals.

Therefore it could be said that the incoherent voice becomes coherent in combination with the voice of the winds, waterfalls and so on. The voice of the people is distinct as it comes from their throat. The people everyday will be watching the deeds of the Lord Viṣṇu and immediately celebrate it in their poetry.

Whatever comes from the pen of a poet is not poetry because the word kavi should be taken on par with the term Brahmin. It gets the affix *gyañ* from the sutra "*Guṇavaçana Brāhmaṇahādibhyah Karmaṇi Ça*" (5.1.124. (The same affix *Shyan* has after a word expressive of quality, and after Brahmana, the sense of activity or occupation of something or someone). Then the word *Kavya* would be formulated. This poetry is of two kinds just as the Vedas are in the form of sound. Whatever is visible is in the form of the world.

The mantra which gives meaning to the word kavi on par with Lord Viṣṇu is as follows:—

Kavirmanīṣī Paribhūḥ Svayambhūḥ.. (Yajur Veda 40.8.)

(Far sighted, wise, encompassing, he self-existent.)

The mantra which emphasises kavya is:—

Dzvasya Parya Kuyāṇ Na Mamṛa Na Jṛyati.. (Atharva Veda 10.8.32.)

(This act belongs to only that eternal principle who neither undergoes death nor decay.)

And the Vedas are there from times immemorial. The mantra which highlights the speech is:—

Catvāri Vākparimitā Padāni Tāni Vidurbāhmaṇā Yē Maniṣiṇaḥ.

Guhā Triṇi Nihitā Nēṅgayanti Turīyaṃ Vācō Manuṣyā Vadanti..

(Rg Veda 1.164.45, Atharva Veda 9.10.27, Nirukta 13.9.)

(There are four ways of speech, which is known to the scholars, out of these four, three are inwardly. Whereas the last one takes the form of speech, on account of which men pronounce.)

Their names are:— *Parā, Paśyanī, Madhyamā* and *Vaikharī*.

There is one characteristic of speech - among the waterfalls half of it belongs to the birds, one third of it belongs to the animals and the fourth of it belongs to the men. Whatever belongs to Brahman belongs to Brahmana and there also Brahmins speak at the fourth level.

There are three words which are ordained and the rest of the words are hidden in the cavities and they don't allow one to speak according to their will. That means to say that as the speech of the waterfalls is regulated so is the speech of the birds. The speech of the animals is also ordained and so is the speech of the humans. People speak in all the seven ways of speech (Saptasvaras). People can know and talk about *Viṣṇu* on par with Vedas.

Patanjali in his *Paspaśāhnika Mahābhāṣya* has highlighted speech in the form of *Nāma, Ākhyāta, Upasarga, Nipātā* and it could be seen in Nirukta of Yaska for more details. We have highlighted them here only contextually.

Here, we have our composition:—

177. *Kavirmanīṣī Bhagavān Sa Viṣṇu-Ścakāra Kāvyaṃ Śruti-Viśvarūpam.*

Strōtaḥsu Gā Viṣu Çatuspadēsu Nyadhāt Sa Vēdhā Nṛṣu Gām Ça Turyām.

Viṣṇu the Lord is Kavi, *Manīṣī, Bhagavān* and has composed *Kāvya* in the form of Vedas. It is seen in waterfalls, cows and all the quadrupeds.

28. *Lōkādhyakṣaḥ Surādhyakṣō, Dharmādhyakṣaḥ Kṛtākṛtaḥ.*

Çaturātmā Çaturvyūhaçaturdaṣṭraçaturbhujah.

133. *Lōkādhyakṣaḥ, 134. Surādhyakṣaḥ, 135. Dharmādhyakṣaḥ, 136. Kṛtākṛtaḥ. 137. Çaturātmā, 138. Çaturvyūhaḥ, 139. Çaturdaṣṭraḥ, 140. Çaturbhujah*

133. *Lōkādhyakṣaḥ -*

The word *Akṣaḥ* has been explained already *Lōkādhyakṣaḥ* is one who encompasses the world who is none other than *Viṣṇu*..

The mantras are:—

Yatrādityāśca Rudrāśca Vasavaśca Samāhitāḥ.

Bhūtaṃ Ça Yatra Bhavyam Ça Sarvē Lōkāḥ Pratiṣṭhitāḥ.

Skambham Taṃ Brūhi Katamaḥ Svidēva Saḥ.

(Atharva Veda 10.7.22.)

(Where both the Ādityas and the Rudras and the Vasus are set together: where both what is and what is to be (and) all the worlds are established- that Skambha (tell me); which forsooth is he?)

Lōkādhyaṁśaḥ is one who presides over the world. *Akṣū Vyāptau* is the root. Even in such stanzas such as “*Anādinidhanaṁ Viṣṇuṁ*” the word *Ādhyaṁśaḥ* has been explained. The word *Ādhyaṁśaḥ* is also synonymous with Lord (Swami). With that, the Lord of the worlds is none other than god Viṣṇu.

Here, we have our composition:—

178. *Saptōrdhvalōkānuta Saptā Nimnā-Nadhyāśnutē Viṣṇurayōnījanmā.*

Tathā Yathā Jñānabalēna Dēhaṁ Jīvō'snutē'dhyaṁśati Čātra Viṣṇuḥ.

Viṣṇu who is not born traverses the worlds (seven above) and (seven below) just as the consciousness transcends the body on account of knowledge.

134. *Surādhyaṁśaḥ*—

Rā Dānē is the root being preceded by the prefix *su* and gets the affix *kan* from the sutra “*Ātaścōpasargē*” (3.1.136. (Also after a verb ending after a long *Aa* when there is a preposition along with it, the affix *Ka* is placed.). *Sur* is one who gives in abundance and one who supervises those acts comes to be known as *Surādhyaṁśaṁ* who is none other than Lord Viṣṇu Himself. He is the Lord on account of faith or on account of his nature of giving charities. When that Viṣṇu adorns the right path, then the giver will get the mind to sacrifice. The entire Universe resides in the process of giving and taking and all this happens on account of Viṣṇu.

There are hymns pertaining to charity:—

Tvaṁ Nō Dēva. Dātavē Rayiṁ Dānāya Čōdaya.

(Atharva Veda 3.20.5.)

(We are invoking You, as you are greatest among men and known to give charities.)

Dātavē means to one who is bent on giving charities, *Rayiṁ* is the immense wealth with which one can get all the material comforts. *Čōdaya* means may you inspire, *Arya* means to enhance or to inspire.

One has to give charities with a free hand:—

Śatahasta Samāhara Sahasrahasta Saṅkīraṁ.

(Atharva Veda 3.24.5.)

(O! God, bring us riches with your innumerable hands.)

Saṅkīraṁ means one who correctly sows the seed, By giving clothes, land, building or gold, one will attain better worlds.

Vāsō Hiranyaṁ Dattovā Tē Yanti Divamuttamām.

(Atharva Veda 9.6.29.)

(He who presents verily, is his offering extended, who presents.)

There will be no in-auspiciousness for the giver:—

Na Duṣṭutirdraṇḍōdēṣu Śasyatē. (Atharva Veda 20.21.1.)

(Indra extracts the wealth from the wicked.)

Stinginess is associated with grief and sin:—

Vēda Tvāmahaṃ Nimīvantīm Nitudantīmarātē (Atharva Veda 5.7.7.)

(I know that you are capable of causing misery to the people.)

Arāti, *Kṛpaṇati* are indicated only as an illustration.

Here, we have our composition:—

179. *Yah Śraddhayā Rāti Surah Sa Dēvaḥ Sūktyāthavā Tānanuyāti Viṣṇuḥ.*

Adhyaśnutē Viśvasadaḥ Sa Dāṭṛ Nataḥ Surādhyakṣa Ihāsti Viṣṇuḥ.

One who gives charities with all faith will attain divinity and will be followed by Viṣṇu and since he pervades through all the givers, he is known as the *Surādhyakṣa* or Viṣṇu Himself.

135. **Dharmādhyakṣaḥ -**

Dharmā is the capacity of holding together and one who holds that *Dharmā* is a *Dharmādhyakṣaḥ*. He governs the act, which holds the world, and thus he is the Lord.

The mantra is:—

Sa Dādāhāra Prthivīm Dhyāmutēmāṃ Kasmai Dēvāya Haviṣā Vidhēma..

(Yajur Veda 13.4.)

(He fixed and holdeth up this earth and heaven. Worship we Ka the God with our oblation.)

Here, we have our composition:—

180. *Na Kō'pi Dhātā Bhuvanē Vinā Taṃ Yō'dhyaśnuvītā'khiladharmapālān.*

Tathāśnutē Dharmapadāni Viṣṇu -Ryathāṅgamaṅgaṃ Dṛḍhasandhibaddham.

There is no giver in this Universe other than He who presides over everyone and so does the word *Dharm* cannot be Viṣṇu just as the gaps in the body are covered up.

The mantra is:—

Tasmin Ha Tasthurbhuvanāni Viśvā.. (Yajur Veda 31.19.)

(In him alone stands all existing creatures.)

136. **Kṛtākṛtaḥ:—**

That, which is done and which is un-done is *Kṛtām*. *Kṛt* - What is done - is associated with the past and *ṭam* - is associated with the future tense. Since the past and future are firmly implanted in that Lord Viṣṇu, He gets the name *Kṛtām* but this usage is used only with human intelligence.

The mantras are:—

Yatrādityāśca Rudrāśca Vasavaśca Samāhitāḥ.

Bhūtaṃ Ca Yatra Bhavyaṃ Ca Sarvē Lōkāḥ Pratiṣṭhitāḥ

Skambhaṃ Taṃ Brūhi Katamaḥ Svidēva Saḥ

(Atharva Veda 10.7.22.)

(Where both the Ādityas and the Rudras and the Vasus are set together: where both

what is and what is to be (and) all the worlds are established- that Skambha (tell me); which forsooth is he ?)

Just as the rising and setting of the sun doesn't take place, but still one makes use of such statements due to human intellect or by looking at geography.

The mantra is:—

*Yataḥ Sūrya Udētyastaṁ Yatra Ča Gaččhati
Tadēva Manyēhaṁ Jyēṣṭhaṁ Tadu Nātyēti Kiñcana..*

(Atharvaveda 10.8.16.)

(On account of whom even the Sun rises and sets and grows, is this Almighty One who is not being transgressed by anyone.)

The knowers of Veda state that fourteen Manvantaras are the age of the world. Hence it could be noted that in the world the rising of the sun is also very much present in that Brahman. But due to the limitation of the human intellect they appear to be not done due to the fullness of that Brahman. This is the nature of Sanāthana Dharma which goes on till the end of the aeon and thus the term *Kṛtāṁ* given to the Lord perfectly holds good.

Here, we have our composition:—

*Kṛtaṁ Niyantṛa Sakalaṁ Svabuddhau Vyavasthitatvādakṛtaṁ Tathā Syāt.
Yathā Niyantā Vinīyamya Yantraṁ Sambhāvyamānāni Nirīkṣatē'tra 181]*

The creator has everything in His mind and it appears to be not there as the whole thing is systematised, just as the inventor of the machine, having operated it, sees its effect.

*Kṛtākṛtāhvo'maramānanīyō Viṣṇuḥ Sarāt Paśyati Yantrabaddham.
Pravāhatō Nityamidaṁ Samastaṁ Tathā Yathā Jñānadṛṣā Niyantā..182..*

One who is behind whatever is done or not done is definitely Lord Viṣṇu, just as all these things will not be taken note of in day- to- day activities as it is almost like the river in spate.

137. Čaturātmā:—

Čatē Yāçanē is the root from the sutra *Čatēruṇa* (5.58. it gets the affix *uran* and the form would be *Čaturah*, *Mtm*. It is that which is atati. That Viṣṇu who is the personification of fine arts is present in the fourfold way of creation viz:— *Udbhijja*, *Svēdaja*, *Aṇḍaja*, *Jarāyuja*.

The mantra is:—

*Parītya Bhūtāni Parītya Lōkān Parītya Sarvāḥ Pradiśō Diśaśca.
Upasthāya Prathamajāmṛtasīyātmanātmānamabhi Saṁ Vivēṣa..*

(Yajur Veda 32.11.)

(Having encompassed round existing creatures, the worlds and all the Quarters and Mid-quarters. Having approached the first-born Child of Order he with his Self into the Self hath entered.)

Due to the contextual significance, the fourfold way of alternatives have been termed as *Čaturātmā*, who is none other than Viṣṇu. This method of Viṣṇu has come forth from the time of creation and it will be so even for the days to come.

Here, we have our composition:—

183. *Çaturvidhām Sṛṣṭimutāpi Lōkān Vikalpya Viṣṇuṣçaturātmasañjñāḥ.
Virājatē Tatra Viçitraśakti-Rātmānamañjan Svayamātmanā Sah.*

Having created the fourfold ways of creation or the worlds, Viṣṇu gets the epithet as *Çaturtm*. He shines forth with his extraordinary strength and he is the very incarnation of the *Ātman*.

The mantra is:—

*Vēnastad Paśyannihitam Guhā Sadyatra Viśvaṃ Bhavatyēkanīdam.
Tasminnada Saṃ Ça Vicaiti Sarva Sa Ōtaḥ Prōtaśca Vibhuḥ Prajāsu..*

(Yajur Veda 32.8.)

(The Sage beholdeth that mysterious Being wherein this All hath found one only dwelling. Therein unites the Whole, and thence it issues: far-spread it is the warp and woof in creatures.)

138. *Çaturvyūhaḥ:—*

Nha means *Vitarka*. The affix *ap* will arise from the sutra (33.103). *Vyūha* is extraordinary kind of imagination. This is what is present in the fourfold ways of creation.

With the name we come to know that to imagine Lord Viṣṇu, one has to watch carefully right from the time of occurring of the seed till death. This is the external way of knowing things, thus the knowers of truth have termed this as *goodha* (hidden).

Here, we have our composition:—

184. *Çaturvyūha Sah Sarvajñastarkyō Bhūtaçatuṣṭayē.
Viśvayōnirdadhannāma Sarvaṃ Paśyan Virājatē.*

Çaturvyūhaḥ is that Omniscient Principle who is present in all the fourways of creation. He is the root cause for the entire Universe and beholds everything as a witness.

or

*Vyūhyātmānam Çaturdhā Vai, Vāsudēvādīmūrtibhiḥ.
Sṛṣṭyādīn Prakarōtyēṣa, Viśrutātmā Janārdanaḥ..*

He takes the form of Vāsudeva and others and having created them he appears in the form of *Janārdanaḥ* says *Vyāsa*

We have also given an alternative explanation:—

The year consists of twelve months and the year depends on time. The Lord who has initiated creation the *Rāsis* in three combination, has used them in four ways. It is as follows:—

Mēṣaḥ,	Makaraḥ,	Tulā,
Karkaḥ	Vṛṣaḥ,	Kumbhaḥ,
Vṛścikaḥ,	Simhaḥ,	Mithunam,
Mīnaḥ,	Dhanuḥ,	Kanyā,

With the decimal nine, another *Rāsi* would be formulated. The *Rāsis*, which are more than twelve, should be divided by twelve. It is as follows:— *Mēṣaḥ* remains as a common factor, when we add the number nine it becomes ten and all the numbers of ten and all the

numbers of ten should be common with the letter of 'Ma'. The nine number when combined with the letter 'ma' becomes twenty-one. As it is more than twelve, it should be divided by twelve and the remainder is seven and it becomes equal to *Tulā* constellation, when that seven is added to nine, it becomes sixteen and when sixteen is subtracted from twelve the residue is four and that is on par with *Karkāḥ*.

This is the method to be followed in both the ways. We will try to highlight this in another context. Due to the contextual significance it is said - we have highlighted the term *Bhava* while commenting on the seventh name as well as in explaining the term *Āditya* and its number is thirty-nine. This much could be said that since he has fourfold *Vyūhaḥ* he comes to be known as *Çaturvyūhaṁ* and God, from times immemorial has followed this method.

Here, we have our composition:—

185. *Mēṣādayō Dvādaśa Nāmahinnā Navāṅkayōgēnā Suvanti Cānyam.*
Jagacçaturvyūhamayaṁ Samastaṁ Vyāptaṣçaturvyūhapadaḥ Sa Tasmin.

There are twelve constellations like *Mēṣā* and others and they differ from each other on account of number nine. The entire Universe comes under the purview of *Çaturvyūhaṁ* and thus the Omniscience of the Lord could be noted within the fourfold *Vyūhaḥ*.

139. *Çaturdaṣṭraḥ:—*

Daṁṣṭra - Daśi - Daśanē is the root or *Daṁṣa Daśanē* and from the sutra *Sarvadhātubhyaḥ gṛtan* (4.169. and (3.2.182. *Dāmnīśasayuyuzça* (The affix with the sense of instrument, comes after the verbs *Dāpa* - to cut, *Nī* - to lead, *Śasa* - to hurt, *Yu* - to join, *Yuja* - to join.) it gets the affix *gṛtan*, that which unites is *Daṁṣṭ* and one who has fourfold ways of uniting is *Çaturdaṣṭraḥ*.

Here, under the mode of creation followed by the Lord all the wild animals which have sharp nails will have twofold teeth which will be situated in the upper as well as the lower portions of the jaw and together they become four in number, with which the wild animals kill their prey. With the name *Çaturdaṣṭraṁ* it becomes clear that that Omniscient Lord *Viṣṇu* is holding the entire Universe in his face and nobody is capable of deluding or deceiving that Lord in any manner.

The same concept is narrated by Arjuna in the *Bhagavadgita*:—

Daṁṣṭrākaraṇāni Ça Tē Mukhāni, Drṣṭvaiva Kālānalasannibhāni.
Diśō Na Jānē Na Labhē Ça Śarma, Prasīda Dēvēśa Jagannivāsa

(Gitā..11.25..)

(On just seeing your mouths terrifying due to tusks, glowing like the all-consuming fire of time, I can't find my bearings; I can't find peace. Be gracious, God of gods! Abode of worlds!)

With this we know that those animals, which have a single hoof or many hoofs or those, which possess nails have different kinds of construction of stomach. Due to the structure of the teeth, their qualities and nature can be perceived.

Here, we have our composition:—

186. *Nakhī Yathā "khēṇamupāttavīryō Nigrhya Daṣṭrābhiramuṃ Nihanti.
Viṣṇuścaturdaṣṭrapadēna Vācya-Stathaiva Nūnaṃ Bhuvanaṃ Prasāsti.*
187. *Bhuktaṃ Yathā Pākamupaiti Jantōḥ Kṛtaṃ Tathā Karma Ča Yāti Pākam.
Viṣṇuścaturdaṣṭrapadēna Vācyō Dadāti Jivāya Yathārhayōniḥ.*

Just as the lion with the nails cuts asunder all the animals or by holding them in its mouth tears it apart, Viṣṇu comes to be known from the term *Čaturdaṣṭīram* and so does He witness the ways of the world.

Just as whatever is eaten by people gets digested so does the act bear its fruit. Viṣṇu who is known as *Čaturdaṣṭīram* gives the jivas different births in keeping with their acts.

140. *Čaturbhujah:—*

Čaturbhujah is one who eats in a fourfold way or one who traverses in a fourfold manner. Upwardly, downwardly, sideways as well as backwards and ultimately traverses the Universe.

From the sutra *Čatēuran* (5.58. it means one who begs and it is having the number four, it gets the affix from the sutra *Čaturanaḍuhōrāmudāttaḥ* (7.1.98. (*Čatur* and *Anaṇuh* get the acutely accented augment *Ā(Ām)* after the U in the strong cases.) and becomes *Čatvārah* in masculine and *Čatasrah* in feminine.

Kaḥ is the affix and the sutra *Mūlavibhujādibhya Upasaṅkhyānam* (3.2.5. occurring in ka prakaraṇa holds good here. The fourfold way of the creation of people into Brahmins, Kshatriyas, Vaishyas and Śudras get the appellation of Puruṣa and the following mantra of Yajur Veda is the proof for this:—

*Yat Puruṣaṃ Vyadadhuh Katidhā Vyakalpayan.
Mukhaṃ Kimasyāsīt Kiṃ Bāhū Kimūrū Pādāvucyētē*

(YajurVeda31.10.)

(Whet the divided Puruṣa how many portions did they make ? What was his mouth? What were his arms? What are the names of thighs and feet?)

In this mantra the word Puruṣa is taken synonymously with the word as it has got the appellation of *Āditya*. The answer is:—

*Brāhmaṇō'sya Mukhamāsīd Bāhū Rājanyaḥ Kṛtaḥ.
Ūrū Tadasya Yad Vaiśyaḥ Pādabhyā Śūdrō'jāyata..*

(Yajur Veda 11.11.)

(Brahmin was His face, Kshatriyas were His shoulders, Vaisyah was His thighs and Śudra emerged from His legs.)

There the year in the form of time is also divided in a fourfold way. The year which consists of twelve constellations is also divided in a four fold way. The planets, which are in the respective constellations, are also twelve in number. As the time of birth, so is he born into the fourfold caste system.

The illustration is:—

My year of birth was in Vikrama Samvat 1969. It was divided by four and thus it gets the appellation of a Brahmin and so also with the division into 2,3 and 4, one is born into

the caste of Kshatriya or Vaisya or Śudra. When a number is divided by four there is no remainder, the number which exceeds hundred should be divided by four and made to get the appellation of a Brahmin and should be addressed with the same name. The Janmalagna in Brahmin samvatsara would be -

7 5 Sū Śu

8 Bṛ 6 Mañ, Kē 4 Bu

6 3

10 12 Ra 2 Śa

11 Ca 1

In the constellation pertaining to the integers of three the fourfold varṇās are as follows:—

1,5,9 - Brahmins, 2,6,10 - Kshatriyas,

3,7,11 - Vaishyas, 4,8,12 - Sudras,

In keeping with the appellations the planets also would concur with them and get the same appellation. So also they become masculine, feminine and neuter. The subtleties should be noticed in Triskandha Jyotishya and we have just given here an illustration.

There a Brahmin visualises a Vaiśya and pleases Him as he requires money from the Vaiśya to perform religious acts. A Kshatriya looks at a Śudra and catches hold of Him just as a thief is caught by the king's men. By taking into account the position of the planets, how the luck varies has been narrated by Parāśara in his Horāśāstra and for more details one has to refer to those works.

It is as follows:— In the year of Brahmanas, Scorpion is the Brihaspati, Budha is in Kataka, Rahu is in Meena. In the year of Śudra for a horoscope of a Brahmin all the planets will be exalted and a Vaisya's stars would be downward in their movement. All other qualities would be equal. For a planet, which would be in a different constellation, there will be enmity as well as negligent attitude.

Even in the world we see that one may be pleased to see somebody and one may exhibit love by looking at somebody else and the same person may be angry at looking at someone else or he may try to even kill Him. The Lord Himself would take up this kind of act right from the time of creation of the world. To know more details, one has to draw a kundali with navāṁṣa.

These planets on account of their subtle or non-subtle forms will create or destroy the world. They will enjoy or protect the world and will lead others towards happiness or remorse during their maturity of the dasa *Prāṇa* time. Regarding the factor of time in whatever position the various planets are, they induct auspiciousness or in-auspiciousness in them automatically.

Due to the contextual significance it is said - nobody till today has seen all the four arms of God and even in the future also Lord Viṣṇu will not loose his Omniscience. With this it becomes clear that Lord has conquered time.

Here, we have our composition:—

188. *Çaturvidhaṃ Viśvamidhaṃ Vikṛptaṃ, Bhunakti Bhuñktē Bhujaṭiḥ Viṣṇuḥ.
Çaturbhujah Svēna Guṇēna Viśvaṃ, Yathāvyavasthaṃ Gamayatyajasttram.*

The entire world is divided into fourfold ways and Lord Viṣṇu could be experienced that way. He, with the help of his four shoulders will make the world move incessantly.

The birth of the poet -

*Nandatarkāṇkaçandrō'bdē Bhādrē Bhaumē'gnibhūdinē.
Dhanīṣṭhābhāgnipādē'tha, Vasviṣṭē Çāṅganōdayē..*

Abhūditi Śēṣaḥ

During the Nanda Samvatsara, *Bhādra* month and on Friday and during the star Dhanista he was born. In Vikrama era 1969, the month of *Bhādrapada*, the thirteenth on a Tuesday eighth minute after the sunrise in the third *Pāda* of Dhanista he was born in Kanya lagna.

Briefly the term Vighna is explained here -

In between the time of creation and created the planet that is born is a Vighna which is an obstacle in the path of success. It is stated in Kundali as follows:—

Brihaspati, which is in brotherly position and the constellation of Vriṣṇika, will produce Surya and Śukra and in between them will be Mangala and Ketu in Kanya, which makes bile and phlem generate in the body, and would cause the obstacle. That which is in the decadence viz. Śukra and Surya, which are in the constellation of Simha, will generate Śani in the Vṛṣa constellation. In between them will be Budha in Karkataka, which involves in arguments and counter arguments regarding knowledge, Dharma, money and fame. Śukra, which is in the constellation Vṛṣa, will make the jiva live desperately. All this would naturally take place during the culmination of Daśās.

That star which would be in a particular planet will prompt it to do a similar function. The science of astrology will reveal what is done and what is to be done and will certify the term "Absolutely clear" which happens to be the other name for the Lord. The planets, which would be in common constellation, will strengthen one's position. This could be seen in the world - different people nurture the path to be taken by common interests. One spends his money over useless things; one spends his money to acquire knowledge. One may spend his money to protect someone, but people with different mentalities will always strengthen the minds of the passer by.

Thus Lord Viṣṇu who is endowed with knowledge, strength, action and so on has encompassed the whole Universe with his four arms from times immemorial. This is how an intelligent person should imagine things and our narration here is only an eye-opener in that direction.

Here, we have our composition:—

189. *Vyākhyākramastasya Çaturbhujasya Nyastō Yathābuddhibalōdayāya.
Iyatvamastyēva Na Tasya Viṣṇō-Rbhujāścatastraśca Na Tasya Dṛṣṭāḥ.*

This is the method of explanation offered to describe that Lord who is endowed with four arms and it is wrong to say that He has only four arms as thousands of his arms are invisible.

29. Bhrājiṣṇurbhōjanam Bhōktā Sahiṣṇurjagadādijah.

Anaghō Vijayō Jētā Viśvayōniḥ Punarvasuḥ.

141. Bhrājiṣṇuḥ, 142. Bhōjanam, 143. Bhōktā, 144. Sahiṣṇuḥ, 145. Jagadādijah 146. Anaghaḥ, 147. Vijayaḥ, 148. Jētā, 149. Viśvayōniḥ, 150. Punarvasuḥ

141. Bhrājiṣṇuḥ:—

Bhrājīr Dīptau is the root and one gets the affix *Iṣṇuc* regarding similarity or identity as the sutra *Bhuvaśca* (3.2.138). (The affix *Iṣṇuc* in the sense of the agent having such a habit comes in the chandas, after the verb *Bhu* 'to be' also.) has an indication of the letter *ca*. *Bhrājiṣṇuḥ* is one who is lustrous. The splendour, which is present in the sun, is nothing but the lustre of Brahman.

This *Viṣṇu* who has the term *Bhrājiṣṇuḥ* on account of his splendour will brighten the worlds and even gives brilliance to the Sun. The term 'Sun' is taken synonymously with *Viṣṇu*.

The mantras are:—

Brahma Sūryasamaṁ Jyōtiḥ. (Yajur Veda 23.48.)

(Brahma is lustre like the Sun.)

Sūryō Jyōtirjyōtiḥ Sūryaḥ. (Yajur Veda 3.9.)

(Surya is light, and light is Surya.)

And so on.

Here, we have our composition:—

190. *Bhrājiṣṇunā Viśvamidaṁ Samastaṁ Dēdīpyatē'taḥ Sarvaṁ Mahāḥ Sarvaṁ Viṣṇu.*

Anantaṭā Čāpi Ča Tasya Viṣṇōḥ Prthak Prthak Bhāti Ča Vastumātrē.

The whole Universe is brightened on account of that Lord *Viṣṇu* who radiates through everything. The permanence of that *Viṣṇu* will occur differently in different individuals.

When the things are devoid of that lustre or the lustrous thing gets destroyed or when Brahman turns away from things, then those objects will perish.

142. Bhōjanam:—

Everyone eats different kind of food according to his capacity. Just as poison may kill some animal, live and kill some other animal at the same time or in other words generate food to the god of death. *Bhōjanam* is that which protects people from diseases, whether it is venom or nectar it depends on the context.

That which is devoured by people is food. A thing which derives its existence from another thing will become its food and since *Viṣṇu* is the substratum for everything, he comes to be known as *Bhōjanam*

The mantra is -

Ahaṁ Dāśuṣē Vibhajāmi Bhōjanam.. (R̥gVeda 10.48.1.)

(I bestow food on the donor of oblations.)

Here, we have our composition:—

191. *Parasparākarṣaṇasūtrasandhṛtaṃ Jagat Samastaṃ Prativastu Bhōjanam.*
Sarvaṃ Ēva Dhātā Sakalasya Yasmāt Tasmādanakṛtyē Viśvasya Bhōjanākhyām.

In this world things get attracted mutually and thus everything must be food to something else, Since he is the creator of everything, He gets the appellation of *Bhōjanam*.

143. *Bhōktā -*

Bhujaṃ Pālanābhyavahārayōḥ is the root or *Bhuja Kauṭilyē* and with these two roots when the affix *tric* is added the form would be *Bhōktā*. That *Viṣṇu* as he is the substratum of everything gets the appellation as *Bhōjanam* as narrated already. Just as the doer approaches the cooking, so also this enjoyer (*Bhōktā*) comes to be known as *Viṣṇu*.

The mantra is:—

Paktāraṃ Pakvaḥ Punarāviśati. (Atharva Veda 12.3.48.)

(The vessel, which is kept for cooking, will be available to one who cooks.)

This un-manifest as well as the manifest world ultimately gets dissolved in Him or is annihilated. Who is going to look after that, It is He and thus gets the appellation *Bhōktā* which reveals the eternality of that Lord *Viṣṇu*.

The example pertaining to this world is as follows - All the rivers merge in the ocean and become one with that and for all waters the base is the cloud which appears in the sky, and which with the help of the Sun and the wind the water particles get their movement and thus all the animals which have the sense of enjoyment merge themselves in Him and thus he comes to be known as *Bhōktā*.

The mantra is:—

Bhōktāraṃ Yajñatapasāṃ Sarvalōkamahēśvaraṃ (Gita)

(The partaker of sacrifices and penances, the supreme Lord of the whole world.)

Here, we have our composition:—

192. *Bhunakti Bhūktē Bhujatīti Bhōktā Pākō Ha Paktāramupaityavaśyam.*
Srṣṭvā Sarvaṃ Bhōktā Sakalaṃ Svajambhai-Rgrhṇan Jagat Svātmani Vētti Vēdyam.

That which is eaten or that which is fit for consumption is *Bhōktā* and definitely the cooked food would be devoured by the cook. That *Bhōktā* having created everything, ultimately engulfs everything within Himself.

144. *Sahiṣṇuḥ-*

Ṣaha Marṣaṇē is the root and from the sutra (3.2.136. *Alaṅkṛñnirākṛṇprajanōtpacōtpatōnmadarucyapatrapavṛtuvṛdhushahacara Iṣṇuc* (The affix *Iṣṇuc* comes after the following verbs in the sense of the agents having such a habit etc., viz *Alaṅkṛ* -to adorn, *ñnirākṛ* -to expel, *Praja-* to be born, *Utapac* -to be ripe, *Utapat* -to fly, *Unmad* -to be mad, *Ruc* -to shine, *Apatrap* -to be ashamed, *Vṛt* -to move, *Vṛdh* -to grow, *Sah* -to bear and *Car* -to walk.) it gets the affix as much in the sense of similarity and identity with the concerned object. Thus *Sahiṣṇuḥ* means tolerant.

The mantra is:—

Sahō'si Sahō Mayi Dhēhi. (Yajur Veda 19.9.)

(Thou art conquering might: give me conquering might.)

Viṣṇu has been tolerating everyone from times immemorial. The tolerant nature, which could be seen among all the sentient and the insentient things is due to the nature of that Viṣṇu only. The whole Universe is based on his own compassionate look. He is never fed up.

The mantra is:—

Nākṣastapyatē Bhūribhārah. (R̥g Veda 1.164.13.)

(Its eternal compact nave is never worn away.)

Here, we have our composition:—

193. *Nṛbhiḥ Saduktam Kimu Vā Duruktam. Sarvaṃ Vimṛṣyan Sahatē Ca Viśvam.
Na Yātyadhairyam Bhuvanāni Mṛṣyan Lōkē Sahiṣṇuḥ Sa Hi Viṣṇurēkaḥ.*

Whatever has been said by people correctly or wrongly he analyses everything and tolerates the wicked deeds of the world. By looking at Viṣṇu no one will be lacking in confidence.

The gist is as follows - Whatever amount of tolerance is present in whichever man it could be inferred that, that many qualities of Viṣṇu are present in Him.

145. Jagadādījah:—

Jagat is that which is on the move. *Ādījah* is the primordial creation. One who is the primordial creator of the world is *Jagadādījah*.

The mantra is:—

Apūrvēṇēṣitā Vācāḥ. (Atharva Veda 10.8.33.)

(The voices sent forth by the un-preceded one -they speak as they should.)

This mantra is already explained while commenting on the word Vedanga(130..

Brahma Jajñānam Prathamam Purastāt. (Yajur Veda 13.3.)

(Eastward at first was Brahman generated.)

Before the effect in the form of the world by taking into account that definitely there should be a creator, that Viṣṇu is stated to be the primordial creator. Even in the world we could see- before the creation of pot there should be a potter and before that potter his father should be there and so also, before the world came into being, definitely Viṣṇu must have been present.

Here, we have our composition:—

194. *Jagat Samagram Kurutē Svayambhū-Rvirājatē Čāpi Sa Tat Purastāt.
Sa Ēva Viṣṇurjagadādījō'vyayō Ghaṭāt Purastāt Ghaṭakṛd Yathāstē.*

That self-born one creates the whole Universe and shines forth before that. That Universe is the primordial creation of the world, which is imperishable just as the potter exists before the existence of the pot.

146. Anagha:—

Anagha is one who is absolutely devoid of sins. As Brahman is devoid of sins, all his acts would be blemishless. Whoever is devoid of defects, so does the divinity prevail in Him.

The mantra is:—

Śuddhamapāpaviddham. (Yajur Veda 40.8.)

(He is pure who has not been pierced by evil.)

Nainamanḥō'snōtyantitō Na Dūrāt. (Atharva Veda 3.9.2.)

(He has transgressed the day and night.)

Here, we have our composition:—

195. *Aghō Na Viṣṇāvanaghaḥ Sa Uktah Sō'pāpaviddhaḥ Sa Viśuddha Uktah.*

Na Kāpi Śambhōḥ Kṛtirasti Duṣṭā Kartā'naghō Viśvakṛtēryatō'taḥ.

There are no sins present in Viṣṇu and thus he comes to be known as *Anaghaḥ*. As he is devoid of sins he is considered to be absolutely pure. Nobody has seen the acts of the Lord and thus he comes to be known as *Anaghaḥ*.

147. *Vijayaḥ*:—

Ji jaye is the root. V is the prefix and from the sutra *Ajvidhiḥ Sarvadhātubhyaḥ* it gets the affix *ach*. *Vijayaḥ* is one who is victorious. As he is the combination of Sat (truth), Chit (consciousness) and Ananda (bliss) he is victorious over others.

The mantra is:—

Itō Jayētō Vijaya Sañjaya Jaya. (Atharva Veda 8.8.24.)

(Victory from this side, Victory from that side, and Victory from all sides.)

Here, we have our composition:—

196. *Jayaḥ Sa Viṣṇurvijayaḥ Sa Viṣṇu-Rvyaṣṇōti Viśvaṃ Sa Vijētdharmā.*

Satyē Jayō Vā Vijayō'sti Guptō Yatrāsti Dharmō Vijayō'sti Tatra.

That Viṣṇu is victorious as he envelopes the entire Universe with his victorious qualities. His Truth or conquering nature is implicitly hidden and wherever one finds Dharma, there one finds Viṣṇu.

148. *Jētā*:—

Ji jaye is the root and from the sutra *ñvultṛcau* (3.1.133. (The affixes *Yuvul* (*Aka*) and *Tṛc* (*Tṛ*) are placed after all verbal roots, expressing the agent.) it gets the affix *trich* and the form is *Jētā*. He conquers the entire Universe. With this we come to know that whatever is present in the Universe having the capacity of victorious nature, all that belongs to Him. God will not tolerate if someone tries to break the Order and hence, he comes to be known as Victorious.

The mantras are:—

6. *Īśē Hi Śakrastamūtayē Havāmahē Jētāramaparājitam.*

Sa Naḥ Svarṣadati Dviṣaḥ Kratuśchanda Rtaṃ Bṛhat.

7. *Indraṃ Dhanasya Sātayē Havāmahē Jētāramaparājitam.*

Sa Naḥ Svarṣadati Dviṣaḥ Sa Naḥ Svarṣadati Dviṣaḥ.

(Sāmnō Mahānāmnyārcikē)

Here, we have our composition:—

197. *Sa Ēva Jētā Sakalasya Lōkē Na Kō'pi Taṃ Jētumihāsti Śaktaḥ.*

Yō Hanti Viṣṇuraçalām Vyavasthām Sahasradhā Śātayatē Ha Taṃ Saḥ.

He is the victor over everyone and there is no one who is capable of defeating Him and one who tries to disturb the law of the Lord will be dealt with mercilessly in a thousand ways.

One who fights by taking a firm stand will be victorious. With his nature of victory that Lord Viṣṇu will envelope the entire Universe.

149. Viśvayōniḥ:—

One who is the root cause for the entire Universe is the *Viśvayōniḥ* or the entire Universe has merged in Him.

The mantra is:—

Iyaṃ Viṣṣṭiryata Ābakhūva Yadi Vā Dadhē Yadi Vā Na.

Yō Asyadyakṣaḥ Paramē Vyōmantsō Aṅga Vēda Yadi Vā Na Vēda..

(Rg Veda 10.8.17.)

He from whom this creation arose, he may uphold it, or he may not (no one else can). He who is its superintendent in the highest heaven, he assuredly knows, or if he knows not (no one else does.)

Prajāpatiścarati Garbhē Antaradṛśyamānō Bahudhā Vijāyatē.

Ardhēna Viśvaṃ Bhuvanaṃ Jajāna Yadasyārdhaḥ Katamaḥ Sa Kētuḥ..

(Atharva Veda 10.8.13.)

(Prajapati the creator, being inertly present manifests himself in manifold forms. The world came into existence from one half and from the other half nobody knows.)

Here, we have our composition:—

198. *Sa Viśvayōnirbhagavān Varēṇyō Viyauti Saṃyauti Ça Viśvamātram.*

Sō'dṛśyamānō Vividhaṃ Prasūtē Vyanakti Jātastamu Viśvayōnim.

That primordial cause for the entire Universe is to be respected with whom the whole Universe proceeds. He gives forth many things being invisible and thus comes to be known as primordial matter to the entire Universe.

150. Punarvasuḥ:—

Punah is an indeclinable. While commenting on the word Vasuḥ which happens to be the one hundred and fourth name, we have explained it in detail. One who maintains this world in a righteous way comes to be known as Punarvasuḥ.

The mantra is:—

Sūryāçandramasau Dhātā Yathāpurvamakalpayat.

Divaṃ Ça Prthivīm Çāntarikṣamathō Svah.. (Rg Veda 10.190.3.)

(The creator created the Sun and the Moon as before, the heaven and earth were also created as before.)

Even in this world also we can see that what is created once, recurs back time and again.

Here, we have our composition:—

199. *Jātaṃ Punarvāsayatē Sarvaṃ Viṣṇuḥ Punarvasuṃ Cāṅkati Jātamātram.*
Yathaikadhā Yat Kṛtamasti Tat Tathā Punaḥ Punarṇnāti Sanāt Punarvasuḥ.

That Viṣṇu makes what is born to reside and He witnesses them right from their time of birth. Whatever has been done once will be repeated again and again.

30. *Upēndrō Vāmanaḥ Prāṁśuramōghaḥ Śuciṛūrjitāḥ.*
Atīndraḥ Saṅgrahaḥ Sargaḥ Dhṛtātmā Niyamō Yamaḥ.

151. Upēndraḥ, 152. Vāmanaḥ, 153. Prāṁśuḥ, 154. Amōghaḥ, 155. Śuciḥ, 156. Ūrjitāḥ, 157. Atīndraḥ, 158. Saṅgrahaḥ, 159. Sargaḥ, 160. Dhṛtātmā, 161. Niyamaḥ, 162. Yamaḥ.

151. Upēndraḥ:—

Upa+Indr becomes *Upēndra*. *Upēndra* is the Sun and is even taken as a synonym of Sun in a concise way. In Viṣṇu Sahasranāma the word Sun is taken as a synonym of Viṣṇu. Just as the Sun happens to be *Ātman* of the world, so also Viṣṇu happens to be the *Ātman* for all moveable and immoveable things.

To show that Viṣṇu is *Upēndra*, the following mantra may be considered here:—

Sa Varuṇaḥ Sāyamagnirbhavati Sa Mitrō Bhavati Prātarudyan.
Sa Savitā Bhūtvāntarikṣeṇa Yāti, Sa Indrō Bhūtvā Tapati Madhyatō Divam.
Tasya Dēvasya Kruddhasyaitadāgō Yaṃ Ēvaṃ Vīdvāmsaṃ Brāhmaṇaṃ Jināti.
Udvēpaya Rōhita Prakṣiṇīhi Brahmayasya Prati Muñca Pāśān..

(Atharva Veda 13.3.13.)

(That Varuna during the evening becomes Agni and in the morning becomes Mitra. He manifests in the form of Savita in the Sky and as Indra in heaven. Whoever commits mistake and causes harm to Brahmins, You catch them by binding them with your noose.)

The prefix 'Upa' can be used either in the sense of deficiency or surplus. During the afternoon when the Sun shines in the middle of the sky, he comes to be known as *Upēndraḥ*. This is interpreted by the astrologers as *Natasādhana* in *Daśamalagna*. To clarify this point one may consider this stanza:—

Pūrvam Nataṃ Syāt Dina-Nātrikhaṇḍam Divānīśōriṣṭaghaḥvivihnam.
Divānīśōriṣṭaghaḥṣu Śuddham Dyurātrikhaṇḍam Tvaparam Nataṃ Syāt..

(Tājikanīlakaṇṭhī Ślōka 20.)

Gradually by taking into account half the day and half the night if one can fix up time, then it would be favourable to Him. During the process if the sky in the night is clear then it comes to be known as *Natā*. Due to the context it could be said - During the month of *Vaiśākha* the Sunrise takes place in *Mēṣā*lagna and the day will be in the centre in *karkā*lagna, the East and the West from the *Karka*, *Mithuna*, *Simha*, *Sun* and *Upendra*. The prefix 'Upa' is there to indicate the decrease or the increase and hence *Upendra* comes to be known as Sun. He envelopes the whole Universe like a circle from the desired position.

So also, every minute that Lord Viṣṇu is protecting all the worlds within Him. There is nothing without Viṣṇu. It becomes clear:—

Tadējati Tannaijati Taddūrē Tadu Antikē.
Tadantarasya Sarvasya Tadu Sarvasyāsya Bāhyataḥ..

(Yajur Veda 40.5.)

(It moveth it is motionless. It is far distant it is near. It is within this all, and it surrounds.)

Even in the world one can see -the body is covered by belly in the middle, then the shoulders and the head and thus comes to be known as Upendra. Adding up the front as well as the backward portion should join every item.

The bile element present in the body is due to the element of Sun and it is said in Kashyapa Samhita, Agni is Aditya and is in the role of bile. Always for animals during the afternoons the element of bile would be more in them. This bile could be taken away by eating food. The element of bile may come up in the middle of the night also because the earth is viewed a the seventh world.

The mantra is:—

*Athōpādāna Bhagavō Jaṅgīdāmitavīrya.
Purā Ḥa Ugrā Grasata Upēndrō Vīryam Dadau..*

(Atharva Veda 19.34.8.)

(You are very strong, thou the stronger Jivas try to harm you, you go untouched as Indra has bestowed tremendous strength to You.)

By becoming *Indr* he starts blazing forth and is the sky during the middle:—

*Ugrā It Tē Vanaspata Indra Ōjmanamādadhau.
Amīvāḥ Sarvāścātayam Jahi Rakṣāṁsyōṣadhē..*

(Atharva Veda 19.34.9.)

(Indra has bestowed immense strength on you and hence you have become invincible, as a consequence of which you can remove the sin of your devotees.)

There is a mantra by name Jangida and its name is:—

*Na Tvā Pūrvā Ōṣadhayō Na Tvā Taranti Yā Navāḥ.
Vibādha Ugrō Jaṅgida Paripāṇaḥ Sumaṅgalaḥ.*

(Atharva Veda 19.34.7.)

(You are very strong and even the medicinal plants which came into being at the time of creation cannot match You and even regarding the modern medicines there is no match to You, as you are the protector for your devotees against the enemies and diseases.)

Here, we have our composition:—

200. *Upēndranāmā Bhagavān Sa Viṣṇuḥ Viśvavam Nibadhnāti Parāvarābhyām.
Dadāti Vīryam Nikhilausadhibhyaḥ Tanmūlamūlāśca Bhavanti Jīvāḥ.*

Upendra is none other than Lord Viṣṇu and he binds the whole Universe and gives vigour and vitality to humanity and all the jivas have that as their basis. It is said in Atharva Veda:—

*Abhivṛṣṭā Ōṣadayāḥ Prāṇēna Samavādiran.
Āyurvai Naḥ Prātitarāḥ Sarvā Naḥ Surabhīrakaḥ..*

(Atharva Veda 11.4.6.)

(The medicinal plants addressed Prana, “O!Prana Make us smell fragrance and may you cause longevity in us”.)

*Yā Tē Prāṇa Priyā Tanūryā Tē Prāṇa Prēyasī.
Athō Yad Bhēṣajam Tava Tasya Nō Dhēhi Jīvasē..*

(Atharva Veda 11.4.9.)

(“O! Prana this body is very dear to you, the medicinal plants which have got the healing effect may give us remedy like a doctor”.)

*Yadā Prāṇō’bhyavarṣīd Varṣēṇa Pṛthivīm Mahīm.
Paśavastat Pramōdatē Mahō Vai Nō Bhaviṣyati..*

(Atharva Veda 11.4.5.)

(When Prāṇa was delighted, the clouds shed rain and thus the earth was dampened, the animals were thrilled, as they would get food.)

*Ātharvaṇīrāṅgirasīrdaivīrmanuṣyajā Uta.
Ōṣadhayaḥ Prajāyantē Yadā Tvam Prāṇa Jinvasi.*

(Atharva Veda 11.4.16.)

(O! Prāṇa when you cause contentment to people, the people, the gods and Atharvans would be delighted.)

*Yat Prāṇa R̥tāvōgatē’bhikrandatyōṣadhīḥ.
Sarvaṁ Tadā Pramōdatē Yat Kiṁ Ča Bhūmyāmadhi..*

(Atharva Veda 11.4.4.)

(When the rainy season arrives with the thundering of the clouds, everyone will be delighted. All the animals on earth experience joy and even the cattle will be thrilled.)

The explanation of this is already given in the stanza ninety seven, starting as Indrakarma which is the seven hundred and eighty sixth name. That Viṣṇu who makes *Indr* or Sun move gets the epithet Indrakarma who is none other than Viṣṇu.

The mantra is:—

Sarvaṁ Tadindrah Tē Vaśē. (R̥g Veda 8.93.4.)

(It is all Indra - under your power.)

152. Vāmanaḥ:—

Tuvam Udgiraṇē is the root, that which has the sensation of vomiting or that in which vomiting takes place, the affix *lyut* will occur in the sense of *kāraṇa* or *Adhikarāṇa*. *Vamanaḥ* itself becomes *Vāmanaḥ* and the affix *An* is in the sense of *Svārtha* or the term *Vāmanaḥ* in its *ñijantā* form becomes *Vamanaḥ*. With this kind of analysis we come to know that whatever is seen in this world, all that belongs to Brahman- the sacrificer, There was nothing which was not known prior to or that which is newly acquired as it is full of knowledge.

Even in this world, we can observe the following example:—

The rivers flow full of water. The river when in spate appears as though it is vomiting. So also Viṣṇu, the Omniscient Lord from times immemorial has been doing something, which is useful to mankind, as he knows the acts of Brahman. That Lord Viṣṇu comes to be known as *Vamanaḥ*.

Here, we have our composition:—

201. *Yadatra Kiñcid Bhuvi Dr̥śyamānaṁ Jñānēkṣaṇēnāpi Ča Čintyamānam.
Tad Vāmanēnātra Vikl̥ptamēta-Jñānasvarūpēṇa Nijātmayōgāt.*

Whatever is seen in this world which could be either experienced through knowledge or could be thought over, all that is embedded in *Vamanaḥ* and he manifests Himself in the form of knowledge.

The mantra to substantiate this view is:—

Tasmādyajñāt Sarvahuta Rcaḥ Sāmāni Jajñirē

(From the sacrifice emerged *Rcaḥ*, *Sāmāni* and so on.)

It is also commented on differently-

Mana Stambhē is the root or *Mana Jñānē* or *Manu Avabōdhanē* which end as Chur or Div or Tan respectively. The letter 'va' is used in the sense of partial analysis. *Mānayati* means that which holds or subdues, *Manyak* means that which is capable of knowing, *Manutē* means that which could be understood. From the sutra *Sarvadhātubhya Asun* (4.189. the affix is a sun. In the act of the Lord's creation that which takes place is used in the sense of partial act.

There also, not all animals at one point of time or season will be born. It is not that a single Sun is holding the entire Universe. There are also seven Suns and many planets. Along with this there are some planets in an invisible form and the countless stars in the sky.

So also in this body, one and only fire in the form of bile gets divided into five for the sake of helping the body. One and only water with the help of earth becomes kapha and becomes fivefold to help the body. A single wind takes fivefold or tenfold forms and helps in maintaining the body.

Regarding the acts of Brahman there are many options. There are many limbs in the body and the different branches of the body serve as its limbs. In one feather of the bird so many minute feathers appear. In short it should be noted that everywhere the Lord has made options. These options right from times immemorial till today have emerged in an unhindered way.

The mind is known to have many options *Vāmanaḥ* means *Viṣṇu* with many options. A single fire is split in three ways.

The mantra is:—

*Śamagniē Paścāt Tapa Śaṃ Purastācchamttarācchamadhāt Tapainam
Ēkastrēdhā Vihitō Jātavēdaḥ Samyadēnaṃ Dhēhi Sukṛtāmu Lōkē..*

(Atharva Veda 18.4.11.)

(O Agni, East, West, North and Southern directions may be burnt, though being one the sacrificer treated you in a threefold manner. Let the pious people be instilled in sacrifices.)

*Aṅgirasāmāyanaṃ Pūrvō'gnirādityānāmāyanaṃ GārhapatyōDakṣiṇānāmāyanaṃ Dakṣiṇāgniḥ.
Mahimānamagnērvihitasya Brahmanā Samaṅgaḥ Sarva Upa Yāhi Śagmaḥ*

(Atharva Veda 18.4.8.)

(Just as the Asitagni enters into Garhapatyagni to bestow the desired fruit, to the performer of the sacrifice. O Agni you are endowed with many merits and may you arrive to the sacrificial alter in your full form, so that you may bring happiness to us.)

This is only an illustration. There are many mantras to support this view. Those who are desirous of furthering knowledge should proceed in that direction.

Idaṃ Viṣṇurviçakramē Trēdhā Nidadhē Padam.

Samūḍhamasya Pāṃsurē.. (Rg Veda 1.22.17.)

(Viṣṇu traversed this (world); three times he planted his foot and the whole (world) was collected in the dust of his (footstep).

Tribhiḥ Padibhardyāmarōhat Pādasyēhābhavat Punaḥ.

Tathā Vyakrāmād Viṣvaṇaśanānaśanē Anu..

Tāvantō Asya Mahimānastatō Jyāyāmsca Pūruṣaḥ.

Pādō'sya Viśvā Bhūtāni Tripādasyāmṛtaṃ Divi

(Atharva Veda 19.6.2-3.)

(The invoker of this sacrifice, namely Narayana has ascended to the heaven with his three steps. The invisible fourth step has enveloped all men, birds and trees.)

(The entire Universe is nothing but the manifestation of the same Puruṣa, whose fourth step has enveloped the entire Universe. The first three steps are firmly rooted in heaven.)

The mind with different options and alternatives appear in the form of Vāmana, regarding Lord Viṣṇu. Man, to perform innumerable acts requires many implements. In all of them basically the root would be the same, just as different ornaments can be made out of a single metal.

Just as a man is capable of acting differently all this is due to the prompting of that Lord Viṣṇu in the form of Vāmana. Otherwise how can this jiva having so much of attachment to this body persue all that?.

Here, we have our composition:—

202. *Jagat Sisṛkṣurbhagavān Sa Viṣṇu-Rvikalpanairvāmana ĀVibhāti.*

Jivō'pi Tajjñānapathānugah San Vikalpanaistōṣamupaiti Bhūyah.

That Lord Viṣṇu with the desire of creating this world comes to the fore in the form of Vāmanā as one of the options. Jiva also desirous of being in that path gets happiness with these options.

The mantra is:—

Namō Hṛnsvāya Ça Vāmanāya Ça. (Yajur Veda 16.30.)

(Homage to the short, and to the dwarf.)

153. *Prāṃśuḥ*:—

Prāṃśuḥ is taken as synonymous with Unnata (great) Amara states *Ūcçapṛāṃśūnnatōdagrōchirtāstuṅgē* (3.1.70.) (That which is round, tall, bent, and held together.) The Vedas have narrated the greatness of Lord Viṣṇu as follows:—

Yasya Bhūmiḥ Pramāntarikṣamathōdaram.

Divyaṃ Yaśçakrē Mūrdhānaṃ Tasmai Jyēṣṭhāya Brahmanē Namaḥ..

Yasya Sūryaśçandramāśca Punarṇavaḥ.

Agniṃ Yaśçakra Āsyam Tasmai Jyēṣṭhāya Brahmanē Namaḥ..

*Yasya Vātaḥ Prāṇāpānu Cakṣuraṅgirasō'bhavan.
 Diśo Yaścakrē.Prajñānīstasmai Jyēṣṭhāya Brahmanē Namaḥ..
 Skambhō Dādāhāra Dyāvāpṛthivī Ubhē Imē Skabhō Dādāhārōrvantarikṣam.
 Skambhō Dādāhāra Pradiśaḥ gaḍurvīḥ Skambha Idam Viśvaṁ Bhuvanamāvivēṣa..*

(Atharva Veda 19.7.32-35.)

(I offer my respects to that Brahman whose stomach is the sky, whose head are the directions, whose eyes are the sun and the moon, whose breath are Prana and Apana, who created directions on account of his knowledge, who sustained the earth and heaven on account of his might. The sky rests on his thighs and then He entered into this Universe, having created it.)

According to the statement that this man is accepted in the world, what chanaka has originally approved is:—

*Antastē Dhyāvāpṛthivī Dadhāmyantardadhāmyurvantarikṣam.
 Sajūrdevēbhīravaraīḥ Paraīścāntaryāmē Madhavan Mādayasva..*

(Yajur Veda 7.5.)

(The heaven and the spacious earth I lay within thee, I lay within thee middle air's wide region.)

and also

*Yē Puruṣē Brahma Vidustē Viduḥ Paramēṣṭhinam.
 Yō Vēda Paramēṣṭhinam Yasya Vēda Prajāpatim.
 Jyēṣṭham Yē Brāhmaṇam Vidustē Skambhamanusamviduḥ..*

(Atharva Veda 10.7.17.)

(Those who know Brahman know Paramesti, and one who knows Paramesti knows the creator.)

Since the hrsva(short syllable) is a synonym of Vāmanā, Viṣṇu is given the opposite meaning and thus the word Prāmśu suits the context. This is only a sample.

Here,we have our composition:—

203. *Prāmśurha Vēvēṣṭa Jagat Samastaṁ Nōcçairhi Tasmāt Na Paraṁ Ça Kiñcit.
 Tasyaiva Garbhē Sthitimēti Viśvaṁ Hrsvāyatē Tāraḥkitam Nabhaṣça.*

Prāmśur envelops the whole Universe and there is nothing, which is higher or lower to Him, The entire Universe resides in Him and gets shortened just as the stars appear in the sky.

The word Amsu should be taken as Sun while explaining the meaning of Chandramsu.

154. Amōghaḥ:—

Muhavaicītyē is the root; Mind means a method of communication. Put together it means knowledge pertaining to a common entity. One who is devoid of right knowledge becomes *Vaimitya*. Since the right knowledge is definitive in nature, it is not a delusive one. One who is totally devoid of delusion is *Amōgha* and also comes to be known as *Amōghaḥ*. Since Viṣṇu is of Omniscient nature he comes to be known as *Amōghaḥ*. The knowledge regarding a purpose would generate innocence either due to faltering of cause

or having noticed a folly in it. This is not possible to occur in Viṣṇu as he is knowledge incarnate and thus comes to be known as *Amōghaḥ* or *Avyaya* - un-decaying in nature.

Even in this world also we can see that in the creepers one can notice the growth of pumpkins and even the heavy jackfruit could be seen dangling down in the trees and all this is due to the greatness of the Lord. If someone does the opposite due to delusion, then definitely there will be loss. It is like tying a heavy object to a delicate thing on account of which it flounders.

Another example is - Fingers have threefold form whereas the thumb has twofold path. If the thumb had the three fold entity then the sense of holding would have perished. The horse, which is known to gallop, will have the hoof, which protects the horse from getting cold. The huge whales reside in the ocean. A horse will not run in sand as fast as it can run on land. Just to help men the great Lord Viṣṇu has given many benefits, just as the gift for a camel to traverse in the desert. As water scarcity would be there in the sand, the belly of the camel will have a separate place to store water. In the mountains which have rocks one can notice the water falls which indicates the nature of action which has been passed on from times immemorial and thus Lord Viṣṇu comes to be known as *Amōghaḥ*.

The mantra is:—

*Yāvatī Dyāvāprthivī Yāvacca Sapta Sindhavō Vitasthirē.
Tāvantamindra Tē Grahamūrjā Gṛhṇāmyakṣitam Mayi Gṛhṇāmyakṣitam..*

(Yajur Veda 38.26.)

(Far as the heaven and earth are spread in compass, far as the seven rivers are extended. So was thy cup, which I with strength am taking, Indra, unharmed in me, un-injured ever.)

*Yasmintsarvāṇi Bhūtānyātmavābhūdviijānataḥ.
Tatra Kō Mōhaḥ Kaḥ Śōkaḥ Ēkatvamanupaśyataḥ..*

(YajurVeda 40.7.)

(When, in the man who clearly knows, Self hath become all things that are, what wilderment, what grief is there in him who sees the One alone?)

He is invincible and one without a second and for even one who knows Him will be overpowered by grief and delusion, since Viṣṇu is one he is devoid of grief and delusion. Man meditates on Brahman so that he can attain perfection in the act in which he involves Himself.

The refinement in man's action saves a man from delusion, defects, but none of this applies to Lord Viṣṇu and hence He comes to be known as *Amōghaḥ*. Jiva has limited knowledge whereas Viṣṇu has un-limited knowledge. How can one do this with limited knowledge? This doubt arises. One has to read the world with the sense of the Lord.

Here, we have our composition:—

204. *Analpavidyē Na Hi Mōhasattā Sanātano Viṣṇuramōgha Uktaḥ.
Jagat Samastaṁ Mahimānamasya Vyanaktyamōghasya Budhaṁ Sunētram.*

There is no delusion regarding those who have infinite knowledge and Viṣṇu who is eternal is said to be *Amōghaḥ*. The entire Universe knows His greatness.

155. Śuciḥ:—

Īśucira Pūtībhāvē is the root from the sutra *Igupadhāt Kit* (4.120.. It gets the affix 'in'. Since there is no inauspiciousness in the Lord, he is said to be Śuciḥ.

The mantra is:—

Śuciṣṭavamasi Priyō Na Mitrō Dakṣāyyō Aryamēvāsi Sōma..

(Rg Veda 1.91.3.)

(You are the purifier of all like the beloved Mitra; You are the augments of all like Aryāman.)

Sa Paryagācchukramakāyamavranāmasnāvīram Śudhdamapāpavidhdam. Kavirmanīṣi Paribhūḥ Svayambhūryāthātathyatōarthānvyadadhācchāśvatībhyaḥ Samābhyaḥ

(YajurVeda 40.8.)

(He hath attained unto the Bright, Bodiless, Woundless, Sinless, The Pure which evil hath not pierced. Farsighted, wise, encompassing, He, and self-existent hath prescribed aims, as propriety demands, unto the ever-lasting Years.)

In this mantra *Viṣṇu* is spoken of as pure and devoid of all sins. Whatever is pure will have purity. And also,

Yattē Pavitramarçīyagnē Vitatamantarā.

Brahma Tēna Punātu Mā.. (Yajur Veda 19.41.)

(OAgni, may the cleansing sieve, diffused through all thy fiery glow. Holy devotion, make me clean.)

Whatever is sanctified in Agni is pure and Brahman has enveloped it from all sides and let that Brahman sanctify me. Agni is auspicious and let it protect me. *Viṣṇu* is pure.

It is said earlier- He is the purest among the pure, most sanctified amongst the sanctified.

Always purity is seen regarding the acts of the Lord right from times immemorial till today. Whatever is going on in the world is going on continuously without any change and will go on too.

Whatever is the pure act, that belongs to *Viṣṇu* and thus one has to maintain purity in thought, deed and words.

Here, we have our composition:—

205. *Yadatra Viśvē Śuciṃtat Svarūpaṃ Svabhāvatō Vā Śuciṃtat Prasiddham.*

Śuciḥ Sa Viṣṇu Svayamāsthitaḥ San Sargāditaḥ Suciṃyata Ēva Sarvam.

Whatever pure is found in this world by nature is śuciṃtat. That pure *Viṣṇu* right from the time of creation maintains His purity.

Because of the pure nature of *Viṣṇu* whatever his action it will be only pure just as the water, which flows from the waterfall, would be pure. The branches of the trees would be pleasing to watch. The beauty present in womankind is nothing but that which belongs to the Lord.

Thus purity is believed to be all-pervasive in nature and because of the all pervasive

nature of Viṣṇu He is always pure. One can infer many illustrations from the ways of the world. Some of the statements would be cited here -

*Punantu Mā Dēvajanāḥ Punantu Manavō Dhiyā.
Punantu Viśvā Bhūtāni Pavamānaḥ Punantu Mā*

(Atharva Veda 6.19.1.)

(Let the gods make me auspicious, let the mortals cause auspiciousness in me by instilling action and intellect. All the creatures which fly about in the sky may cause auspiciousness in me.)

Asmān Punīhi Cakṣasē (Atharva Veda 6.19.3.)

(The greatness of the Lord should be visualised through the eyes.)

156. Ūrjitaḥ:—

Ūrja Balaprāṇanayōḥ is the root. From the sutra (3.2.177. *Bhrājabhāsa* (The affix Kvip comes in the sense of the agent, having such a habit etc., after the verbs Bhraj -to shine, Bhasa -to shine, Dhurva - to injure Dhmat - to shine, Urj- to be strong, Pr - to fill, Ju - to move rapidly and Stu - to praise, when it is preceded by the word Gravan - a storic.) it gets the affix Kvip. From the sutra (8.2.30. *Chō Kuḥ* (A Guttral is substituted for a palatal, before a Jhal affix, or at the end of a word) it gets *Kutvam*. *ṇa* gets dissolved and it is the last letter of the word, there is no dropping of the conjunction from the sutra *Rātsasya* (8.2.24. (Of a word ending in a conjunct consonant, only S is elided, if it comes after Ra).

Whatever is created in the world would be endowed with life and strength. When the small insects are devoured, those small insects will be the fuel of life and will make even the medicines ineffective.

Having incurred impurity they take away strength and life. Every item will be full of His strength and life. Who is there who makes Ūrja?

The answer to this question is as follows:—

Only that Viṣṇu will get the appellation of Ūrjitaḥ. That Viṣṇu, who is Omnipresent in nature. The work, which is being done by every individual amply displays His nature of Omniscience and only a realised soul could perceive that.

The mantras are:—

Ūrjō Dēvāṃ Avasyōjasā Tvām Pibā Sōmamaḍāya Kam Śatakratō.

(Rg Veda 8.36.3.)

(You, protect the gods with (sacrificial food), and yourself by your might; drink joyfully, Śatakratu, the soma for your exhilaration.)

Ūrjō Pinvasva Samiṣōdīhi Na. (Rg Veda 3.3.7.)

(Propitiate them by libations.)

Divōva Čakṣurātataṃ (Yajur Veda 16.5.)

(The various directions are His eyes.)

The ultimate goal is to know that which is subtler than the subtle.

Ūrgasyāṅgirasyrūṇammradā Ūrjjaṃ Mayi Dhēhi. Yajur Veda 4.15.)

(May you confer on me longevity and health.)

Even the small stones of a huge rock make the sparrows to live and strengthen them bodily. Grass gives strength and life to the animals. This nature of act is nothing but the act of the Lord. That is why Viṣṇu comes to be known as *Ūrjitaḥ*. *Ūrjitaḥ* means one who is of the form of strength as well as *prāṇa*.

Balamasi Balaṃ Mayi Dhēhi. (Yajur Veda 19.9.)

(Thou art strength give me strength.)

Ūrjō Balaṃ Sa Ōjō Ma Āgan. (Atharva Veda 18.4.53.)

(May you approach us by bestowing strength on us.)

This is the reason why even Sun comes to be known as *Ūrjitaḥ*.

Here, we have our composition:—

206. *Yadatra Kiñcid Balavat Prasiddham Virājatē Prāṇayutaṃ Ča Yad Yat.*

Tadūrjitēnaiva Tataṃ Samastaṃ Sanāddha Vai Viṣṇurihōrjitaḥ Saḥ.

Whatever is known for its strength and shines forth with life, all that comes to be known as *Ūrjitaḥ* and on account of eternality Viṣṇu comes to be known as *Ūrjitaḥ*.

The mantra is:— *Ahamindrō Na Parājigyē.* (Rg Veda 10.48.5.)

(I, Indra, am not surpassed in affluence.)

157. *Atīndraḥ*—

One who excels *Indr* is *Atīndraḥ*. He is differently known as *Divya*, *Suparna*, *Garutmant*, *Surya* and so on. Among those innumerable names, One of the names is *Indr*.

The mantra to this effect is:—

*Indraṃ Mitraṃ Varuṇamagnimāhurathō Divyaḥ Sa Suparṇō Gurutmān
Ēkaṃ Sadviprā Bahudhā Vadantyaṅniṃ Yamaṃ Mātariśvānamāhuḥ.*

(Rg Veda 1.164.46.)

(They have styled (him, Sun), Indra, Mitra, Varuna, Agni and he is the celestial, well-winged *Garumat*, for learned priests call one by many names as they speak of Agni, Yama, *Matarishwan*.)

Here *Indr* means Sun. With this we come to know that whatever word is used, as *Indr*, *Mitra*, *Varuna*, *Agni*, *Suparna*, *Garutman* or *Mātariśvā* all that refers to that Omniscient nature of Viṣṇu and thus Viṣṇu is *Atīndraḥ* (One who excels *Indr*).

The usage of the word *Indr* here is to indicate that he is different from the Sun- That *Indr* pleased *Indr* and he controls all the worlds of the Universe.

The mantra is:—

*Indrō Mahnā Rōdasī Paprathacchiva Indraḥ Sūryamarōcayat.
Indrē Ha Viśvā Bhuvanāni Yēmira Indrē Suvānāsa Indavaḥ.*

(Rg Veda 8.3.6.)

(Indra, by the might of his strength, has spread out the heaven and earth: Indra has lighted up the sun: in Indra are all beings aggregated; the distilling drops of the Soma flow to Indra.)

One who is Śiva is Brahman, *Indr* and even transcends Sun. Thus, that Viṣṇu who is

Omniscient in nature comes to be known as *Aṭindrah*. Just as *Indr* transgresses all the regions or controls, he comes to be known as Yama or Niyama. Being of the nature of the all-controlling Principle he comes to be known as Niyanta or Sarvaniyanta. The strength to fathom everyone is present in that *Indr* and hence he comes to be known as *Aṭindrah*.

Here, we have our composition:—

207. *Yadindranāmnā Varuṇēna Nāmnā Yamēna Nāmnā'tha Suparṇanāmnā.*

Sūryēṇa Nāmnā Kimu Vāgnināmnā Karmāsti Vēdēṣu Bahutra Gītam.

208. *Tat Karmajātaṃ Hyativarttatē Yaḥ Sa Pāvanō Viṣṇurafindra Uktaḥ.*

Sa Mātariśvā Saḥ Yamaḥ Saḥ Ugra-Stasmin Ha Tasthurbhuvanāni Viśvā.

In Vedas he has been acclaimed as *Indr* or Varuna or Yama or Suparna or Surya or Agni.

That sacred *Viṣṇu* comes to be known as *Aṭindrah* one who has transcended *Indr*. He is wind or Yama or the fierce one and all the worlds invariably reside in Him.

While commenting on the word *Aṭindra*, we have commented upon the words Yama and Niyama and so also on the words Niyanta and Sarvaniyanta.

158. *Saṅgrahaḥ:—*

Sam is the prefix *Graha Upādanē* is the root and from the sutra *Vibhāṣā Graha* (3.1.143. (The affix *ṇa* is optionally employed after the verb *Graha-* to seize.) it gets the affix *ṇaḥ* and is an exception to *Ach*. This is an orderly *Vibhāṣā* and thus those which move about in water are crocodiles and even the astrologers are like crocodiles. Unity is that where different things meet at one point of time.

In short it would be said - This world, which is full of many options, gets commingled in *Viṣṇu* who has an epithet *Saṅgrahaḥ* and will be adored and nourished in that manner. The example is - Just as *Ātman* depends on the body to hold it firmly intact and nourishes the various kinds of food items taken in, so also the Lord *Viṣṇu* holds the world intact, maintains it and regulates it and thus comes to be known as *Saṅgrahaḥ*. This method is prevalent from time immemorial.

Even the planets get the name *Saṅgrahaḥ* because at the time of the rising of the Sun the entire world appears to be uniform and hence it is said - Lord Suryanarayana, the Lord of waters is Moon, Mangala, Budha, Brhaspati, Sukra, Sani, Rahu and Ketu. Even these planets have been assimilated together by that Lord and thus *Viṣṇu* comes to be known as *Saṅgrahaḥ*.

The mantra are -

Tadviṣṇōḥ Paramaṃ Padaṃ Sadā Paśyanti Sūrayaḥ.

Divīva Čakṣurātataṃ.. (Rg Veda 1.22.20.)

(The wise always contemplate that supreme place of *Viṣṇu* as the eyes fixed in broad heaven.)

Yatra Viśvaṃ Bhavatyēkaṇīdam. (Yajur Veda 32.8.)

(Wherein this all hath found one and only one dwelling.) and

*Yasmin Viśvāni Bhuvanāni Tasthustistrō Dyāvastṛēdhā Sastrurāpaḥ.
Trayaḥ Kōśāsa Upasēcanāsō Madhvaścōtantaśitō Virapśam..*

(Ṛg Veda 7.101.4.)

(In whom all beings exist: the three worlds abide: from whom the waters flow in three directions (east, west and south): the three water-shedding masses of clouds (east, west and north), pour the waters around the mighty (Parjanya).

Here, we have our composition:—

209. *Sa Saṅgrahaḥ Sarvagataḥ Sa Viṣṇu -Rgaḥitakēśō Va Jagat Samastam.
Saṅgrahya Saṅgrāha U Saṅgrahō Vā Viśvaṃ Vidhattē Sa U Čaikanīdam.*

That *Saṅgrahaḥ* is the Omniscient *Viṣṇu* who leads the entire world as though holding the hair in one's hand. He assimilates them and holds everyone under a common shelter.

159. *Sargaḥ:—*

Sṛja Visargē is the root and it gets the affix *Ghai*. The art of creation is present in Him and the affix *Aç* is attained. *Viṣṇu* is Omniscient.

The mantras are:—

*Prajāpatiścāratī Garbhē Antarajāyamānō Bahudhā Vijāyatē.
Tasya Yōniṃ Paripaśyanti Dhīrāstasmīn Ha Tasthurbhuvanāni Viśvā*

(Yajur Veda 31.19.)

(In the womb moves Prajapati: he, never becoming born, is born in sundry figures. The wise discern the womb from which he springeth. In Him alone stand all existing creatures.)

*Tama Āsīt Tamasā Gūḍhamagrē'prakētaṃ Salilaṃ Sarvamā Idam.
Tucçhyēnābhvapihitaṃ Yadāsīt Tapasastanmahinā Jāyataikam..*

(Ṛg Veda 10.129.3.)

(There was darkness covered by darkness in the beginning, this entire (world) was undistinguishable water; that empty united (world) which was covered by a mere nothing, was produced through the power of austerity.)

*Iyaṃ Viśṛṣṭiriyata Ābabhūva Yadi Vā Dadhē Yadi Vā Na.
Yō'syādhyakṣaḥ Paramē Vyōmantsō Aṃga Vēda Yadi Vā Na Vēda..*

(Ṛg Veda 10.129.7.)

(He from whom this creation arose, he may uphold it, or he may not (no one else can). He who is its superintendent in the highest heaven, he assuredly knows, or if he knows not (no one else does).)

*Kāmastadagrē Samavartatādhi Manasō Rētaḥ Prathamam Yadāsīt.
Satō Bandhumasati Niravindan Hṛdi Pratīśyā Kavayō Manīṣā..*

(Ṛg Veda 10.129.4.)

(In the beginning there was desire, which was the first seed of mind; sages having meditated in their hearts have discovered by their wisdom the connection of the existent with the non-existent.)

Here, we have our composition:—

210. *Sargaḥ Sa Sambhuḥ Samudīrṇavīryō Rētō Vidhāyaiva Manōmayam Saḥ.
Sasarja Viśvam Vividhasvarūpaṁ Kāmaḥ Sa Viṣṇu Sa Hi Sarga Uktah.*

Sargaḥ is that Lord who has valour in Him and who is responsible for the manifold creation. He is known as *Viṣṇu* or *Sargaḥ*

160. *Dhṛtātmā*:—

One who holds everything together. With his capacity to hold together, he has manifested everywhere and thus *Viṣṇu* comes to be known as *Dhṛtātmā*.

The mantra is -

Sa Dādāhā Prthivīm Dhyāmutēmām Kasmai Dēvāya Haviṣā Vidhēma.

(Yajur Veda 13.4.)

- (He fixed and holdeth up this earth and heaven. Worship we Ka the God with our oblation.)

Even in the world one can see his shadow in the *Jīvātmā*. It is as follows: - Even the Jiva possessing little knowledge holds his body which is temporary in nature and it is as evasive as that of flowers, scent etc., This process which has been prevalent from time immemorial is possible only on account of a part of God's dispensation. Thus that eternal Lord *Viṣṇu* comes to be known as *Dhṛtātmā*.

Here, we have our composition:—

211. *Dhṛtātmanā Viśvamidaṁ Samastaṁ Dhṛtaṁ Virājaṁ Sa U Saṁvivēṣa.
Tathaiva Jivō'pi Nijātmayōgād Dhriyan Vapurviṣṇu Manaktyanantam.*

That *Dhṛtātmā* has held the entire Universe and thus even that Jiva with his capacity holds his body and traverses towards that eternal Lord.

What is being said as having entered the body in the form of Virat, the mantra is:—

*Yā Āpō Yāsca Dēvatā Yā Virāḍ Brahmanā Saha.
Śarīraṁ Brahma Prāviśaccharīr'z'dhi Prajāpatiḥ.*

(Atharva Veda 11.8.30.)

(Waters, Gods Virat, let them enter into the lustrous body, then the creator Brahman also entered in an unmanifest form, and in that body resides Jiva to continue the progeny.)

*Tasmādvai Vidvān Puruṣamidaṁ Brahmēti Manyatē.
Sarvā Hyasmin Dēvatā Gāvō Gōṣṭha Ivāsatē.*

(Atharva Veda 11.8.32.)

(The knowledgeable man will be none other than Brahman Himself, as all the gods reside in Him.)

161. *Niyamaḥ* 162. *Yamaḥ*:—

Yama Upamē is the root or *Yama Parivēṣaṇē*. From the sutra *Iṣugamiyāmāṁ Chaḥ* (7.3.77. (*Chaḥ* is substituted for the final of *Īś, Gam* and *Yam* before a present character (*git*)). it gets the affix *Ṣiti*. *Yama Parivēṣaṇē* root is sometimes taken as *Yama Aparivēṣaṇē* and this is not a wrong usage. It is as follows:—

It controls the moon. *Yama* is that which controls. The word *Niyama* is derived from the prefix *Ni*. That which creates something is the creator who creates everything and thus comes to be known as *Niyamaḥ*.

Yama subdues all the Jivas and thus Viṣṇu comes to be known as Yama
The mantras are:—

*Yamaḥ Parō'varō Vivasvāman Tataḥ Paraṁ Nātīpaśyāmi Kiñcana.
Yamō Adhvarō Adhi Mē Niviṣṭō Bhuvō Vivasvānanvātātāna..*

(Atharva Veda 18.2.32.)

(Yama the son, the son of Sun is lustrous than his father, I cannot find a more lustrous man than Yama. The sacrifice, which I am performing in, enveloped in Yama, to perform sacrifice on the earth the Sun has extended the earth.)

*Parēyivāṁsaṁ Pravatō Mahīriti Bahubhyaḥ Panthānāmanupaspaśānam
Vaivasvataṁ Saṅgamaṇaṁ Janānāṁ Yamaṁ Rājānaṁ Haviṣā Saparyata..*

(Atharva Veda 18.1.49.)

(One who has transcended the earth and one who is traversing in the loftier regions and one who is trodding on the path of the Pitras and one who is the son of Vivasvan, namely Yama is offered respects.)

*Yō Mamāra Prathamō Martyānāṁ Prēyāya Prathamō Lōkamētam.
Vaivasvataṁ Saṅgamaṇaṁ Janānāṁ Yamaṁ Rājānaṁ Haviṣā Saparyata..*

(Atharva Veda 18.3.13.)

(Yama who came into being from the dead people, first attained death and went to the other world. That son of Sun O sacrificers is the one who gives merits or demerits according to their action and hence offer your respects to Him.)

Death is the messenger of Yama.

The mantra is:—

*Athēmaṁ Jivā Arudhan Gṛhēbhyastaṁ Nirvahaṭa Pari Grāmāditāḥ.
Mṛtyuryamasyāsīd Dūtaḥ Pracētā Asūn Pitṛbhyō Gamayāñcakāra..*

(Atharva Veda 18.2.27.)

(O living people, may you drive away this ghost from this house. May you take this ghost out of the village along with the pitras.)

Death is the messenger of Yama and one who never undergoes death is Lord Viṣṇu and thus he comes to be known as immortal Amṛtyu. One has to see the details while explaining the word Amṛtyu..

Vivasvān is Yama and Yama is Vivasvān. Since the nature of Vivasvān or Vivasvān is present in the Lord, he comes to be known like that. Vivasvān is Yama or death as He separates the body from the Ātman that which belongs to Vivasvān.

Here, we have our composition:—

212. *Yamō Vivasvān Niyamō Yamō Vā Niyāmakē Viśvamidaṁ Niyamyā.
Sa Mṛtyudūtaḥ Niyamēna Sarvaṁ Jagad Vyavasthāpayatē Ha Viṣṇuḥ.*

Yama is Vivasvān as he controls everything and he holds everything under his control. He, the messenger of death maintains everything according to rule and thus comes to be known as Viṣṇu.

Contextually - Niyantā gets formulated due to the prefix ni, the root Yaccha and the

affix *Tṛṣṭ* *Yaccha* only, the word is different and not the meaning. It would be discussed under eight hundred and sixty fourth name and the word *Aniyama* will be discussed under the eight hundred and sixty fifth name. There is no one to control that *Viṣṇu* and thus comes to be known as *Aniyamaḥ*.

The form *Niyamaḥ* comes into being with the sandhi and there are five of them. They are *Śauca-Santōṣa-Tapaḥ-Svādhyāya-Īśvarapraṇidhāna* This is being highlighted by Patanjali in his *Yogasutras* and Manu in his *Manusmṛti*. The name of *Viṣṇu* gets absorbed in *Niyamaḥ*.

Yamān Sēvēta Satataṁ Na Niyamān Kēvalān Budhaḥ.

Yamān Patatyakurvāṇō Niyamān Kēvalān Bhajan.. (chapter. 4.204.)

(Let him constantly practise self-control and not vows only; he who practises vows only, but not self-control meets his fall.)

The elaboration of this should be seen. Some have emphasized ten *Yamas* and ten *Niyamas*.

When we split the Sandhis it becomes *Ayamaḥ* or *Yamaḥ*. As there is no one to control it becomes *Ayamaḥ* and he is *Viṣṇu* alone.

There are five *Yamas*. They are *Ahimsa, Satya, Astēya, Brahmacharya, Aparigraha* this is highlighted in the *Yogasutras* by Patanjali. There are eight hundred and sixty six *Ayamas* and *Yamas*. Contextually one who controls is *Yama* or *Ayamaḥ*.

Here, we have our composition:—

213. *Viṣṇurniyantā Niyamō Yamō'sau Viṣṇurniyantā'niyamō'yamaḥ Saḥ.*

Prakāśatē Viśvamidaṁ Samastaṁ Yamairniyāmaśca Kṛtavyavastham.

Visnu is the controller who is *Niyama* or *Yama* and who illumines the entire Universe and thus comes to be known as *Yama* or *Niyama*.

It gets the affix *Ghai* from the sutra *Yamaḥ Samupaniviṣuḥ Ca* (*Prōti* 3.3.63.) and thus the word *Niyamaḥ* becomes *Niyāmaḥ*.

31. *Vēdyō Vaidyaḥ Sadāyōgī Virahā Mādhavō Madhuḥ.*

Afīndriyō Mahāmāyō Mahōtsāhō Mahābalaḥ.

163. *Vēdyah*, 164. *Vaidyah*, 165. *Sadāyōgī*, 166. *Virahā*, 167. *Mādhavaḥ*, 168. *Madhuḥ*. 169. *Afīndriyah*, 170. *Mahāmāyah*, 171. *Mahōtsāhaḥ*, 172. *Mahābalaḥ*

163. *Vēdyah*:—

Vida Jñānē is the root. One who is fit to be known is *Vēdyah*. It gets the termination *Yat* from the sutra *Tadarhati* (5.1.63.). When the entire world is ordained by the will of the Lord, one can ask what is to be known? The Lord has entrusted work to everyone, by entrusting work to others, He encompasses the world and thus comes to be known as *Vēdyah* (One who is fit to be known). Or - As he is found everywhere, amidst all fine arts He comes to be known as *Vēdyah* or *Viṣṇu*. Those who want to cross over death call Him as *Vēdyah* and thus the term is prevalent.

The mantras are -

Tamēva Veditvā Atimṛtyumēti Nānyaḥ Panthā Vidyatē'yanāya.

(Yajur Veda 31.18.)

(He only who knows Him leaves death behind him. There is no path save alone to travel.) and

Prajāpatiścaraṭi Garbhē Antarajāyāmānō Bahudhā Vijāyatē.

Tasya Yōniṃ Paripaśyanti Dhīrāstasmin Ha Tasthurbhuvanāni Viśvā..

(Yajur Veda 31.19.)

(In the womb moves Prajapati: he, never becoming born, is born in sundry figures. The wise discern the womb from which he springeth. In Him alone stand all existing creatures.)

Śrīṭkarṇāya Kavayē Vēdyāya Vaçōbhīrvākairupayāmi Rātim.

Yatō Bhayamabhayaṃ Tannō Astvava Dēvānāṃ Yaja Hēdō Agnē..

(Atharva Veda 19.3.4.)

(O! Agni you are the best listener of our prayers, you bestow the desires on us and you could be perceived only through extra sensory perception. I invoke you with these collection of hymns, so that you may remove our fears. May you take away the anger of the gods who are angry with us.)

Here, we have our composition:—

214. *Sa Ēva Vēdyah Sakalāḥ Purāṇō Vēdyam Kavim Tam Kathayanti Vēdāḥ.*

Vēdyē Sthitam Viśvamidam Samastam Tasmājjagaccāpi Ča Vēdyamāhuḥ.

He is to be known as stated in all the Puranas and Vedas and one who knows Him knows the world.

164. Vaidyah:—

Vida Jñānē is the root. From the sutra *Saijñāyām Samajanīṣadanipatamana-vidaśuṣiṣṇbhṛñinaḥ* (3.3.99). (The affix Kyap comes after the following verbs in forming a word in the feminine denoting an appellative and is actually accented viz.-‘Samaj’, ‘nishad’, ‘ni-pat’, ‘man’, vid, *guṇ, Śiṇ, Bhṛiṇ, In.*) the root Vid gets the affix Kyap and from the sutra *Ajādyataṣṭāp* (4.1.4). (The affix Tāp is employed to indicate feminine nature, after the Nominal-stem ‘Aja’ etc., and after the stems ending in short A.) it gets the affix Tāp. Vidya is that which should be acquired.

What is to be acquired, without any defects is Vidya. It is as follows:—*Vyākaraṇa* concerns itself with the knowledge of the words. *Nyāya* concerns itself with the science of logic. Those who know music comes to be known as *Gānavidya*. There also, basically there are two Vidyas. *Parā* and *Aparā*. As the whole world concerns with Trigunas, even Vedas come under the category of *Parāvidyā*. The statement holds good in respect of the statement of Bhagavadgita *Traigunyaṣayā Vēdāḥ* (2.45.)

(The scope of Vedas embraces the three-fold force of nature.)

The knowledge pertaining to *Akṣaram* (Atman) is *Aparā*. Since all Vidyas emerge from the Lord Viṣṇu and He is all encompassing one, He comes to be known as Vaidya.

As Vaidyah in the sense that he is the knower of Vidya. From the sutra *Tadadhītē Tadvēda* (4.2.59). (The affix *Añ* comes after the word denoting ‘some subject of study’, in the sense of ‘who has studied that or who understands that’.) the affix would be *Añ* and the letter *a* gets dissolved from the sutra *Yasyēti Ca* (6.4.148). (The final I and A (both long and short), of a bha stem, are elided before a Taddhita affix and before the feminine affix *Ī*).

Whatever has been ordained by Lord Viṣṇu, all that comes under the fold of Vidya. It is as follows - Only God knows by what vidya he has created multiple forms of creation like men, animals, birds and various other forms. Since no living man can create another living being it is only Viṣṇu who knows the mode of creation. He comes to be known as *Vaidyaḥ*.

The mantra is:—

Viśvāni Dēva Vayunāni Vidvān.. (Yajur Veda 7.43.)

(O God you knowest every sacred duty.)

Here, we have our composition:—

215. *Viśvasya Nirmāṇakalāmaśēṣāṃ Viṣṇurha Vēdēti Sa Vaidya Uktah.*

Taṃ Sarvavidyaṃ Yajña U Vētti Vaidyaṃ Vidyāmayaḥ Sō'pyupayāti Vaidyam.

Since Viṣṇu alone knows the art of creation of the world he comes to be known as *Vaidyaḥ*. One who knows that Vidya will in turn become *Vaidyaḥ* by acquiring that great knowledge.

He is known as *Vaidyaḥ* only for this reason, as he knows the remedy for the deadly diseases. *Vaidyaḥ* is one who knows about age or knowledge.

165. *Sadāyōgī:—*

The word *Sadāyōgī* could be deciphered in three different ways as *Sataḥ Ayōgī*, *Sadāyōgī*, *Sadāyōgī- Sadā Yōgī*, *Sadā Ayōgī-Sadāyōgīti*. Many roots will be employed in usage. *Yugi Varjanē* is the root, when the word *Sadā* is preceding according to the sutra *Supyajātau ṇinistācchilyē* (3.2.78. (When habit is to be expressed, the affix comes after a verb, provided the word with a case-affix in composition with it, does not mean a genus.) it gets *ṇini* and the form would be *Sadāyōgī*.

Yuja Samādhau is another root or *Yujir Yōge* and when both of them combine together it becomes *Ghinuṇ* affix or *Yuja Saṃyamanē* and hence we can say that He transcends the nature of abandoning. It is as follows -

Akṣairmā Dīvyah. (Do not play with dice.)

(Rg Veda 10.34.13.)

Mā Bhrātā Bhrātaraṃ Dvikṣaṇ Mā Svasāramuta Svasā.

(Atharva Veda 3.30.3.)

(Let not the brother hate his brother, and sister hate her brother.)

Mā Gṛdhaḥ Kasyasviddhanam.. (Yajur Veda 40.1.)

(Don't covet other man's wealth.)

All this takes place only from that Lord. If one acts in a reverse manner, misery is bound to come and thus by bestowing mercy that Lord who is Viṣṇu comes to be known as *Sadāyōgī*.

One who always puts together or controls everything pertaining to the world is known as *Sadāyōgī*. That Lord Viṣṇu on account of his capacity to maintain everything comes to be known as *Sadāyōgī*.

The mantra is -

Yuñjatē Mana Uta Yuñjatē Dhiyō. (Yajur Veda 5.14.)

(The priests of him the lofty priest.)

One who manifests his true knowledge at the time of creation of the world is *Viṣṇu* or *Sadāyōgi*.

Sama means unity, one who protects from every side the whole world comes to be known as *Samā Yōga*.

The mantra is:—

Sa Dādihāra Prthivīm Dhyāmutēmāṇi Kasmai Dēvāya Haviṣā Vidhēma.. (Yajur Veda 13.4.)

(He fixed and holdeth up this earth and heaven. Worship we Ka the God, with our oblation.)

Tasmin Ha Tasthurbhuvanāni Viśvā (Yajur Veda 31.19.)

(In Him alone stand all existing creatures.)

Mantra in the sense of putting together everything is: -

Indrē Ha Viśvā Bhuvanāni Yēmirē (Rg Veda 8.3.6.)

(In Indra are all beings aggregated.)

Here, we have our composition:—

216. *Sa Varjanaṇi Nindyakṛtē Vidhattē Yuñktētē Svayaṇi Viśvakṛtau Vidhātā.*

Sa Viśvamētaṇi Paritō Dadhāti Sa Yuñjatē Sarvakalāsu Dakṣaḥ.

217. *Ēvaṇi Sadāyōgamupēyivāṃsaṇi Budhāḥ Sadāyōginamāhuragracam.*

Viṣṇu Purāṇaṇi Sūlabhaṇi Śuciṇi Taṇi Paśyanta Āyuktatata Sadaiva.

Whatever is to be shunned is left out and adds up in the sense of the world and he envelopes the whole Universe, as he is proficient in various fine arts.

Thus one has to approach that all-knowing God and he comes to be known as *Sadā Yōgi*. *Viṣṇu* is quite well known in the scriptures, He is easily accessible and is worthy of comprehending.

Viśvā Agnē Abhiyujō Vihatya. (Rg Veda 5.4.5.)

(Having destroyed, Agni, all our adversaries, brings off the possessions of those who bear us enmity.)

Contextually, even the word *Samā Yōga* would be explained.

166. **Vīrahā:—**

Vi is the prefix and *Īra Gatau Kampanē Ča* is the root or *Īra Kṣēpē*. He is known as Veera (valorous) as fear has disappeared from Him or veera is one who moves everywhere. The prefix Vi in combination with *Īra* is used in the sense of 'valorous one'.

Then the root *Hana* with the prefix 'veera' gets the affix *Kvip* from the sutra *Brahmabhrūṇavṛtrēṣu Kvip* (3.2.87). (The affix *Kvip* comes after the verb - to kill, with the sense of past; time, when the following words in the accusative case are in composition: *Brahma*- a Brahmana, *Bhrūṇa* - a foetus, and *Vṛtra*-Vritra.) and becomes *Vīrahā*. or the root

Hana in combination with *vir* gets the affix *Kvip* from the sutra *Kvip Ḍa* (3.2.76.) (And the affix *Kvip* is also seen after all verbs, whether having an upapad or not in the Vedic as well as in modern Sanskrit.) gets elongated and becomes *Virahā*.

When a capable person tries to harm a weak person, he will be considered a culprit or an enemy and thus always the root *Yuj* would be preceded by prefix *Abhi* and one aspires for his destruction.

The mantra is:—

Viśvā Agnē Abhiyujō Vihatya. (R̥g Veda 5.4.5.)

(Having destroyed, Agni, all our adversaries, bring off the possessions of those who bear us enmity.)

In short it could be said that god will punish those who are involved in wicked deeds. With the wrong thoughts he creates the wrath of the Lord and finally gets punished. The one who creates anger in the minds of the people is the Lord Himself. *Krōdhakṛd* is one of the names associated with Lord *Viṣṇu*.

The mantra in this regard is:—

Manyurasi Manyuṃ Mayi Dhēhi (Yajur Veda 19.9.)

(Thou art passion give me passion.)

Those who are adverse to the right path are sternly dealt by god and thus he comes to be known as *Virahā* or he punishes those who act against nature.

Here one can recollect the following two stanzas of Vidura:—

*Na Dēvā Daṇḍamādāya Rakṣanti Paśupālavat.
Yaṃ Tu Rakṣitumicchanti Buddhya Saṃvibhajanti Tam.*

(Viduraniti 3.41.)

(The gods will not protect the people by holding a staff in their hands, but on the contrary, those whom they want to protect will instil knowledge in them, which is the faculty of mind.)

Buddhau Kaluṣābhūtāyāṃ Vināśē Pratyupasthitē.

Anayō Nayasaṅkāśō Hṛdayānnāpasarpati.. (Viduraniti 2.82.)

(When the mind becomes perturbed, destruction sets in. When the mind is purified the god will inhabit in him.)

What is being said as *Viṣṇu* is *Krōdhakṛd*. The mantra is:—

Namastē Rudra Manyavē. (Yajur Veda 16.1.)

(Homage be paid unto thy wrath.)

There is also a prayer to the Lord that he should not destroy the good people.

Mā Nō Virāṇ Rudra Bhāminō Vadhiḥ. (Yajur Veda 16.16.)

(Slay not our heroes in the fury.)

Here, contextually the word *Krōdhakṛd* has been explained.

Here, we have composition:—

218. *Viruddhakartṛṇ Sa Hinasta Vīrān. Prajñāparādhi Vinipātāmēti.
Sa Manyumān Viṣṇuramēyakarmā Sa Vīrahā Lōka-Hitāya Yuktaḥ.*

He takes action against those who involve themselves in wicked deeds and one who works against one's conscience will perish. He is known as *Manyumān* (one who has anger) who is *Viṣṇu*, whose deeds cannot be measured and is known as *Vīrahā* for the benefit of humanity.

167. *Mādhavaḥ:—*

One has to look for *Prakṛti* and *Pratyaya* under the name *Madhu* (168. *Mādhavaḥ* is one who has knowledge (*Madhu*). From the sutra *Aṇ Ḥa* (5.2.103. (And also *Aṇ* (+A) comes after *tapas* and *sahasra*.) there is a *Vārtika* and in a chapter there is an indication for *Gaṇa*.

The mantra is:—

Viṣṇōḥ Padē Paramē Madhva Utsaḥ. (Ṛg Veda 1.154.4.

(He resides in the divine feet of the Lord.)

And from the sutra *Kvip Ḥa* (3.2.76. (And the affix *Kvip* is also seen after all verbs, whether having an upapad or not in the Vedic as well as in modern Sanskrit.) there is the affix *Kvip*. *Dhry Kampanē* is the root or *Dhū Vidhūnanē* and from the sutra *Ṛdōrap* (3.3.57. (After a root ending in long *Ṛ*, short *U*, or long *Ū*, there is the affix *Ap*.) one gets the affix *Ap* and from that the word *Dhavaḥ* comes into being. By knowing the nature of *Mādhavaḥ* one understands who *Viṣṇu* is.

The mantra is:—

*Tadējati Tannaijati Taddūrē Tadu Antikē.
Tadantarasya Sarvasya Tadu Sarvasyāsya Bāhyataḥ..*

(Yajur Veda 40.5.)

(It moveth it is motionless. It is far distant it is near. It is within this all, and it surrounds.)

One who is the consort of *lakshmi* is *Mādhavaḥ*. Some interpret this as -the knowledge of the Lord and they quote *Harivaṁśa*:—

*Mā Vidyā Ḥa Harēḥ Prōktā Tasya Īśō Yatō Bhavān.
Tasmān Mādhavanāmāsi Dhavaḥ Svāmīti Śabditaḥ..*

(*Harivaṁśa* 3.88.49.)

(The letter *Ma* indicates knowledge, the knowledge regarding the Lord and one who is the Lord of knowledge is *Īśa* and hence he gets the appellation of *Madhava*, as He is the overlord.)

Here, we have our composition:—

219. *Sa Jñānavān Jñānamayō' tha Viṣṇu-Rmātvā Jagad Dhūnayatiḥa Śaśvat.
Lakṣmīstu Mā, Mā Ḥa Harasya Vidyā Tasyāḥ Sa U Mādhavō' taḥ.*

He is known to have knowledge and spreads that knowledge by traversing the Universe. *Lakshmi* is known as *Mā* and the knowledge of *Hari* is also '*Ma*' and thus he comes to be known as *Mādhava*.

What is said above is that *Mādhava* is the consort of '*Ma*', it is said in *Śrīsūkta*:—

*Viṣṇupatnīm Kṣamām Dēvīm Mādhavīm Mādhavapriyām.
Lakṣmīm Priyasakhīm Bhūmīm Namāmyacutavallabhām..*

(Śrīsūkta 25.)

(I offer my respects to Mahalakshmi, the consort of Mahavishnu, who is the very embodiment of tolerance. Who is dearer to Madhava as she appears the best of friends to Him.)

Mādhavī is the wife of *Mādhava*.

Śrīṣṇa Tē Lakṣmīṣṇa Patnyau (Yajur Veda 31.22.)

(Beauty and fortune are thy wives.)

With this mantra she is adored and hence the wife of *Mādhava* is *Mādhavī* which gets the affix *Ṇiṣ* from the sutra (4.1.48. *Puṇyōgādākhyāyām*. (The feminine affix *Ṇiṣ* comes after a word when it expresses the name of a wife in relation to her husband.) The rest of them come to be known as *Dhava* as it makes people reach their destination. Women are known as *Dhava* as they beget children from their womb.

The mantra is:—

*Tām Pūṣaṇchivatamāmērayasva Yasyām Bijaṁ Maṇuṣya Vapanti.
Yā Na Ūrū Uṣati Viśrayāti Yasyāmuśantaḥ Praharema Śēpaḥ..*

(Atharva Veda 14.2.38.)

(O! Pushan may you inspire the lady so that she can continue the progeny.)

168. *Madhuḥ*:—

From the sutra *Manērdhaśchandasi* (2.116.) the root is *Manu Avabōdhanē* or *Mana Jñānē* and the affix is *Usiḥ* and the letter *Dha* gets *Adēśa* in the end and the form is *Madhuḥ*. Thus the term could be deciphered either as *Manyatē Manutē* or *Manyatē Budhyatē*.

The eternal *Viṣṇu* encompasses everyone with his knowledge and thus comes to be known as *Madhu*. He is the incarnation of knowledge.

The mantra is:—

*Tadējati Tannaijati Taddūrē Tadu Antikē.
Tadantarasya Sarvasya Tadu Sarvasyāsya Bāhyataḥ..*

(Yajur Veda 40.5.)

(It moveth it is motionless. It is far distant it is near. It is within this all, and it surrounds.)

Because of His presence everywhere, He knows everything and thus comes to be known as *Madhu*.

Here, we have our composition:—

220. *Na Tat Sthalam Yatra Na Sō'sti Sṛptō Na Karma Tad Yanna Sa Vētti Vaidyaḥ.
Sa Ēva Manvāna Idam Samastaṁ Vyāpnōti Viṣṇurmadhurāptakāmāḥ.*

There is no place where he is not present and there is no work, which he doesn't know, and by His all-encompassing nature he knows everything.

169. *Atīndriyaḥ*:—

Īndriyaḥ (Sense organs) is that which grasps sound and is an instrument of enjoyment

for women or a measure. *Indr* is *Ātman* which could be measured through ears. Why? Because there is no means, which is not, created. The word *Indr* in the sense of sixth case affix gets the affix *Gha* from the sūtra *Indriyamindra-Liṅgamindradṛṣṭamindra* (5.2.93). (The word *Indriyam*, (having udatta on the last) is anomalous, meaning an organ of sense; and so called either because it is "the characteristic from which the existence of Indra is inferred", or *Īt* is seen by *Indra*', or *Īt* is created by *Indra*', or it is wished for by *Indra*', or it is given by *Indra*').

This word *Indriya* should be taken in the sense of *Indr* sūtra. The derivation should be shown according to the need and according to the popular usage. The letter *Vā* indicates the sense of option. It is as the measure of senses in the eye, nose, ears, tongue and so on. Eye is a sense organ or sense organ is an eye and in the same way all sense organs have to be taken here. It is as nose is a sense organ or sense organ is the nose. Thus the eleven sense organs should be verified here.

That *Viṣṇu* who pervades everywhere cannot be grasped through any sense organ as he is beyond the senses. The mantra is:—

*Yasyēmē Himavantō Mahitvā Yasya Samudraṃ Rasayā Sahāhuḥ.
Yasyēmāḥ Pradiśō Yasya Bāhū Kasmai Dēvāya Haviṣā Vidhēma..*

(Ṛg Veda 10.121.4.)

(Through whose greatness these snow clad mountains exist, whose property men called the ocean with the rivers, whose are this quarters of space, whose are the two arms, let us offer worship with an oblation with the divine Ka.)

All this is ample evidence to prove the greatness of *Prajapati*. Who can ever grasp the Lord through the eyes as he is beyond the senses? Since nobody can grasp Him through the senses, he comes to be known as *Atīndriyaḥ* (Beyond the senses).

Everyone witnesses duality in this world, as the animals are differently made up. We move with our legs, leap and travel, camel and dog move with that. So also eyes are created differently for different people. Man cannot grasp the origin of the senses with his senses, when that is the case, how can man grasp that Lord who has created everything? Therefore he is beyond the senses.

Since that *Viṣṇu* is beyond words he comes to be known as *Atīndriyaḥ* (As he cannot come under the pervue of the ears). As he cannot be seen with the naked eyes, he comes to be known as *Ārūpaḥ*. The same logic holds good everywhere, *Viṣṇu* cannot be grasped through thought which is the faculty of the mind and hence he is beyond comprehension. This kind of explanation logically leads to the under-mentioned stanza:—

*Asābdamasparśamarūpamavyayaṃ Tathārasaṃ Nityamagandhavaṇṇa Yat
Anādhyannataṃ Mahataḥ Paraṃ Dhruvaṃ Nicāyā Tanmṛtyumukhāt Pramucyātē..*

(Kathopaniṣad 1.3.15.)

(Having realised that (Atman) which is soundless, touchless, formless, imperishable and also without taste and smell, eternal, without beginning or end, even beyond the *Māhat*, immutable - one is released from the jaws of death.)

Here, we have our composition:—

221. *Atīndriyō Viṣṇurāṇalpaśakti-Rna Śakyatē Nrā'vikalēna Vaktum.*
Gāyanti Vēdāstamudāttavīryaṃ Dhruvaṃ Mahīyāṃsamasābdarūpam.

That Viṣṇu is beyond senses and has super human strength and it is not possible to describe that. Vedas sing the glory of the Lord and definitely for the mortals he is beyond comprehension.

170. *Mahāmāyah:—*

One whose *Māya* is immense comes to be known as *Mahāmāyah*. *Māṅg Mānē* is the root from which the word *Māya* is derived. *Māya* is that which engulfs everything. From the sutra *Śyādvadhā* (3.1.141. (The affix *ñā* is employed after the following verbs also -*Śyai* -to go, verbs ending in long A, *Vyadha* - to pierce.) it gets the affix *ñā*, then it gets *Yugāgamaḥ* from the sutra *Ātō Yuk Čiṅkr̥tōḥ* (7.3.32. and the affix *Ṭāp* from the sutra *Ajādyataṣṭāp* (4.1.4. (The affix *Ṭāp* is employed to indicate feminine nature, after the Nominal-stem 'Aja' etc., and after the stems ending in short A.).

In this world, wherever a man can traverse, by reaching all that he becomes a doer for all the moveable as well as the immoveable objects. One who has the capacity to produce variegated objects comes to be known as *Mahāmāyah*.

Contextually there is no single *Māya* and hence, He comes to be known as *Mahāmāyah*. Whoever has got manifold nature is a *Mahāmāyah*. The terms *Naikamāyah* and *Mahāmāyah* are synonymous. As there are manifold forms in Him, the words *Pururūpa*, *Mahāmāyah* and *Naikarūpa* are taken to be synonymous.

The mantra is:—

Indrō Māyābhiḥ Pururūpa Īyatē (Rg Veda 6.47.18.)

(Indra, multifarious by his illusions, proceeds (to his many worshippers).

Pururūpa means *Bahurūpa* - having many forms. He, having engrossed various objects shows his nature in all of them and thus comes to be known differently as *Mahāmāyah*, *Naikarūpa*, *Naikamāyah*, *Pururūpa* and so on.

At the time of explaining the word *Mahāmāyah*, contextually the terms *Naikamāyah*, *Pururūpa*, *Naikarūpa* are also explained.

Here, we have our composition:—

222. *Sa Sarvaavidyō Nijakābhiragraçō Māyābhirāpnōti Bahutvamatra.*
Taṃ Naikarūpaṃ Pururūpakaṃ Vā Vijñā Mahāmāyamutāmananti.
223. *Sa Vyāpnuvan Viśvamidaṃ Samastaṃ Na Yatra Martyasya Manō'pi Yāti.*
Vyanakti Rūpairovidhaiḥ Svarūpaṃ Viṣṇurmahāmāya U Naikamāyah.

He is the all-knowing principle who engulfs everyone with his *Māya*. Thus the knowers of Him call Him differently as *Naikarūpa*, *Pururūpa*, *Mahāmāyah* and so on.

He, having pervaded the whole Universe where neither man nor his mind can go exhibits his manifold forms and thus Viṣṇu comes to be known as *Naikamāyah*.

The mantra is:—

Na Yasyēndrō Varuṇō Na Mitrō Vratamaryamā Na Minanti Rudrah.
Nārātayastamidaṃ Svasti Huvē Dēvaṃ Savitāraṃ Namōbhiḥ..

(Rg Veda 2.38.9.)

(I invite to this place, with reverential salutations, for my good, that divine Savitri, whose functions neither Indra nor Varuna, nor Mitra, nor Aryaman, nor Rudra, nor the enemies (of the gods), impede.

171. Mahōtsāhaḥ:—

The word *Mahat* gets elongated with the sutra *Sāntamahataḥ Saṃyōgasya* (6.4.10. (In the strong cases with the exception of Vocative singular, the penultimate vowel is lengthened, in the case of a stem ending in S, with a nasal consonant preceding it, and of *Mahat*.) or *gaha Marṣaṇē* is the root and from the sutra *jvalitikasantēbhyō ṇaḥ* (3.1.140. (After the verbs beginning with *jvala* "to shine" and ending with *kasa* "to go" when used without a preposition, the affix *ṇa* is optionally employed.) it gets the affix *ṇaḥ* and the affix *Ac*. Thus the word *Sahaḥ* and *Sāha* have a common meaning. One who has tremendous enthusiasm comes to be known as *Mahōtsāhaḥ*.

Or who protects everyone from the rule *Adhrsadva Nich* becomes optional and thus the word *Sahati* comes into being and the form would be *Mahōtsāhaḥ*.

The mantra is:—

Nākṣastapyatē Bhūribhārah (Ṛg Veda 1.164.13.)

(The heavily-loaded axle is never heated.)

Ākṣa means that which pervades and that is none other than the Lord or the Sun or Planets or Stars or that which never diminishes and he is the Lord -The un-changing Principle.

The mantra is:—

*Rcō Akṣarē Paramē Vyōman Yasmin Dēvā Adhiviśvē Niṣēduḥ.
Yastanna Vēda Kimṛcā Kariṣyati Ya It Tad Vidusta Imē Samāsatē..*

(Ṛg Veda 1.164.39.)

(All the gods have taken their seats upon this supreme heaven, the imperishable (text) of the Veda; what will he, who knows not this, do with the Veda ? but they who do know it, they are perfect.)

The mantra to chant *Mahōtsāhaḥ* is:—

*Saptārdhagarbhā Bhuvanasya Rētō Viṣṇōstiṣṭhanti Pradiśā Vidharmaṇi.
Tē Dhītibhirmanasā Vipāścitaḥ Paribhuvāḥ Pari Bhavanti Viśvataḥ..*

(Ṛg Veda 1.164.36.)

(The seven(sustaining), the embryo (rain) for half a year, the fecundating (element) of the world, abide, by appointment, in the various functions of Viṣṇu. By their intelligence they pervade in thought all around (them), for they are intelligent and diffusive.)

Even in the world we can see—

Ātman adores everybody. The planets like the Sun and stars adore this world and then they will recede. One who is the basis for all those who are enthusiastic comes to be known as *Mahōtsāhaḥ* and is to be always followed. One who tolerates everything is *Sahaḥ*.

The mantra is:—

Sahō'si Sahō Mayi Dhēhi. (Yajur Veda 19.9.)

(Thou art conquering might give me conquering might.)

The eatables along with the five elements are holding on to their respective duties. The modifications of them will do their respective acts and remain without getting old and thus he who holds everything is Viṣṇu who is ever enthusiastic.

At the time of commenting on the word *Mahōtsāhaḥ* in the stanza fifty-three and number three hundred sixty eight it has been explained.

Here, we have our composition:—

224. *Viṣṇurmahōtsāha U Vā Sahōtsau Sōḍhaṃ Mahōtsāhavatā Samastam.
Bibhrat Sanāḍēvā Sa Bhūribhāraḥ Kaṭicidapyāśrayatē Na Tāpam..*

Viṣṇu is *Mahōtsāhaḥ* having great enthusiasm and *Sahaḥ* -one who tolerates everything and he holds the weight of the earth and will never undergo any kind of anxiety.

172. *Mahābalaḥ*:—

One who has immense strength is *Mahābalaḥ* which is derived from the root *Bala* *Prāṇanē* and *Dhānyāvarōdhē* Ca From the sutra *Jvalitikasantēbhyō ṇaḥ* (3.1.140.(After the verbs beginning with *Jvala* - to shine, and ending with *Kasa*-to go, when used without a preposition, the affix *ṇa* is optionally employed.) it gets the affix *ṇaḥ* and the affix *Ac*. Thus the words *Balaḥ* and *Bāla* become synonymous in the sense of doer and action. The affix would be *Ac*.

One who puts together total strength of all kinds of strength he has the greatest strength. Whatever is seen is nothing but his strength. It is as follows -*Vidyābala* is the strength, which is obtained on account of one's own knowledge. So also, the strength got from *Kṣātra*, strength on account of money, strength on account of food, that of yoga, that of animals, that of land and so on,

The Mantras are:—

Indrō Brahmēndra Ṛṣirindraḥ Puruḥ Puruhūtaḥ.

Mahān Mahībhiḥ Śacībhiḥ.. (Rg Veda 8.16.7.)

(Indra is Brahma, Indra is the Rishi: Indra is the much-invoked of many, mighty with mighty deeds.)

Indrō Viśvairvīryaiḥ Patyamāna Ubhē Ā Paprau Rōdasī Mahitvā.

Purandarō Vṛtrahā Dhr̥ṣṇuṣēṇaḥ Saṅgrbhyā Na Ā Bharā Bhūri Paśvāḥ..

(Rg Veda 3.54.15.)

(Indra, Invested with all energies, has filled both heaven and earth with his greatness: you are the destroyer of cities, the slayer of Vritra, the leader of a conquering host, collect cattle and bestow them abundantly upon us.)

Ayōddhēva Durgada Ā Hi Juhvē Mahāvīram Tu vibādhamṛjīṣam.

Nātārīdasya Samṛtiṃ Vadhānām Samrujanāḥ Pipīṣaḥ Indrasatruḥ..

(Rg Veda 1.32.6.)

(The arrogant Vritra, as if unequalled, challenged Indra, the mighty hero, the destroyer of many and the scatterer of foes; but he did not escape the fate of Indra's enemies; the enemy of Indra was dashed against the banks of the river)

Here, we have our composition:—

225. *Yad Yad Balaṃ Yasya Jagat Prasiddham Tat Tad Balaṃ Tasya Mahābalasya.
Sa Dhr̥ṣṇuṣēṇaḥ Sa Mahān Śaṭbhi-Rvāpnōti Viśvaṃ Sa Balaḥ Sa Viṣṇuḥ.*

Whatever strength is known in this world, all that belongs to that *Mahābala* (*Viṣṇu*). He is known as *Dhr̥ṣṇuṣēṇaḥ* on account of having a good army who encompasses everyone on account of his strength.

Here, while commenting one can interpret it as *Suṣēṇaḥ* also. One who has a beautiful and a good army is called *Suṣēṇaḥ*. This is the five hundred fortieth name of the Lord.

All the animals are the modifications of the five *Bhūtas* or those that follow its command on account of which one can kill even the strong animals. Only on account of his advice, the animals mutually co-operate. Even the army which is visible in the world has a twofold function to perform viz:— To destroy the enemies and to protect oneself. Hence, he comes to be known as *Ṗṛtanāṣāṭ*.

The mantra is:—

Agnē Ṗṛtanāṣāṭ Ṗṛtanāḥ Sūsva. (Atharva Veda 5.14.8.)

(O! Agni may you tolerate our short comings.)

Here, we have our composition:—

226. *Sa Dhr̥ṣṇuṣēṇaḥ Sa Suṣēṇa Uktō Viśvaṃ Samastaṃ Sa Hi Pāti Hanti.
Indrō Ha Rājā Sa Čarāčarasya Tamēva Viṣṇuṃ Praṇamanti Sēnāḥ.*

He is *Dhr̥ṣṇuṣēṇaḥ* or *Suṣēṇa* as he protects and annihilates the whole world. *Indr* is the king for the entire moveable as well as the immovable creatures and even the army offers respect to that *Viṣṇu*.

32. *Mahābudhdhirmahāvīryō Mahāśaktirmahādyutiḥ.
Anirdēśyavapuḥ Śrīmānamēyātmā Mahādridhṛk..
Mahābudhdhi, Mahāvīryaḥ, Mahāśaktiḥ, Mahādyutiḥ.
Anirdēśyavapuḥ, Śrīmān, Amēyātmā, Mahādridhṛk.*

173. *Mahābudhdhiḥ:—*

Budha Jñānē is the root. From the sutra *Striyāma Ktin* (3.3.94. (To express an action etc., by a word in a feminine gender, the affix *Ktin* is added to the root.) it gets the affix *Ktin*. One who has superhuman intellect is *Mahābudhdhiḥ*.

The mantra is:—

*Tasmādhyajñāt Sarvabhūta Rcaḥ Sāmāni Jajñirē.
Chandāmsi Jajñirē Tasmād Yajustasmādajāyata.*

(Yajur Veda 31.7.)

(From the great general sacrifice *Rcaḥ* and *Sāmā* hymns were born: there from were spells and charms produced: the Yajus had its birth from it.)

Na Tvadanyaḥ Kavitarō Na Mēdhayā Dhīratō Varuṇa Svadhāvan.

(Atharva Veda 5.3.1.)

(O Varuna, there is no one who is as great as you either in the form of poetic abilities or intellect or on account of righteousness.)

Rcō Akṣarē Paramē Vyōman. (R̥g Veda 1.164.39.)

(All the gods have taken their seats upon this supreme heaven.)

That imperishable object is Brahma who is also Viṣṇu, known for his superhuman intellect.

Dhṛṇi Vzda Bhuvanṇi Viṛv. (Yajur Veda 32.10.)

(He knows all beings and all ordinances.)

Viśvāni Dēva Vayunāni Vidvān (Yajur Veda 40.16.)

(Thou God who knowest all our works and wisdom.)

and there are a host of other mantras.

The intellect, which adores the individual, is nothing but the un-manifest from the intellect of that great almighty Viṣṇu. People just try to comprehend that great knowledge with their limited intellect.

Here, we have our composition:—

227. *Viṣṇurmahābuddhiranantavidyō Buddhērvitānaṃ Tata Ēva Lōkē.*

Jñānātiyōgād Dhṛiyatē Sa Viśvaṃ Jivēna Karmāṇi Ča Buddhīyōgāt.

Viṣṇu has great intellect and super valour and he is the one who distributes intellect among the people. He holds the earth due to his superhuman intellect and thus people are assigned their respective tasks.

The action performed without any intellect is futile.

174. **Mahāvīryaḥ:—**

Vīryam is valour and one who has that valour is known to be *Mahavīryam*. *Vīra Vikṛṇtau* is the root from which the word *Vīryam* is derived. In the sense of *ñic* from the sutra *Atō Lōpaḥ* (6.4.48. (The A standing Atman the ending of the stem is elided before an ardhadhatuka affix.) the letter a gets dropped and from the sutra *Açō Yat* (3.1.97. (The affix Yat comes after a root that ends in a vowel.) the letter *ña* gets dropped out. Then the word *Vīryam* becomes relevant as a synonym of valour.

The mantra is:

Vīryamasi Vīryam Mayi Dhēhi (Yajur Veda 19.9.)

(Thou art manly vigour give me manly vigour.)

Whatever valour that has been in the world, is being pervaded by that Lord Viṣṇu and thus comes to be known as *Mahavīryam* or the greatest among those having valour. Without the potency of great valour nobody can maintain this myriad Universe.

The mantras are:—

Yasmin Bhūmirantarikṣam Dyauryasaminnadhyāhitā.

Yatrāgniśčandramāḥ Sūryō Vātaśiṣṭhantyaṛpitāḥ

Skambham Taṃ Brūhi Katamaḥ Svidēva Saḥ

(Atharva Veda 10.7.12.)

(That Agni envelopes Sun, Moon, Wind, Earth and Sky by maintaining his divinity in all of them uniformly.)

Here, we have our composition:—

228. *Sa Vīryavān Viṣṇuranantavīryaḥ Lōkān Samastān Svavaśē Vidhattē.
Yad Vīryamātraṃ Tadu Tasya Vīryaṃ Diṣṭō Mahāvīryapadēna Viṣṇuḥ.*

He is valorous, one who is possessed with immense valour who takes into his fold the entire Universe and thus Viṣṇu comes to be known as *Mahāvīryaḥ* as whatever the valour that one can see outside in the world, invariably belongs to Him.

175. **Mahāśaktiḥ:—**

Śaka Marṣaṇē is the root, that which has tolerance is *Sahanam*. The root *Śaka* gets the affix *Ktin* which means strength or energy. One who has superhuman strength is *Mahāśaktiḥ*. The word *Mahōtsāha* (having lot of enthusiasm) and *Mahāśaktiḥ* (having super human strength) are synonymous. Because of the difference in roots, there is a difference in words. Whatever has been narrated while highlighting *Mahōtsāha* or *Mahāvīryaḥ* will also apply regarding the explanation of the word *Mahāśaktiḥ*.

Here, we have our composition:—

229. *Sa Marṣaṇaḥ Śaktirasau Sahaḥ Saḥ Viṣṇurmahāśaktirihāsti Gītaḥ.
Na Śaktimad Dṛṣṭipathē'sti Kiñcit Tasmātparam Śaktimayaṃ Ča Yat Syāt.*

He is known as *Marṣaṇaḥ* and has the innate strength and Viṣṇu is eulogised as having super human strength. He could be visualised by only those who have strength and there is no one who is superior to Him in strength. That Viṣṇu who has the appellation of *Mahāśaktiḥ* encompasses the whole Universe with His strength.

176. **Mahādyutiḥ:—**

Dyuta Dīptau is the root and it gets the affix *e* from the sutra *Igupadhāt Kit* (4.120.. *Dyutiḥ* is that which shines forth. One, which has the great capacity of shining forth, comes to be known as *Mahādyutiḥ*. Viṣṇu is known as *Mahādyutiḥ* as he even makes the Sunshine forth. Whatever splendour one can perceive in the external world definitely belongs to Viṣṇu.

The mantra is:—

Indraḥ Sūryamarōcayat (Rg Veda 8.3.6.)

(Indra has lighted up the Sun.)

Ruça Dīptau is the root or *Dyuta Dīptau* both of them are synonymous and hence the terms *Arōcayayat* and *Adyōtayat* are the same.

Here, we have our composition:—

230. *Yad Dīptimajjñānadṛśāsti Labhyaṃ Pratyakṣatō Vā Nayanēna Dṛśyam.
Mahādyutirdyōtayatē Samastaṃ Vyāpnōti Dīptyā Bhuvanāni Viṣṇuḥ.*

Whatever is resplendent and comes to the purview of senses comes to be known as *Mahādyutiḥ* and he is none other than Viṣṇu.

The mantras are:—

*Yastē Divi Sūryē Mahimā Sambabhūva.
Tasmai Tē Mahimnē Prajāpatayē Dēvēbhyaḥ Svāhā*

(YajurVeda 23.2.)

(In the firmament, to that majesty of thine, to Prajapati, to the gods, all hail!)

*Yastē Nakṣatrēṣu Čandramasi Mahimā Sambabhūva.
Tasmai Tē Mahimnē Prajāpatayē Dēvēbhyah Svāhā.*

(YajurVeda 23.4.)

(In the stars and in the moon, to that majesty of thine, to Prajapathi and to the gods, all hail!)

*Yuñjanti Bradhnamaruṣaṃ Čarantaṃ Paritasthuṣaḥ.
Rōcantē Rōcanā Divi.. (Yajur Veda 23.5.)*

(They who stand round Him as he moves harness the bright, the ruddy steed.)

*Nava Bhūmih Samudrā Učchiṣṭē' dhiśritā Divah.
Āsūryō Bhātyučchiṣṭē Ahōrātrē' pi Ča Tanmayi.*

(AtharvaVeda 11.7.14.)

(The earth, the seven oceans and the sky are embedded in Brahman. The sun also radiates with the help of Brahman. The day and the night also follow Him.)

177. Anirdēśyavapuḥ:—

Nirdēśya is that which states that this is that *Idaṃ Tat* and *Tadidaṃ* are the terms which are synonymous. *Anirdēśyavapuḥ* is that which cannot be determined. It gets the affix *Usiḥ* from the sutra *Artiḥrvapiyajitānidhanitapibhyō Nit* (2.117.. *Vapuḥ* is that which bestows the seed and hence the term *Vāpa* is made use of at the time of planting the seeds. *Vapuḥ* means body, since man sows the seed in the body he produces a child.

The mantra is:—

*Tāṃ Pūṣāñchivatamāmērayasva Yasyāṃ Bijam Manuṣyā Vapanti.
Yā Na Ūrū Uśatī Viśrayāti Yasyāmuśantaḥ Prarahēma Śēpah..*

(Atharva Veda 14.2.38.)

(O!Pushan may you inspire the lady so that she can continue the progeny.)

Father comes to be known as *Vāpa* that which sows the seed in the body. The term *Vāpuḥ* gets substituted by *Vāpah* and *Vāpa* sometimes. *Viṣṇu* comes to be known as *Anirdēśyavapuḥ* as nobody can see his mode of creation.

An alternative explanation is as follows -

He is known as *Anirdēśyavapuḥ* as nobody can see Him with their naked eyes, as he is all pervasive in nature. This form of *Virāṭ* is nothing but the body of Brahman. It is stated in Atharva Veda:—

*Yā Āpō Yāśca Dēvatā Yā Virāḍ Brahmanā Saha.
Śavīraṃ Brahma Prāviśaccharirē' dhi Prajāpatiḥ..
Sūryaśacaḥsurvātah Prāṇaṃ Puruṣasya Vibhējirē.
Athāstētasmātmānaṃ Dēvāḥ Prāyacčannagnayē..
Tasmādvai Vidvān Puruṣamidam Brahmēti Manyatē.
Sarvā Hyasmin Dēvatā Gāvō Gōṣṭha Ivāsatē..
Prathamēna Pramārēna Trēdhā Viṣvaṃ Vi Gacčhati.
Ada Ēkēna Gacčatyada Ēkēna Gacčatīhaikēna Niṣēvatē..*

*Apsu Stīmāsu Vṛddhāsu Śarīramantarāhitam.
Tasmiñchavō'dhyantarā Tasmiñchavō'dhyucyātē..*

(Atharva Veda 11.8.30-34.)

(Waters, Gods Virat, let them enter into the lustrous body, then the creator Brahman also entered in an unmanifest form, and in that body resides Jiva to continue the progeny.)

(The knowledgeable man will be none other than Brahman Himself, as all the gods reside in Him.)

Who can describe that Omnipotent God through words?. As nobody can do it successfully, He comes to be known as *Anirdēśyavapuṃ* as he is innately present in every individual. The body of a human being is always embellished. The spiritual seekers should always seek his body, elsewhere.

*Ucchiṣṭē Nāma Rūpaṃ Čōcchiṣṭē Lōka Āhitaḥ.
Ucchiṣṭa Indraścāgniśca Viśvamantaḥ Samāhitam.*

(Atharva Veda 11.7.1.)

(The earth and the other worlds are embedded in Him. Indra, the Lord of heavens and Agni are stationed in Him. All the worlds have established themselves in Him with the help of Isvara.)

Bibharti Bhartā Viśvasyōcchiṣṭō Janituḥ Pitā..

(Atharva Veda 11.7.15.)

(He is like the grandson of vital breath. He satisfies the desires of one and all, just as the father satisfies the desires of the children.)

The hymn highlights whatever is not explained.

Here, we have our composition:—

231. *Vapurvirāṭ Tasya Mahēśvarasya Tat Kō'tra Śaknōti Girā Pravaktum.
Virājatē Sarvaka Ēva Viśvō Rāmō'styanirdēśyavapuḥ Sa Viṣṇuḥ.*

That almighty Lord's form is *Virāṭ* and who can describe Him through words? He alone shines forth in the world and comes to be addressed as *Anirdēśyavapuḥ*.

At the time of explaining this in the stanza one hundred and sixteenth the term *Janmamṛtyujarātigaḥ* one would have explained the nine hundred and sixty sixth name also. One who transgresses is *Ātigah*.

Janma is birth or emergence, death is restoring back to one's original cause. *Jarā* is getting old or decay. One who has transgressed birth, death and old age is known as *Janmamṛtyujarātigaḥ*. It gets the affix *Nya* from the *Vārttika* 'aprakaraṇē Anyēśvapi Dṛśyatē' (3.2.48. and this *Vārttika* in turn occurs in the sūtra *Antātyantādhva* (3.2.48). (The affix *Nya* comes after the verb *Gas* -to go, when in composition with the following words as its objects:— *Anta* - end, *Atyanta* - excessive, *Adhvan* (road.)

Here, we have our composition:—

232. *Viṣṇuṃ Janurnāpi Jarā Na Mṛtyuḥ Sprśanti Vairājavapuryataḥ Saḥ.
Sa Sarvaḡaḥ Viśvamadaḥ Sasarja Yuvā Sa Viṣṇurna Kutaścānōnaḥ.*

Viṣṇu has neither birth nor old age nor death as he is known as *Virāṭ*. He is Omniscient

and has created this world out of his Omniscience and thus Viṣṇu remains eternally young.

178. Śrīmān:—

Śrī is lustre and the splendour of Lakshmi. One in whom she resides is Śrīmān. Lord Viṣṇu on account of his splendour as he envelopes the whole Universe, He comes to be known as Śrīmān.

The mantra to highlight Śrī is as follows -

*Sannucchiṣṭē Asaṁścōbhau Mrtyurvājah Prajāpatiḥ.
Laukyā Ucchiṣṭa Āyattā Vraśca Draścāpi Śrīmayi..*

(Atharva Veda 11.7.3.)

(Sat and Asat reside in Him. Asat is the Lord of death, the strength and progenitor of this Asat is Prajapati. Soma who is endowed with Varuna and Prajapati is the food for humanity. On account of his inspiration I am under his control.)

Regarding Lakshmi,

*Rtaṁ Satyaṁ Tapō Rāṣṭraṁ Śramō Dharmaśca Karma Ča.
Bhūtaṁ Bhaviṣyaducchiṣṭē Vīryaṁ Lakṣmībalaṁ Balē..*

(Atharva Veda 11.7.17.)

(Rta, Satya, Tapas, Dharma, Karma, valour, lakshmi and strength are all dependent on that Brahman.)

One who is the creator and maintainer of the whole Universe is that Lord. We have explained the term Śrīmān elsewhere in the thirty- seventh stanza and two hundred twentieth name.

Here, we have our composition:—

233. *Śōbhā Hi Sarvatra Mahēśvarasya Śrīmānatō Viṣṇurudattaśōbhah.*

Ucchiṣṭanāmnā Ča Sa Śambhuruktō Lakṣmīruta Śrīśca Tadaṅkamaṅktaḥ.

Everywhere the splendour of the Lord is visible and thus Viṣṇu with his resplendence comes to be known as Śrīmān. Lord Śambhu also comes to be known as Śrīmān as Lakshmi or Śrī adores his lap.

179. Amēyātmā:—

Mēyā is that which could be measured. From the sutra *Īdyati* (6.4.65. (The final Ā of a stem is changed into Ī before the krit- affix Yat.) *Amēyā* is one who cannot be measured. *Atman* is one's form and one who resides in that is true to oneself. One whose form cannot be described is *Amēyātmā*.

Ucchiṣṭa Indraścāgniśca Viśvamantaḥ Samāhitam (Atharva Veda 11.7.1.)

(The earth and the other worlds are embedded in Him. Indra, the Lord of heavens and Agni are stationed in Him.)

Since he is an indwelt Principle he cannot be measured, just as one who is in the ocean fails to measure the ocean. One who is in the sky cannot measure the sky and thus he comes to be known as *Amēyātmā*.

Here, one has to read the Ucchiṣṭa sukta belonging to Atharva Veda. That is the seventh hymn in the eleventh chapter.

*Ucchiṣṭe Nāma Rūpaṃ Čōcchiṣṭe Lōka Āhitaḥ.
Ucchiṣṭa Indraścāgniśca Viśvamantaḥ Samāhitam.*

(Atharva Veda 11.7.1.)

(The earth and the other worlds are embedded in Him. Indra, the Lord of heavens and Agni are stationed in Him. All the worlds have established themselves in Him with the help of Isvara.)

Here, we have our composition:—

234. *Iyatparicchinnavapurna Kaścīt Sarvōdarasthaṃ Prabhavēt Pramātum.
Uktō Hyamēyāmapadēna Viṣṇu Rvāpnōtyamēyaḥ Sa Samastamētat.*

There is nobody who is as Omniscient as Viṣṇu as he is present in every individual. Viṣṇu is addressed as *Amayaṭma* as he encompasses the whole Universe.

180. Mahādrīdhṛk:—

Dṛā Kutsāyāṃ Gatau is the root and from the sutra *Aca Iḥ* (4.139. the letter *a* gets dropped. *Adriḥ* is a mountain, they are known as *Adriḥ* as it is not easy to traverse through them, They are known as mountain as they have festivity in them. That which is a great one is a great mountain.

Dhṛṣa Prasahanē is the root. One who fathoms even the greatest of the mountains is *Mahādrīdhṛk* who is none other than Viṣṇu.

The mantra is-

Yaḥ Parvatān Prakupitāṃ Aramṇāt. (Rg Veda 2.12.2.)

(Who tranquillised the incensed mountains.)

Bṛhadgrāvā Vānaspatyaḥ. (Yajur Veda 11.15.)

(The plants endow the vegetation.)

Here, we have our composition:—

235. *Mahādrīdhṛk Viṣṇuradharṣaṇō'sau Dhṛṣṇōti Sarvaṃ Bhuvi Cādrimātram.
Guhā Na Tēṣāṃ Bhuvi Kāpi Dṛṣṭā Mahādrīdhṛk Yatra Na Sattayāsti.*

Mahādrīdhṛk is Viṣṇu who cannot be subdued but, who subdues others. Nobody has seen his abode and thus he comes to be known as *Mahādrīdhṛk*.

The dual number gets dissolved from the sutra *Rtvigdadhṛqa* (3.2.59..(The words *Rtvig* - a domestic priest, *Dadhṛk* - impudent, *Strak*-a garland, *Dik*-direction, *Ussāk* - a quatrain are irregularly formed by adding the affix *Kkin*; and so also after the verbs *Sṛj* -to worship, *Yuji*- to join, *Kruñj* -to approach, the affix *Kkin* is employed.)

33. *Mahēṣvāsō Mahībhartā Śrīnivāsaḥ Satāṃ Gatīḥ.
Aniruddhaḥ Surānandō Gōvindō Gōvidāmpatiḥ.*

181. Mahēṣvāsaḥ, 182. Mahībhartā, 183. Śrīnivāsaḥ, 184. Satāṃ Gatīḥ 185. Aniruddhaḥ, 186. Surānandah, 187. Gōvindah, 188. Gōvidāmpatiḥ

181. Mahēṣvāsaḥ:—

One who is great. From the sutra *Sāntamahataḥ* (6.4.10.(In the strong cases with the exception of Vocative singular, the penultimate vowel is lengthened, in the case of a stem

ending in S, with a nasal consonant preceding it, and of Mahat.) it gets elongation. The term *Iṣu* is derived from the root *Īṣēḥ Ucchēḥ* and from the sutra *Īṣēḥ Kiçça* (1.13. it gets the affix u. The letter 'a' gets the elongation. *Iṣu* is the arrow, which causes harm to the enemy.

Īṣa Ābhikṣnyē is the root and it could be noticed that in *Puraisṇāsipuruhūta Pūrvāḥ* (Rg Veda 1.63.2. (You assail your enemies, and glorified by many destroy their numerous cities.) the term *Āsurīṇām* is used in the sense of killing.

Asu Kṣēpaṇē is the root and from the sutra *Halaśça* (3.3.121. (And after a verb ending in a consonant, comes the affix Ghan (When the word to be formed is masculine, and related to the verb as an instrument or a location, and thereby the palatle is changed to a guttural.)) it gets the affix *Gha*. That which is thrown out is *Asa* which means a shaft. One who has a great Shaft is a *Mahēṣvāsaḥ*

The mantras are:—

Yā Tē Hētirmīḍhuṣṭama Hastē Babhūva Tē Dhanuḥ.

Tayāsmānviśvatastvamayakṣmayā Pari Bhujā.. (Yajur Veda 16.11.)

(Thy weapon, O most beautiful, the bow that resteth in thy hand - with that, deprived of power to harm, protect thou us on every side.)

Pari Tē Dhanvanō Hētirasmānvṛṇaktu Viśvataḥ.

Athō Ya Iṣudhistavārē Asminnidhēhi Tam.. (Yajur Veda 16.12.)

(So may the arrow of thy bow, in all directions pass by and in a place remote from us lay thou the quiver that thou hast.)

Avatatya Dhanuṣṭvam Sahasrākṣa Śatēṣudhē.

Niśīrya Śalyānāmmukhā Śivō Naḥ Sumanā Bhava.

(Yajur Veda 16.13.)

(Having unbent thy bow, O thou thousand eyed, thousand-quivered one and dulled thy pointed arrow's heads, be kind and gracious unto us.)

Namō Dhṛṣṇavē Ça Pramṛṣāya Ça Namō Niṣaṅgiṇē Çēṣudhimatē Ça Namastikṣṇēṣavē Çāyudhinē Ça Namaḥ Svāyudhāya Ça Sudhanvanē Ça.

(Yajur Veda 16.36.)

(Homage to the bold one and to the prudent, homage to him who carries sword and quiver, homage to him who hath keen arrows and is armed with weapons, homage to him who hath good weapons and a good bow.)

This is only a sample.

Mahēṣvāsaḥ is one who has strong arms. Contextually, *Virabahu* occurs in the sixty second stanza and four hundred sixty third name.

The mantras are:—

Sahasrāṇi Sahasraśō Bāhvōstava Hētayaḥ.

Tāsāmīśānō Bhagavaḥ Parāçinā Mukha Kṛdhi.. (Yajur Veda 16.53.)

(Thousands of thousands are the shafts, the missiles ready in thy hands: thou holy Lord, who hast the power, turn thou their points away from us.)

Asaṅkhyātā Sahasraṇi Yē Rudrā Adhi Bhūmyām.

Tēṣāṃ Sahasrayōjanē'va Dhanvāni Tanmasi.. (Yajur Veda 16.54.)

(Innumerable thousands are the Rudras on the face of earth: of all this rudras we unbent the bows a thousand leagues away.)

Here, we have our composition:—

236. *Viṣṇurmahēṣvāsapadēna Vācyah Sa Viśvamātraṃ Paripāti Hanti.*

Yaçchaktimattaddhanurasya Sambhōḥ Yunakti Taṃ Karṣaṇabṛmhaṇābhyām.

Viṣṇu is known by the term *Mahēṣvāsaḥ*. He maintains and absolves the entire Universe. The great strength of *Sambhu* is displayed in the sense of cutting and joining.

182. *Mahībhartā:—*

Maha Pūjāyām is the root. It gets the affix *Ac* from the statement - *Ajvidhiḥsarvadhātubhyaḥ* because the term *Maha* is read under *Gauḥ* and others. It gets the affix *Ñiṣ* from the sutra *giḍgaurādibhyaśca* (4.1.41). (The affix *Ñiṣ* is employed in forming the feminine after words ending with affixes which have an indicatory *Ś* and after the words *Gaura* and the rest.) *Bhartā* is the Lord who maintains everyone. It gets the affix *Tṛc* from the sutra *ñivultrçau* (3.1.133). (The affixes *Yuvul* (*Aka*) and *Tṛc* (*Tr*) are placed after all verbal roots, expressing the agent.) One who takes care of the earth is *Mahībhartā*. The Sun can also be called as *Mahībhartā*.

The mantras are:—

Ēṣā Sanatnī Sanamēva Jātaiṣā Purāṇī Pari Sarvaṃ Babhūva.

Mahī Dēvyuṣasō Vibhātī Saikēnaikēna Miṣatā Viṣṇu Çaṣṭē..

(Atharva Veda 10.8.30.)

(This earth becomes favourable on account of austerities, It is all enveloping in nature, the dawn comes up in the morning with all her radiance by witnessing the animate and inanimate creatures on the earth.)

Sa Dādāhāra Pṛthivīm Dhyāmutēmāṃ Kasmai Dēvāya Haviṣā Vidhēma..

Sa Salilānmahīmudbabhāra.

(Yajur Veda 13.4.)

(He fixed and holdeth up this earth and heaven. Worship we Ka the god with our oblation.)

Tama Āsīt Tamasā Gūḍhamagrē'prakētaṃ Salilaṃ Sarvāmā Idam.

Tuçchyēnābhwapihitaṃ Yadāsīt Tapasastanmahinā Jāyataikam..

(Rg Veda 10.129.3.)

(There was darkness covered by darkness in the beginning, all this (world) was undistinguishable water; that empty united (world) which was covered by a mere nothing, was produced through the power of austerity.)

Sūryāçandramasau Dhātā Yathāpūrvamakalpayat.

Divam Ça Pṛthivīm Çāntarikṣamathō Svah..

(Rg Veda 10.190.3.)

(The creator created the Sun and the Moon as before, the heaven and earth were also created as before.)

Here, we have our composition:—

237. *Mahīm Bibhartyēva Sanāt Sa Viṣṇuḥ Sūryaḥ Svabhūtyā Ča Bibhartti Tām Vāsudēva.
Dhātā Yathāpūrvamakalpayacča Mahīm Yō Dādāhāra Babhāra Čādbhyaḥ.*

Since he controls the earth, He comes to be known as Viṣṇu just as the Sun controls everything on account of his lustre. Just as the creator created everything and is maintaining the whole Universe is only a sample.

183. Śrīnivāsaḥ:—

Śrī is resplendence' Lakshmi, money or riches. One who is the abode of wealth is Śrīnivāsaḥ. Nivāsaḥ is the abode or substratum. One in whom the wealth resides is Śrīnivāsaḥ or Viṣṇu

The mantra is:—

Sam Samidyuvasē Vṛṣannagnē Viśvānyarya Ā.

Idaspadē Samidhyasē Sa Nō Vasūnyābhara.. (Rg Veda 10.191.1.)

(Let us fight with a common purpose so that our riches will multiply.)

Tām Ma Āvaha Jātavēdō Lakṣmīmanapagāminim.

(Śrisukta Rg Veda 15.)

(O Lakshmi, bright like the blazing fire, remove my sins.)

Agnirñō Vanatē Rayim. (Yajur Veda 17.16.)

(May Agni win us wealth by war.)

Vana gaṇa Sambhaktau is the root, which means that which divides. This is only an example.

Here, we have our composition:—

238. *Sa Śrīnivāsaḥ Śriyamādadhāti Jagačča Taṁ Viṣṇumanakti Bhūyaḥ.*

Taṁ Śrīnivāsaṁ Manujāḥ Stuvanti Sa Nō Vasūnyābhara Śabdayantaḥ.

He is Śrīnivāsaḥ one who bestows wealth. The world calls Him Viṣṇu. People revere that Śrīnivāsaḥ who is the substratum for all the riches.

184. Satāṅgatiḥ:—

Sat means great - One who is a great man. *Gamaṇam* means movement and this movement belongs to Brahman. It should be taken as *Aluk* as it is taken submissively. Why? There is no sense of anger in Brahman.

The mantra is:—

Sa Nō Bandhurjanitā Sa Vidhātā Dhāmāni Vēda Bhuvanāni Viśvā.

Yatra Dēvā Amṛtamānaśānāstrīyē Dhāmannadhyairayanta..

(Yajur Veda 32.10.)

(He is our kin, our father and begetter: he knows all beings and ordinances in whom the gods obtaining life eternal have risen upward to the third high station.)

Here, we have our composition:—

236. *Sa Sacčidānandaguṇō Ha Viṣṇuḥ Satāṅgatiścāpi Sa Ēva Viṣṇuḥ.*

Satām Gatirbrahmaṇi Satsvarūpē Bhargaḥ Sa Viṣṇuḥ Sa Śuciḥ Sa Bandhuḥ.

That Viṣṇu possesses the qualities of Sat Cit and Ananda. He happens to be the abode of all great men. The abode of all great men is in Brahman, who is known variously as Bhargah, Śuciḥ, Viṣṇu and Bandhuḥ.

185. Aniruddhaḥ:—

Aniruddhaḥ is the un-stoppable principle. He is present everywhere in a close way. One who has no covering is *Aniruddhaḥ*.

The mantra is:—

*Vēnastad Paśyannihitam Guhā Sadyatra Viśvaṃ Bhavatyēkanīḍam.
Tasminnada Saṃ Ća Vi Caiti Sarva Sa Ōtaḥ Prōtaśĉa Vibhuḥ Prajāsu..*

(Yajur Veda 32.8.)

(The sage beholdeth that mysterious being wherein this All hath found one dwelling. Therein unites the whole, and thence it issues: far spread it is the warp and woof in creatures.)

In Atharva Veda also-

*Yō Vidyāt Sūtram Vitatam Yasminnōtāḥ Prajā Imāḥ.
Sūtram Sūtrasya Yō Vidyāt Sa Vidyāda Brāhmaṇam Mahat..
Vēdāham Sūtram Vitatam Yasminnōtāḥ Prajā Imāḥ
Sūtram Sūtrasyāham Vēdāthō Sad Brāhmaṇam Mahat..*

(Atharva Veda 10.8.37-38.)

(One in whom all the creations reside, I know that Omniscient One. I also know the basis for that. That is the great Brahman.)

Here, we have our composition:—

240. *Na Kēnacit Karhicidēva Viṣṇuḥ Śakyō'tra Rōddhum Prabalēna Yasmāt.
Tasmāt Sadā Śō'styaniruddha Uktō Viṣṇurvarēṇyah Sa Ruṇaddhi Lōkān.*

Nobody can stop Viṣṇu from his powers and thus comes to be known as *Aniruddhaḥ* and hence that Lord Viṣṇu should be sought after.

186. Surānandaḥ:—

Surās are those who have un-fathomable strength. 'su' is the prefix and *Rādānē* is the root and from the sutra *Ātaśĉōpasargē* (3.1.136. (Also after a verb ending after a long Ā when there is a preposition along with it, the affix Ka is placed.) it gets the affix *Khaḥ* and from the sutra *Ātō Lōpa Iti Ća* (6.4.64. (The final Ā of a root is elided before an Ardhadhatuka affix with an augment *Iv* as well as when it begins with a vowel and has an indicative K or Ñ.) the letter 'a' gets dropped and the word *Surā* in its plural becomes *Surāḥ* and one who entertains those devas comes to be known as *Surānandaḥ*. One who makes everyone happy with riches.

Even in this world we can see a farmer sows a seed and the earth makes it plenty and nourishes it. This is due to the capacity of *Surānandaḥ*. Thus it is Viṣṇu who engulfs the entire Universe with his nature is *Surānandaḥ*. Regarding the word *Dāna* one has to refer to the hundred and thirty-fourth name.

Here, we have our composition:—

241. *Viṣṇuḥ Surānanda U Nandanah Sa Surān Sadā Nandayatē Hṛdisthaḥ.
Tadvyāptidharmaṃ Ca Vikāsayantī Dharā Dadātyēva Sahasrāśastam.*

Viṣṇu is known as *Surānandah* or *Nandah* as he always delights the gods. He, on account of his all-encompassing nature envelops everyone.

187. *Gōvindah:—*

From the sutra *Anupasargāllimpavinda* (3.1.138. (The affix *Śa* is employed after the following verbs when used without a preposition: *Limpa*, *Vinda* and causatives *Dhāri*, *Pāri*, *Vēdi*, *Udēji*, *Cēti*, *Sāti*, *Sāhi*) and from the *Vārtika Gavādiṣu Vindēḥ Sañjñāyām* it gets the affix *Śa* and thus becomes *Gairvāṇī* (sanskrit), *Dharā* (earth) and *Dhēnu* (cow).

The mantras are:—

Gāvō Ha Jajñirē Tasmāt. (Rg Veda 10.90.10.

(Cows were born from him.)

Gāvō Dhṛtasya Mātaraḥ. (Atharva Veda 6.9.3.)

(May the milk yielding cows be under my control.)

One who adores the cow and the Sanskrit language comes to be known as *Govindam*, who is none other than the revered *Viṣṇu*.

The mantras are:—

Abhivirō Abhiṣatvā Sahōjijaitramindra Rathamātiṣṭha Gōvinda.

(Atharva Veda 19.13.5.)

(O! Indra you are endowed with such great qualities and hence you are fit to ride on a chariot on the path of victory.)

Yō Viśvasya Jagataḥ Prāṇataspatriyō Brahmanē Prathamō Gā Avinda. (Rg Veda 1.101.5.)

(Who is the Lord of all moving and breathing creatures, who first recovered the (stolen) cows for the Brahman.)

Apūrvēṇēṣitā Vācāstā Vadanti Yathāyatham.

Vadantīryatra Gaṇḍhanti Tadāhurbrāhmaṇaṃ Mahat..

(Atharva Veda 10.8.33. (The voices sent forth by the un-preceded one -they speak as they should; where they go speaking, that people call the great Brahmana.)

Naṣṭam Vai Dharaṇīm Pūrvamavindadyad Guhāgatam.

Gōvinda Iti Tēnāhaṃ Dēvairvāgbhirabhiṣṭutaḥ..

(Mahābhārata Śāntiparva 342.70.)

(Long ago, I in the form of a Boar lifted Bhudevi who had invisibly gone to Rasatala and hence from that day onwards the gods eulogise me as Govinda.)

As it is used in *Mōkṣadharmā* it comes to be known as *Govindam*.

Here, we have our composition:—

242. *Viṣṇuḥ Sa Gōvindapadēna Vācyō Yaṃ Vindayantiha Vācāṃsi Bhūyaḥ.
Tēnōddhṛtēyaṃ Pṛthivī Samudrāt Sravanti Gāvō Ha Payāṃsi Tasmai.*

Viṣṇu is addressed to as one who is always adored by people. It is He who has lifted the earth from the ocean and the cows give milk on this earth.

188. Gōvidāmpatiḥ:—

One who knows cow or the speech comes to be known as *Gōvit* and one who is the Lord of *Gōvit* is *Gōvidāmpatiḥ*. All knowledge comes from the Lord. In whatever manner one addresses in whichever accent, that Lord knows everything.

The Lord knows not only the speech of the men but also the words uttered by animals, birds, serpents and so on..., because all speech is properly ordained by Him. He encompasses the whole Universe in the form of *Gōvit* and thus he comes to be known as *Gōvidāmpatiḥ* who is none other than *Viṣṇu* Himself.

The mantras are:—

Vācaspatē Saumanasaṃ Manaśca Gōṣṭhē Nō Gā Janaya Yōniṣu Prajāh

(Atharva Veda 13.1.19.)

(O *Vācaspatē* may our minds be happy, may you appear in the form of cows in our cowshed and may you continue our progeny.)

Punarēhi Vācaspatē Dēvēna Manasā Saha. (Atharva Veda 1.1.2.)

(O! Lord of the speech, may you be one with our mind.)

Vācaspatirvācam Naḥ Svadatu. (Yajur Veda 9.1.)

(The Lord of Speech sweeten the food we offer.)

In the term *Gōvidāmpatiḥ* it is used in the sixth case affix and it is

luk and there is no possibility that *Viṣṇu* will show his anger and thus *Viṣṇu* also comes to be known as the Lord of the earth.

Gāṇ is the cowherd, one who knows that is *Gōvidāmpatiḥ*. from the statement *Yajamānasya Paśūn Pāhi* (Yajur Veda 1.1. (May you protect the belongings of the sacrificer.) it means *Jiva*.

Here, we have our composition:—

243. *Na Kāpi Vāk Prāṇini Labdhabhēdā Na Gōvidāṃ Vētti Patistu Yāṃ Syāt.*

Sa Sarvavidyaḥ Sa Hi Sarvalabhyaḥ Sarvē Yathāvāk Tamu Yānti Viṣṇum.

There is no speech which is different among the animals and nobody can know that *Gāvid*. He is the all-knowing Principle and one who is accessible to one and all, and all speech ultimately gets merged in that *Viṣṇu*.

34. *Marīcirdamanō Haṃsaḥ Suparṇō Bhujagōttamaḥ.*

Hiraṇyanānbhaḥ Sutapā Padmanābhaḥ Prajāpatiḥ.

189. Marīciḥ, 190. Damaṇaḥ, 191. Haṃsa, 192. Suparṇaḥ, 193. Bhujagōttamaḥ, 194. Hiraṇyanānbhaḥ, 195. Sutapāḥ, 196. Padmanābhaḥ, 197. Prajāpatiḥ.

189. Marīciḥ:—

Mṛṅg Prāṇatyāgē is the root and from the sutra (4.72. *Mṛkaṇibhyāmīciḥ*) it gets the affix *īciḥ*, that which dies is *Marīciḥ*. One should not assume that the Lord undergoes the stages of birth, old age, death and so on, Yama by making use of his messenger in the form of death puts an end to the life of the individuals. It is said:—

Mṛtyuryamasyāsīd Dūtaḥ Pracētā (Atharva Veda 18.2.27.)

(You please take away this in the form of Pitrs.)

Mṛtyuḥ Prajānāmadhipatiḥ. (Atharva Veda 5.24.13.)

(Death is the overlord of people.)

Jātasya Hi Dhruvō Mṛtyudhruvaṃ Janma Mṛtasya Ča.

(Bhagavadgita 2.27.)

(Death is indeed certain for one who is born; and for one who dies, birth, too, is certain.)

With this principle of non-escape the Lord with the name *Marīci* encompasses the entire Universe and thus this *Marīci* is none other than Lord Viṣṇu. *Marīci* also means death.

The mantras are:—

Āditya Čakṣurādatsva Marīçayō'nu Dhāvata.

Patsaṅgīnīrā Sajantu Vigatē Bāhuvīryē..

Sōmō Rājā Varuṇō Rājā Mahādēva Uta Mṛtyurindrah..

(Atharva Veda 5.21.10-11.)

(O Sun, May you take away the eye power of our enemies. O rays May you chase away the enemies, when the shoulder power of our enemies gets affected you separate the slippers from their legs.)

Here, we have our composition:—

244. *Marīçirātmanamanakti Viṣṇu-Ryamasvarūpēṇa Sa Mṛtyudūtaḥ.*

Na Tasya Mṛtyurna Jarā Na Janma Sa Vai Marīçih Sakalam Vihanti.

Marīci is none other than Viṣṇu who sends his messenger in the form of death, old age or birth. He can cause all that to everyone.

190. *Damaṇaḥ*:—

Dama Upaśamē is the root from the sutra *Nandigrahi* (3.1.134). (After the verbs classed as Nanda "To be happy", Pra - to take, and Pach - to cook, there are the affixes *lyu*, *Nini* and *Acha* respectively.) and from the *Vārtika Sahitapidamē Sañjñāyām* one gets the affix *Lyu* since the word *Damaṇaḥ* is a *Nijanta*, from the sutra *Mitām Hrasvaḥ* (6.4.92). (The roots having an indicative *M*, retain their penultimate short vowel before the causative *ñi*). Lord Viṣṇu comes to be known as *Damaṇaḥ*. One who fathoms the wicked and places them where exactly they belong is a *Damaṇaḥ*.

The mantras are:—

MṛtyuVē'mūn Pra Yaççhāmi Mṛtyupāśairamī Sitāḥ.

Mṛtyōryē Aghalā Dūtāstēbhya Ēnān Prati Nayāmi Badghvā..

(Atharva Veda 8.8.10.)

(These enemies have been caught up by death. I will bind these enemies and drag them towards death.)

Nayatāmūn Mṛtyudūtā Yamadūtā Apōmbhata.

Paraḥsahasrā Hanyatām Tṛṇēḍhvēnān Matyaṃ Bhavasya..

(Atharva Veda 8.8.11.)

(O messengers of death may you carry away these enemies. May you kill this innumerable enemies, may the weapons of Rudra extirpate them.)

*Ima Uptā Mṛtyupāśā Yānākramya Na Mucyasē.
Amuṣyā Hantu Sēnāya Idam Kūṭam Sahasraśaḥ.*

(Atharva Veda 8.8.16.)

(By covering them with your noose of death, by totally overpowering them and by killing all the enemies eradicate them totally.)

*Indrō Manthatu Manthitā Śakraḥ Śūrah Purandaraḥ.
Yathā Hanāma Sēnā Amitrāṇāṁ Sahasraśaḥ.*

(Atharva Veda 8.8.1.)

(May Indra who is also known as Śakra and Purandara vanquish the army of the enemies and make us immortal.)

*Here Indr is known as Śakraḥ the doer and it is as follows -
Tamīśānam Vasvō Agni Gṛṇīṣē' nānataṁ Damayantaṁ Pṛtanyūn..*

(Rg Veda 7.6.4.)

(I glorify that Agni, the unbending Lord of wealth, the tamer of adversaries.)

Here, we have our composition:—

245. *Viśvaṁ Samastaṁ Damanēna Dāntaṁ Sarvatra Sarvasya Ḍa Mṛtyuruptaḥ.
Daṇḍaṁ Sa Damayaṁ Ḍa Sahaiva Jajñē Viṣṇurdamō'sau Damaṇaḥ Sa Daṇḍaḥ.*

He controls the whole Universe and he is in the form of death to everyone. He is the one who naturally inflicts the punishment or fathoms.

Here, during explanation in the hundred and fifth stanza and nine hundred and fifty ninth name, the word Danda occurs and the word Dhama occurs in eight hundred sixty first and Damayita in eight hundred sixty.

The word Danda is derived from the sutra *ḡamantāṇḍaḥ* (1.114. with the affix da. One, which puts an end to everything, is Danda. Since the word *Damayataḥ* is a nijanta it becomes *Damayitā* in Trich.

One who fathoms is a Damaḥ and the affix is ach. One who puts an end is a *Śamanaḥ*, the lakara used is lyut in the sense of doer.

191. *Haṁsaḥ:—*

The word *Haṁsa* is conjugated together by taking the words *Ahaṁ* and *Saḥ* together when the letter 'a' gets dropped out. To make the word correct, it is taken in the *Gaṇa* known as *Prṣōdarā*. From the sutra *Prṣōdarādīni Yathōpadiṣṭam* (6.3.109. (The elision, augment and mutation of letters to be seen in *Prṣādara* etc., though not found taught in treatises of grammar, are valid, to that extent and in the mode, as taught by the usage of the sages.) The letters which get dropped out is not ordained in the śāstra, but can only be seen with the usage of the good people. Who are good people? - Grammarians.

One can remember the following stanza:—

*Yadagnē Syāmahaṁ Tvam Tvam Vā Syāmaham.
Syuṣṭē Satyā Ihāśiṣaḥ..* (Rg Veda 8.44.23.)

(Agni, if I were you or you were I, your wishes here should come true.)

Yō'sāvādityē Puruṣaḥ Sō'sāvaham.

Oum Khaṁ Brahma (Yajur Veda 40.17.)

(The spirit yonder in the Sun, the Spirit dwelling there am I. Aum! Heaven! Brahma!.)

Or from the sutra *Vṛtrvadi vaci vasihanikamikampibhyaḥ Saḥ* (3.62. it gets the affix *Saḥ* From the sutra *Naśca* (8.3.24. (The *Anusvarā* is substituted for N and M, not final in a pada, before all consonants, with the exception of Nasals and semi-vowels.) it gets *Anusvarā*. *Haṁsa* is the Sun or a kind of a bird.

Or it is derived from the root *Hasē Hasanē* and the affix is *ach*, as it occurs in *Prṣṍdarādigaṇa* it gets *Anusvarā*.

or *Haṁsa* is also derived from *Hammatēḥ*, that which obstructs the path states *Mahābhāṣya* (6.1.13. *Haṁsa* is the Sun.

The mantras are:—

Yē Aroāṇ Madhya Vā Purāṇaṁ Vēdaṁ Vidvāṁsamabhitō Vadanti.

Ādityamēva Tē Pari Vadanti Sarvē Agniṁ Dvifiyaṁ Trivṛtaṁ Ča Haṁsam..

(Atharva Veda 10.8.17.)

(This eternal all knowing principle also comes to be known as Sun. Sometimes he also comes to be known as Agni, on account of his three fold movement and so is the description of swan.)

Sahasraṇyaṁ Viyatāvasya Pakṣau Harērhaṁsasya Patataḥ Svargam.

Sa Dēvāntsarvānurasypadadya Sampaśyan Yāti Bhuvanāni Viśvā..

(Atharva Veda 10.8.18.)

(This swan, which is capable of eradicating sins, takes thousand days to reach heaven. It resides in the hearts of all gods.)

Haṁsaḥ Śuciśadvasurantarikṣasaddhōtā Vēdiśadatithirdurōṇasat.

Nṛśadvarasadr̥tasadvyōmayadabjā Gōjā R̥tajā Adrijā R̥tam.

(Rg Veda 4.40.5.)

(He is Hansa, (the sun), dwelling in light; Vasu, (the wind), dwelling in the firmament; the invoker of the gods (Agni), dwelling on the altar; the guest (of the worshipper), dwelling in the house (as the culinary fire); the dweller amongst men, (as consciousness), the dweller in the most excellent orb (the sun), the dweller in truth, the dweller in the sky (the air), born in waters, in the rays of light, in the verity (of manifestation in the (eastern) mountain), the truth (itself).)

Brahman is great and the mantra is:—

Yataḥ Sūrya Udētyastaṁ Yatra Ča Gačchati

Tadēva Manyēhaṁ Jyēsthāṁ Tadu Nātyēti Kiñcana..

(Atharva Veda 10.8.16.)

(On account of whom even the Sun rises and sets and grows, is this Almighty One who is not being transgressed by anyone.)

Here, we have our composition:—

246. *Jivō Hi Tādātmyamitō Mahēcchuhḥ Sō'sāvahaṃ Haṃsa U Vāsmyaṃ Saḥ.*
Viṣṇurhi Haṃsah Sa U Haṃsanētrō Vyāpnōti Viśvaṃ Bhuvanāni Paśyan.
247. *Tamēva Vedaṃ Puruṣaṃ Purāṇaṃ Vidvānsamagnim Trivṛtaṃ Ca Haṃsam.*
Nānāguṇairvyāptamanēkamēkaṃ Jyēṣṭhaṃ Vadantyeṅva Budhāstu Viṣṇum.

Jiva has the similarity with Mahat and thus Sōsau becomes *Haṃsa*. *Viṣṇu* is *Haṃsa* as his eyes resemble that of a swan and He, after witnessing the Universe, encompasses it.

This is being stated in the Vedas as 'Puruṣa' including the Puranas which also comes to be known as *Haṃsa*. It has engulfed the entire Universe with the multitude of qualities and thus is addressed as Jyēṣṭha (great, elder) by the knowers of Truth.

Contextually- Purāṇam and Purāṇa must be taken as synonyms. One who knows Purāṇas knows Brahman state the Scriptures in the four hundred and ninety-eighth stanza is the context.

To recall the statement -Swan as a bird, the mantra is:—

Yāṃ Dvīpadaḥ Pakṣiṇaḥ Sampatanti Haṃsāḥ Suparṇā Śakunā Vay
 (Atharva Veda 12.1.51.)

(On this earth the swan, the cuckoo and other birds fly, wherein the wind blows.)

Haṃsāḥ Suparṇā Śakunā Vayāṃsi (Atharva Veda 11.2.24.)

(The swan and the birds fly in the sky.)

192. Suparṇaḥ:—

One who has a beautiful wing is a *Suparṇaḥ*. *Parṇa Haritabhāvē* is the root which gets the affix ach. Trees, creepers etc., which bear the green colour come to be known as *Parṇa*. The wings which have the capacity to fly are also known as *Parṇa*. On account of its flying capacity it comes to be known as a bird. *Suparṇaḥ* is a jiva or a Lord.

The mantra is:—

Dvā Suparṇā Sayujā Sakhāyā Samānaṃ Vṛkṣaṃ Pariśasvajātē.
Tayōranyaḥ Pippalaṃ Svādvattyanaśnannanyō'bhi Čākaṣṭi..
 (Rg Veda 1.164.20.)

(Two birds associated together, and mutual friends, take refuge in the same tree: one of them eats the sweet fig: the other, abstaining from food, merely looks on.)

Among them *Viṣṇu* is unattached and thus should be taken as *Suparṇaḥ*. And also-

Indraṃ Mitraṃ Varuṇamagnimāhurathō Divyaḥ Sa Suparṇō Gurutmān
Ēkaṃ Sadviprā Bahudhā Vadantyagniṃ Yamaṃ Mātariśvānamāhuḥ..
 (Rg Veda 1.164.46.)

(They have styled (him, Sun), Indra, Mitra, Varuna, Agni and he is the celestial, well-winged Garumat, for learned priests call one by many names as they speak of Agni, Yama, Matarishwan.)

Suparīam may also mean the Sun:—

Çandramā Apsvantarā Suparṇō Dhāvatē Divi (Rg Veda 1.105.1.)

(The graceful-moving moon speeds along the middle region in the sky.)

Here, we have our composition:—

248. *Sṛṣṭvā Jagat Sarvavidhaṃ Sa Taṣṭā Vivikta-mātraḥ Sa Suparṇa Ēkaḥ.
Sa Ēva Divyaṃ Gamatyajasaṃ Suparṇamagniṃ Divi Sūryasandham.*
249. *Ēkaḥ Sa Viṣṇurvividhātmaśaktyā Vyāpnōti Viśvaṃ Vividhalvarūpaiḥ.
Tamēva Sūryaṃ Tamu Vā Suparṇaṃ Tamēva Vidvāṃsamalaṃ Bravanti.*

That *Tvastr* having created this Universe remains aloof in the form of *Suparṇa*. He always makes others move constantly and thus *Suparṇa* becomes a friend of the Sun.

That one and only *Viṣṇu* on account of his variegated strength encompasses the entire Universe in different forms who comes to be known as *Surya* or *Suparṇa* by the knowers of Truth.

Vēdaṃ Vidvāṃsamabhitō Vadanti. (Atharva Veda 10.8.17.)

(This eternal all knowing principle also comes to be known as Sun.)

What is said is an associate of the Sun, it should be taken that He is an associate of all the nine planets in accompaniment of the Sun, on account of their movement, as they also constitute the same form, just as the swan by witnessing the Sun traverses through various worlds. The twelve worlds are concerned with twelve planets and this is highlighted by us while explaining the terms *Bhūta-Bhavya- Bhavatpati*.

193. *Bhujagōttamaḥ*:—

Bhuja Kautilyē is the root, *Bhujaga* is that which moves in a curved way (zigzag manner). The air always blows in a zigzag manner and wind is in charge of speed. It is swiftest among those that tread, In the word "Uttama" *Ut* is the prefix and *tama* is the affix, as it expects some form it comes to be known as *Udgatatamaḥ*, *Udhṛtatamaḥ*, *Udyātatama* and so on.,

Or one who has wings as its shoulders and in this sense all the birds can be considered as *Bhujagaḥ* and the greatest among them is *Bhujagōttamaḥ*. With this we can infer that whatever moves in this world is superseded by wind.

In this world right from the remote animals up to the large animals like camel whatever moves swiftly the element of *Viṣṇu* is present in all of them. With the term *Bhujagōttamaḥ* we can know that whatever place is reached by the serpent quickly that place is already adored by *Viṣṇu*.

The mantras are:—

*Tadējati Tannaijati Taddūrē Tadu Antikē.
Tadantarasya Sarvasya Tadu Sarvasyāsyā Bāhyataḥ.*

(Yajur Veda 40.5.)

(It moveth it is motionless. It is far distant it is near. It is within this all, and it surrounds.)

*Yēna Dyaugrā Pṛthivī Ča Dṛḍha Yēna Svah Stabhitam Yēna Nākaḥ
Yō'ntarikṣē Rajasō Vimānaḥ Kasmai Dēvāya Haviṣā Vidhēma..*

(Yajur Veda 32.6.)

(By whom the heavens are strong and the earth stands firmly, by whom light's realm and sky vault are supported: by whom the regions in midair were measured. What God shall we adore with our oblation?)

The name Vimana which is given is due to the object of flying. The Vedas declare in this context as follows—

*Vēdā Yō Vināṃ Padamantarikṣēṇa Patatām.
Vēda Nāvaḥ Samudriyaḥ.. (R̥g Veda 1.25.7.)*

(He who knows the path of the birds flying through the air, he who knows the course of the ship in the ocean; (May he loosen our bonds).)

Here, the word ocean (Samudra) should be taken as Akasha (sky). The boat, which sails in the sky, is the plane. There also the Lord has given many possibilities. There Lord Viṣṇu comes to be known as *Bhujagōttamaḥ* as he takes a great flight.

The Plane can satisfy Trivarga. That is a plane, which carries people from place to place; it carries people from island to island; It carries people from one world to the other. Since Viṣṇu, on account of his Omnipresence is present everywhere, He comes to be known as *Bhujagōttamaḥ*.

Here, we have our composition:—

250. *Gatēradhiṣṭhānamihāsti Vāyuh Patatrinō Yānti Yathēṣṭavēgāḥ.
Vaimānikāścāpi Patatrimūlā Jayanti Naitē Bhujagōttamaḥ Tam.*
251. *Sarpā Bhujāṅgā Bhujagāsta Ēva Tatrāpi Nānākr̥tivarṇabhēdāḥ.
Kauṭilyayōgād Bhujagāsta Uktā Atyēti Viṣṇurbhujagōttamastān.*

Wind is in charge of movement and birds move at their will. Plane is also like a bird but still, they cannot be victorious over *Bhujagōttama* (Viṣṇu).

Regarding *Bhuja* (shoulders) - serpents are known as *Bhujāṅga* or *Bhujaga* which will have different forms and colours. On account of their zigzag movement they come to be known as *Bhujaga* whereas Viṣṇu transcends all of them and hence gets the name *Bhujagōttamaḥ*.

194. *Hiraṇyanānābhah:—*

The word *Hiraṇya* has already been described while commenting on the word *Hiraṇyagharbha*. One who has gold in one's navel is *Hiraṇyanāgharbha*. From the sutra *Ac Pratyanyava* (5.4.75). (The affix *Aç* comes after the words *Saman* and *loman*, when *prati*, *anu* and *ava* precede them.) because of the affix *ach* and as it is made into a compound the form *Hiraṇyanānābhah* gets justified.

The term *Nābhiḥ* is derived from the root *ñaha* *Bandhanē* and from the sutra *Nahō Bhaśca* (4.126. it gets the affix *Iñ* and the letter *Bha* will get *Ādēśa* in the end. One who binds the lustre is a *Hiraṇyanānābha*. *Nābhicakra* is quite well known in the world. The different organs constitute *Nābhi* (navel).

*Yāvatyastu Sirāḥ Kāyē Sambhavanti Śarīriṇām.
Nābhyāṃ Sarvā Nibaddhāstāḥ Pratanvanti Samantataḥ..*

(*Suśruta Śārira* 6.26.)

(According to the size of the head in the body and the various constituents in the stomach, it makes the body to maintain its normalcy.)

*Nābhisthā Prāṇināṃ Prāṇāḥ Prāṇānnābhirvyapāsritā.
Sīrābhirāvṛtā Nābhiścakranābhirivāarakaiḥ..*

(Suśruta Śāira 7.45.)

Just as stomach is the binding portion in the body, so also to bind the various planets like Sun and so on and the various worlds it is the task of Viṣṇu. Just as the various veins are not seen in the stomach but appear in the form of disc so also the term *Hiraṇyanābhaḥ* for Viṣṇu is apt as the fourfold forms of creation move about with His grace.

It is as follows:—

That which shoots up from the ground like the medicinal plants, trees, bushes and creepers will be adorned with leaves, flowers and fruits in time. Those that are born from the sweat like flies, scorpions and others will develop from the sweat on time, though not in abundance. So also, those that are born out of eggs will develop during different seasons. So also, those which are born out of *Jarāyuja* will bind the animals with their stomach. So also Lord Viṣṇu will bind the world which comprises of the stars, planets and so on.,

Here, we have our composition:—

252. *Hiraṇyanābhbhō Ūgavān Sa Viṣṇu-Ścarācaram Nahyati Viśvamātram.
Yathā Sa Lōkān Bhriyatē Tathātmā Hiraṇyanābhbhō Dhriyatē'tha Ghātram.*

Lord Viṣṇu is known as *Hiraṇyanābhaḥ* who takes into his fold both the moveable and immoveable creatures. Just as He holds the Universe so does *Hiraṇyanābhaḥ* hold the form.

It is said-

*Aṣṭācakraṁ Navadvārā Dēvānāṃ Pūrayōdhyā
Tasmin Hiraṇyaḥ Kōśaḥ Jyōtiṣāvṛtaḥ.
Tasmin Yadyakṣamātmanvat Tadvai Brahmadivō Viduḥ..*

(Atharva Veda 10.2.31,32.)

(The eight spokes of the wheel, the nine outlets are the city of Ayodhya for Gods, It is endowed with divine lustre as could be seen in heavens. One who knows Brahman knows Him.)

One who holds gold is *Hiraṇyanābhaḥ*.

195. *Sutapāḥ*:—

Su is an indeclinable made use of in the sense of auspiciousness. *Tapāḥ* (penance) means the unification of mind with other sense organs or it may also mean tolerance to face miseries.

The solids are heated to get liquids. Though they may be like water they will never burn the sky but makes other objects as liquids in the sky. So also this Lord Viṣṇu with his great penance has created this Universe which comprises of the planets like the Sun and so on., Thus Viṣṇu comes to be known as *Sutapā*.

The mantras are:—

Indraṃ Itsōmapā Ēka Indraḥ Sutapā Viśvāyu. Antardēvān Martyaṃśca..

(Rg Veda 8.2.4.)

(Indra verily is the chief drinker of the Soma among gods and men, the drinker of the effused libation, the acceptor of all kinds of offerings.)

Ṛtaṃ Ća Satyaṃ Ćābhiddhāttapasō'dhyajāyata.

Tatō Rātryajāyata Tataḥ Samudrō'rṇavaḥ. (Rg Veda 10.190.1.)

(Truth (of thought) and truthfulness (of speech) were born of arduous penance, thence was night generated, thence also the watery ocean.)

Here, in the process of creation penance is important and so also all kinds of work requires penance. Thus the Lord manifests Himself in the form of *Taps*. Just as having lived for nine months in the womb of the mother in the form of doing penance, a human gets his body fully developed, it is nothing but the natural form of Lord Viṣṇu.

Here, we have our composition:—

253. *Yathā Sa Viṣṇuḥ Sutapāḥ Svayaṃ San Sūryādikānāṃ Sahatē'tha Tāpam.*

Tathā Svayaṃ Tāpasutaptagātrā Garbhasya Tāpam Sahatē Ća Mātā.

Just as that Lord Viṣṇu having got the epithet *Sutap* tolerates the heat, so also the mother tolerates the burning in her body, as the sensation of penance is present right in her.

At the time of birth there is difference and this indicates the change in doing penance. The time of giving birth differs among the rabbit, dog, goat, rat, men, cows, buffaloes, camels etc., With this the Lord Viṣṇu makes known the fact that the need for penance is also different.

Here, we have our composition with a little change:—

254. *Sa Ēva Viṣṇuḥ Sutapāḥ Svayaṃ San Grabhē Dadhātyēva Divākarādīn.*

Mātāpi Tadvat Sutāpa Yaśōdhṛk Garbhan Dadhātyēva Yathārhakālam.

That Viṣṇu having got the name as *Sutap* takes into his womb the Sun and others, so also the mother is *Sutap* as she gives birth to a child at the right time.

196. **Padmanābhah:**—

Pada Gatau is the root. From the sutra (1.140. *Artti-Stu-Su-Hu-Sṛ-Gḥ- Kṣi- Kṣu-Bhā-Yā-Vā-Padi-Yakṣi-Nibhyōman* that which could be reached as the abode of the lotus or a conch. *Padmam* is that which could be known. One who has lotus in his belly is *Padmanābhah*. From the sutra (5.4.75. *Acpratyavavapūrvāt Sāmalōmnaḥ* (The affix *Aç* comes after the words *Saman* and *loman*, when *prati*, *anu* and *ava* precede them.) it gets the affix *Ach* in the sense of the compound *bahurvihi*. Thus the word *Padmanābhah* gets justified in the sense of *Jñānanābhah* (one who has knowledge in one's belly).

Whatever comes under the purview of knowledge, all that is bound by Viṣṇu, who is the very incarnation of knowledge. It is as follows - It is well known that a banana plant yields banana only once, if it bears fruit for the second time then it loses its bananahood.

To understand where exactly the knowledge of the world is residing one has to resort to astrology.

Padmanābhaḥ has created different leaves and fruits with variegated odour on account of his Omniscience. So also animals differ from each other regarding their knowledge.

To conclude, whoever tries to know whatever the creation done by the Lord will definitely strive to know about *Padmanābha*.

Here, we have our composition:—

255. *Sa Padmanābhō Bhagavān Virāmō Jñānēna Sannahyati Vēda-Sṛṣṭim.*

Yō Yasya Yāvallabhatē Ha Vēdaṃ Sa Padmanābhaṃ Labhatē Ha Tāvat.

256. *Nābhīryathā Nahyati Marmamātram Jñānam Tathā Nahyati Bhūtamātram.*

Padmaprabhaṃ Viśvamidaṃ Samastaṃ Badhnāti Viṣṇuḥ Pratikalpamētat.

That *Padmanābhaḥ* is the Lord Viṣṇu who binds everyone through his knowledge. One who can get to the Vedas, gets *Padmanābha*.

Just as the navel controls the sensitive organs, the knowledge controls all the beings. The entire Universe is full of radiance of the Lord and it is Viṣṇu who binds everyone.

197. *Prajāpatiḥ*:—

The Lord of the people is Viṣṇu.

The mantras are:—

Prajāpatē Na Tvadētānyanyō Viśvā Jātāni Paritā Babhūva.

(Yajur Veda 10.20.)

(Prajapati, thou only comprehendest all these created forms, and none beside thee.)

Tvaṣṭāramagrajāṃ Gōpāṃ Purōyāvānamāhuvē.

Indurindrō Vṛṣā Harihpavamānaḥ Prajāpatiḥ..

(Rg Veda 9.5.9.)

(I invoke Twashtri, the first-born, the protector, the leader; the golden-coloured pure-flowing Indu is Indra, the showerer, the Lord of all creatures.)

Yasmāna Jātaḥ Parō Anyō Asti Ya Āvivēsa Bhuvanāni Viśvā.

Prajāpatiḥ Prajayā Sa Rarāṇastrīṇi Jyōtiṣi Sacatē Sa gōḍaśi..

(Yajur Veda 8.36.)

(Than whom there is none other born more mighty, who hath pervaded all existing creatures - Prajapati, rejoicing in his offspring, he Śodasi, maintains the three great lustres.)

Sa Ōtaḥ Prōtaśca Vibhuḥ Prajāsu. (Yajur Veda 32.8.)

(Far spread it is the warp and woof in creatures.)

Others also get the appellation of *Prajāpati*: like the potter. Just as the beings, creator creates, so also the potter makes pots with the help of mud.

Here, we have our composition:—

257. *Prajāpatiḥ Sarvapjā Janitvā Bhōjyēna Dhāmna Ča Pāti Sarvāḥ.*

Sa Ēva Čāyurnidadhāti Tāsu Sa Ōta Ēvāsti Samagraviśvē..

That *Prajāpati* having created various people protects them with food and shelter. He is the one who determines their age and has interspersed with the objects of the world.

35. *Amṛtyuḥ Sarvadrksimhaḥ Sandhātā Sandhimān Sthairah.*

Ajō Durmarṣaṇaḥ Śāstā Viśrutātāmā Surārihā..

198. Amṛtyuḥ, 199. Sarvadṛk, 200. Siṃhaḥ, 201. Sandhātā, 202. Sandhimān, 203. Sthairāḥ. 204. Ajaḥ, 205. Durmarṣaṇaḥ, 206. Śāstā, 207. Viśrutātmā, 208. Surārihā..

198. Amṛtyuḥ:—

Mṛñ Prāṇatyāgē is the root and it gets the affix *Tyuk* from the sutra *Bhujimṛñbhyām Yuktyukau* (3.21.. *Mṛtyuḥ* is death i.e when the prāṇās go out, *Mṛtyuḥ* is that when people die. It is used in the sense of negative nature.

Whatever has been created by Lord Viṣṇu the opposite of that is death. It is as follows - The combination of body and soul together is known as time, just as the legs perform various functions. When the functions are not being performed properly in the body leads to death. When the fingers are functioning separately in the hand it is active. When they come together it is death. When the head, bones and others don't move it is death. Since God doesn't have these things, he comes to be known as *Amṛtyuḥ* - undying.

Just as God is eternal, so also the deeds of the Lord cannot be changed and it is in the form of fourfold creation. Theoretically death is pervasive everywhere. The gist is - just as god is eternal, his deeds are also eternal like the waves in the ocean. His deeds are also eternal.

The mantra is:—

Ākāmō Dhīrō Amṛtaḥ Svayambhūḥ, Rasēna Tṛptō Na Kutaścānōnaḥ.

Tamēva Vīdvān Na Bibhāya Mṛtyōrātmānaṃ Dhīramajaraṃ Yuvaṇām..

(Atharva Veda 10.8.44.)

(One with no desires, brave, self born one, un-parelled. One who is not afraid of death, One who has transgressed oldage and death and one who is eternally young.)

Papṛkṣēnyamindra Tvē Hyōjō Nṛmṇā Ni Čanṛtamānō Amartaḥ.

(Rg Veda 5.33.6.)

(Glorious, Indra, is your strength, exulting, immortal, and clothing (the world with light).

Here, we have our composition:—

258. *Amṛtyuḥrastyatra Sa Viṣṇuruktaḥ Pravāhatō' mṛtyuridaṃ Samastam.*

Yathākṛtaṃ Yad Vibhunā Tathā Tat Kriyākṣamaṃ Mṛtyuratō' yathātvam.

Viṣṇu is known as *Amṛtyuḥ* and whatever has been done by that all pervasive entity is totally devoid of death.

The word *Mṛtyuḥ* could be used in both the genders that is masculine as well as feminine.

199. Sarvadṛk:—

Sarvadṛk is one who can witness moveable as well as immoveable things. *Dṛśir Prēkṣaṇē* is the root in the sense of action and from the vartika *Dṛśēścēti Vaktavyam* it gets the affix *Kvin* and from the sutra *Kvinpratyayasya Kuḥ* (8.2.62. (A stem formed with the affix *Kin* under 3.2.58 etc., substitutes, Atman the end of a word, a guttural for the final consonant.) the word *Sarvadṛk* gets formed.

The mantras are:—

Viśvataçakṣuruta Viśvatō Mukhaḥ. (Rg Veda 10.81.3.)

(Having eyes everywhere, and having a face everywhere.)

Sahasrāhṇyaṃ Viyatāvasya Pakṣau Harērhaṃsasya Patataḥ Svargam.

Sa Dēvāntsarvānurasypadadya Sampaśyan Yāti Bhuvanāni Viśvā..

(Atharva Veda 10.8.18.)

(This swan, which is capable of eradicating sins, takes thousand days to reach heaven. It resides in the hearts of all gods.)

The Sun and the moon are the eyes of Lord Viṣṇu. The mantras to corroborate them have been illustrated while narrating the Virat form of the Lord.

Here, we have our composition:—

259. *Sa Sarvadrak Viṣṇuramīlitākṣa-Ścandrārkanētraḥ Sakalaṃ Viṭaṣṭē.*

Yastaṃ Vibhuṃ Sarvadṛṣaṃ Hṛdisthaṃ Jānāti Nātikramatē Sa Vartma.

That Viṣṇu who can witness everything doesn't close his eyes and he sees the world through his eyes in the form of the Sun and the moon. He is an all-pervasive one and one who meditates on Him by keeping Him in his heart will know the path of his life and will never transgress the righteous path.

200. *Siṃhaḥ:—*

Hṃsi Hṃsāyām is the root, one who causes trouble is the lion. *Sihi Hṃsāyām* is an independent root according to the commentators like *Kīrasvāmin* and other grammarians.

Every object shows enmity towards those that it hates and shows favour towards those it has a favourable disposition. It is as follows - When there is whirlwind outside it enrages the air within; when there are floods outside it has its effect on the body. Water is an asset for the land fire strengthens sky and air, whereas fire destroys water and earth. Thus earth covers up the place, which was dug up and thus fills up the sky and the wind. This is only a sample.

All this is a composition of six rasas.

It is said in Śārāṅgadara Samhita

Dharāmbu-Kṣmānala-Jalajvalanākāśamārutaiḥ.

Vāyavagni-Kṣmanilairbhūtadvayai Rasasambhavaḥ Kramāt..

(*Pañcamakāla* chapter ii stanza 4.)

(The rasa gets transformed on account of the drops of rain falling from the sky, the particles of water generated by air and others.)

It is said in Charaka Samhita—

Tatra Dōṣamēkai Trayō Rasā Janayanti, Trayaścōpaśamayanti.

Tadyathākaṭutiktā-Kaṣāyā Vātaṃ Janayanti, Madhurāmlalavaṇāstvēnaṃ Śamayanti.

Kaṭvamsasavanāḥ Pittaṃ Janayanti Madhuratiktakaṣāyāstvēnaṃ Śamayanti.

Madhurāmlalavaṇāḥ Ślēśmānaṃ Janayanti Kaṭutiktakaṣāyāstvēnaṃ Śamayanti..

(*Vimanasthāna* sthāna 1.6)

(One of these dosas is vitiated by the three of the rasas (tastes), - the remaining three rasas alleviate that particular doṣa as follows:—

	<i>Vāta</i>	<i>Pitta</i>	<i>Kapha</i>
Aggravating tastes. and sweet, sour	pungent,bitter and astringent.	pungent, sour saline. and saline.	
Alleviating tastes. saline.	sweet, sour and	sweet,bitter and astringent.	pungent,bitter and astringent

Thus every object performs Dharma, thus that Lord explains everything by Himself and thus comes to be known as Simha.

The mantra is:—

*Aṃhōyuvastanvastanvatē Viṣṇu Vayō Mahad Duṣṭarampūrvyāya.
Sa Saṃvatō Navajātastu Turyāt Siṃhaṃ Na Kruddhamabhitāḥ Pariṣṭuḥ*
(Rg Veda 5.15.3.)

(They who (present) to the chief (of the gods) the great food (of sacrifice), Unattainable (by the Rakshasas), enjoy forms exempt from defect: may that new born Agni scatter assembled (hosts): let them stand far from me, as (the deer avoid) an angry lion.)

Here, we have our composition:—

260. *Hinasti Yasmāt Prativastu Vastu Vyāpnōti Viśvaṃ Sa Hi Siṃhaśaktyā.*

Na Tadvinā Kō'pi Kṣamō'sti Lōkē Viruddhabhūtāni Niyōjayēd Yaḥ.

261. *Tasmāt Sa Siṃhaḥ Prativastuniṣṭhō Viruddhabhāvairjagadātanōti.*

Taṃ Vyāpakam Sarvakalābhīrāmaṃ Viṣṇuṃ Vadantyēva Ca Siṃhanāmnā.

That which troubles every object and that which is all encompassing in nature, with his valour on par with a lion and there is no one else other than Him who can make the mutually opposite entities to live in perfect harmony.

Thus He is known as Simha, who unifies the objects which have mutually opposite qualities. That Viṣṇu who is Omnipresent and who is the base for all fine arts comes to be known as Simha.

The letter *ça* is used here just for the sake of completion of the stanza.

Like this the second century of poems in Viṣṇu Sahasranāma which is an integral part of Anuśāsana parva of Mahābhārata composed by 108. Pandit.Satyadev Vasistha based on Vedic injunctions gets completed.

201. Sandhātā:—

The word San that is used in the sense of unity is an indeclinable. *Dhātā* (creator) is one who gives. The word *Dadhātē* gets the affix *Tṛc* in the sense of doer. Lord Viṣṇu has created this world with the thoughts of unification.

Even in this world also we can see right from the toes in the leg till the hair on the head the jiva is motivated by mind and thus the entire body is kept in unison. So also, the tree grows in all its aspects.

The rising Sun shows his glow equally in all directions and everywhere one can see the Omniscience of the Lord with which he is firmly established.

The mantra is:—

Śaṃ Nō Dhātā Śamu Dhartā Nō Astu (Rg Veda 7.35.3.)

(May the creator be to us for happiness.)

Tavāhamadya Maghavanupastutau Dhātārvidhātāḥ Kalaśaṃ Abhakṣaṇam

(Rg Veda 10.167.3.)

((I am assiduous) in your praise, Maghavan; Datri and Vidhatri, I have fed on the pitcher.)

Here, we have our composition:—

262. *Sandhātṛdharmā Bhagavān Varēṇyō Bhēdaṃ Vinā Viśvamideṣaṃ Bibharti.*

Tathā Yathā Sthānamabhīpsurātmā Sarvāṅgaruḍhaṃ Nayatē Ha Kāyam.

It is the duty of the Lord to unite different entities and thus he maintains this Universe without any partiality, just as *Ātman* prompts the body to the point of destination.

202. *Sandhimān*:—

Sam is the word (indeclinable), which is used in the sense of unity. Sam is the prefix followed by the root *Dadhātē* from the sutra *Upasargē Ghōḥ Kiḥ* (3.3.92). (The affix Ki comes under Similar conditions, after a 'Ghu' verb (1.1.20., when a upasarga is in composition with it.) and gets the affix *Kiḥ* in the sense of non-doer. *Kārika* Sandhi is that which is present in the form of unity. Sandhi is the process of coming together of the two entities which have similar properties. Sandhimān is one who can bridge together two objects. Sandhi is holding together with common nature and since this quality could be seen in Lord Viṣṇu, He comes to be known as *Sandhimān*.

This body is the constituent of various sandhis, just as after taking meals the entire body gets nourished right from toe to top. The body is constituted by sandhis and they help them in maintaining the balance of the body. Just as this body which comprises of sandhis is created by God, the sandhis appear in every individual and in the entire Universe. It is known as sandhi as it holds the body in balance.

Just as from toe to top the entire body is meant for the sake of enjoyment, so also the stars, moon, planets etc., have held the world in balance and since the Lord encompasses the world, he shines forth visibly. A tree consists of five parts and since the Lord maintains and nourishes all he is known as *Sandhimān*.

Mountains have spaces. The sandhi in the body also comes to be known as *Śarīraparvā*. The sandhi of air and fire is lightning. One who knows the nature of sandhi will be an expert in the manufacturing of machines. One has to note this as summary -

The sandhis, which are made by the Lord, will never falter: without the mistake of man the body will never depart from its duties. Thus that Lord who is 'Sandhimān' has held the sky and earth together.

Here, we have our composition:—

263. *Sa Sandhimān Viṣṇuranantakarmā Jagadvidhattē Bahusandhiyuktam*

Taṃ Sandhimantaṃ Bhuvanaṃ Sa Dhātā Vyāpnōti Sandhānagunēna Nityam.

That Viṣṇu who is in charge of multiple functions is known as *Sandhimān* who

maintains the world which has many sandhis. That Lord envelops the whole Universe with his nature of Sandhāna.

203. *Sthirah*:—

That which stays constant is *Sthirah*. The affix is *Kirach* here and from the sutra *Ajira-Śisira-Śithila-Sthira-Sphira-Sthavira-Khadirāḥ* (1.53. it gets dropped and the letter 'a' gets dropped out. That which stays firm without any movement is *Sthirah*

Yō Aśvānām Yō Gavām Gōpatirvaśi Ya Āstih Karmanī Sthirah

(R̥g Veda 1.101.4.)

(Who is the Lord over all horses and cattle, who is independent, who, propitiated by praise, is constant in every act.

Sa Vṛkṣa Iva Stabdhō Divi Tiṣṭhatyēkaḥ. (Nirukta 2.3.)

(He abides in heaven firmly just as the tree abides on the earth.)

Tadējati Tannaijati Taddūrē Tadu Antikē.

Tadantarasya Sarvasya Tadu Sarvasyāsya Bāhyataḥ.

(Yajur Veda 40.5.)

(It moveth it is motionless. It is far distant it is near. It is within this all, and it surrounds.)

Here, we have our composition:—

264. *Sthirah Sa Viṣṇurgatimad Vidhāya Jagat Sthiratvaṃ Na Nijaṃ Jahāti.*

Yathātra Yantrāṇi Vidhāya Kartā Matēḥ Sthiratvaṃ Na Jahāti Mōhāt.

265. *Yantram Bhramantaṃ Sagatiṃ Vidhāya Svāmī Svayaṃ Tiṣṭhati Cāprakampah.*

Yathā Tathā Viśvamidaṃ Vidhāya Sthirō Niyacchan Bhuvanāni Śāsti.

That *Viṣṇu* is constant, who having given up his movement will never abandon his original form just as having produced the machine, the creator will stick to it on account of his fascination for it. or,

Having caused motion in the machine the owner remains without any movement, similarly having created the Universe He, remains constant and controls the world.

204. *Ajah*:—

Aja Gatikṣēṇayōḥ is the root. One who moves everywhere and one who is an all-encompassing principle is that un-born Lord, who could be either *Viṣṇu* or *Sun*.

The mantra is:—

Śaṃ Nō Aja Ēkapād Dēvō Astu. (Atharva Veda 19.11.3.)

(Let that almighty, who is unborn listen to my prayers.)

Generally all roots get the affix *ach* and from the sutra *Ajādyataṣṭāp* (4.1.4. (The affix *Tāp* is employed to indicate feminine nature, after the Nominal-stem 'Aja' etc., and after the stems ending in short A.) the form would be *Ajah*. *Ajah* is none other than *Viṣṇu*, as he spreads Himself everywhere just as this mantra could be seen elsewhere -

Tadējati Tannaijati (Yajur Veda 40.5.)

(It moveth, it is motionless.)

The devotee, time and again prays to the Lord Viṣṇu. The mantra is-

Sōma Rārandhi Nō Hṛdi Gāvō Na Yavasēṣvā.

Marya Iva Sva Ōkyē.. (Ṛg Veda 1.91.13.)

(Soma, dwell happy in our hearts, like cattle in fresh pastures, like men in their own abodes.)

The form *Rārandhi* gets justified regarding the root Ram in the sense of play in the form *Yanluki, Lōṭ*, dual *Puruṣa* and singular.

Here, we have our composition:—

266. *Ajaḥ Sa Sarvatra Gatō'sti Viṣṇu-Rna Taṁ Vinā Sthānamihāsti Kiñcit.*

Taṁ Sōma-Sammugdhaguṇō Ha Bhaktō Rārandhi Sōmēti Ča Jōhavīti.

That un-born Viṣṇu is all pervasive in nature and there is no place where he is not. The devotee always prays for Him.

He always instils good intellect in the mind of his devotee.

Here, we have our composition:—

267. *Yah Satyarūpasya Guhāgatasya Jagadvidhāturna Vihanti Mārgam.*

Sa Ēva Bhaktō, Na Tu Gāna-Rakta-Staṁ Satyabuddhyājati, Pāti, Śambhuḥ.

One who is the form of Truth and one whose talents are hidden and one who never allows an easy path to others is a true devotee and not one who merely sings the praises and the God will certainly protect and nourish such devotees.

205. *Durmarṣaṇaḥ:-*

Dur is the prefix and from the sutra *Bhāṣyāṁ gāsiyudhidṛśidhṛṣimṛṣibhyō Yujvaktavya* (3.3.130. and the vārtika on it, it gets the affix *Yuc* and then the form *Durmarṣaṇaḥ* is formed. Here tolerance is *Titikṣā*, one who could be tolerated with pain is *Durmarṣaṇaḥ*. This appellation given to the Lord indicates his all comprehensive nature. Lord Viṣṇu is enveloped even in the Sun and with His radiance he shines forth everywhere and thus he comes to be known as *Durmarṣaṇaḥ*.

Even in day to day activities the intolerant attitude shown by one towards the fellow beings display their attitude of *Durmarṣaṇatva*. It is quite well known how the Sun overshadows the luminosity of the moon and in turn the moon lessens the luminosity of the stars, Fire will not touch water but tolerates it and vice versa is only an illustration on hand.

Or because of the multiplicity of meanings possessed by the roots the term *Marṣ* could be taken in the sense of knowledge and thus one can understand the term *Durmarṣaṇaḥ* as one who cannot be understood easily. In fact, he is beyond the comprehension of the human intellect and thus could not be inferred either through any senses and thus gets the appellation in comprehensible. His act in the form of the creation of the world is quite visible, but nobody could perceive his exact form.

The following mantra is taken here -

Sūtraṁ Sūtrasya Yō Vidyāt Sa Vidyāda Brāhmaṇaṁ Mahat.

(Atharva Veda 10.8.37.)

(One in whom all the creations reside, I know that Omniscient One. I also know the basis for that. That is the great Brahman.)

Or here as a synonym for tolerance the meaning could be taken in a negative way. As, one who is difficult to oppose. In this world one can see everywhere His character as unstoppable just as nobody can prevent a plant from blossoming flowers, nobody can stop the tendency of birth, death and the curved movement of the planets, as god is pervasive in everything.

Here, we have our composition:—

268. *Durmarṣaṇō Viṣṇurayaṃ Viviktō Jagaddhidhattē Sugamādabōdham.
Tannālpavidyā Atapāḥ Kṣamantē Durmarṣaṇaṃ Tēna Kṛtaṃ Samastam.*

Durmarṣaṇaḥ is definitely *Viṣṇu* who has created this world on account of which act he can be inferred. No inferior mortal could ever grasp Him as he has made everyone in comprehensible.

206. *Śāstā:—*

One who controls the entire Universe is a *Śāstā, Śāsu Anuśiṣṭau* is the root and it gets the affix *triṇ* in the sense of doer. One who controls the Universe gets the appellation *Śāstā*, One who with his Vedic knowledge teaches everyone and this is his way of control, hence He comes to be known as *Śāstā*.

The mantras are:—

Ādhraśyaçitpramatirucyasē Pittā Pra Pākaṃ Śāssi Pra Diśō Viduṣṭaraḥ..
(Ṛg Veda 1.31.14.)

(You are all wise, instructs the disciple and teaches the ignorant, the four points of the horizon.)

Āditya īkṛti Vratana (Ṛg Veda 3.59.2.)

(*Āditya*, (with offerings) at the sacred rite: receives everything.)

Vijānīhyāryān Yē Ça Dasyavō Barhiṣmatē Randhayā Śāsadavratān..
(Ṛg Veda 1.51.8.)

(Discriminate between the Aryas, and they who are Dasyus; restraining those who perform no religious rites, compel them to submit to the performer of sacrifices.)

Here, we have our composition:—

269. *Śāstā Sa Viṣṇurhyasakṛt Prakṛpya Jagannitāntaṃ Niyataṃ Praśāsti.
Grahāḥ Svamārgaṃ Na Parityajanti Mṛtyuṣṇa Śaṣṭaḥ Kramatē nubhakṣyam.*

Śāstā is *Viṣṇu* who, having created the Universe time and again controls everything. The planets will not abandon their path and death will not spare anyone.

270. *Śāstā Gururviṣṇurapāpavidhaḥ Śiṣyāṃ Jagad Vēdapatḥēna Śāsti.
Ya Ēva Lōkaṃ Bahudhā Viçāṣṭē Sa Vēda Tatvaṃ Bahudhātra Vētti.*

The same could be described in a different way -

The controller is the greater *Viṣṇu* and he is absolutely devoid of sins and He imparts the Vedic knowledge to his students. He traverses in a manifold manner in the world and he knows the Truth.

207. Viśrutātmā:—

V is the prefix here. *Śru Śravaṇē* is the root and the affix is *Kta* and the form would be *Śrutaḥ*. Here the form *Ātman* is taken as a synonym for one's form, which means that it has manifold forms. The gist of the Vedas is not easy to comprehend and as the Vedas are beginningless just as water in a spate, the sense of colour also comes from the beginning. It is as follows—

Ātmā Dēvānāmuta Mānuṣāṇām (Atharva Veda 7.116.1.)

(Homage to the Atman, who is divine as well as this worldly.)

Anyadēvāhuḥ Sambhavādanyadāhurasambhavāt.

Iti Śuśrūma Dhīrāṇām Yē Nastadviçaçakṣirē..

(Yajur Veda 40.10.)

(One fruit, they say, from Sambhava, another from Asambhava. Thus from the sages have we heard who have declared this lore to us.)

This Universe is variegated as it possesses different qualities, actions, religions and ultimately gets merged into that Prajapati who Himself is un-born but creates multiple beings and also makes them manifest. As He is the Prime Cause for everything, He comes to be known as *Viśrutātmā*. The entire Universe will be presenting his own multifarious forms. Why? Because everything is embedded in Him.

The mantra is:—

*Tadēvāgnistadādityastadvāyustadu Çandramā
Tadēva Śukraṃ Tad Brahma Tā Āpaḥ Sa Prajāpatiḥ*

(Yajur Veda 32.1.)

(Agni is That: the Sun is That: Vayu and Chandramas are That. The Bright is That: Brahma is That, those Waters, that Prajapati.)

With these names whatever is eulogised in the Vedas, is nothing but the multifarious forms of that same Lord.

Here, we have our composition:—

271. *Sa Viśrutātmā Bahudhībhidhānai-Rgītō'sti Vēdē Sa U Çandramā Ça
Sa Ēva Śukraḥ Sa U Candramā Ça Sa Ēva Vāyuh Sa U Çāgniruktaḥ..271..*

He is *Viśrutātmā* (well known) who is eulogised in a manifold form in the Vedas, He is Śukra, moon, air, fire and so on.,

Viśrutātmā is one who is fit to be Sung and eulogised in manifold forms, it is as follows—

*Çandramā Manasō Jātaśçakṣōḥ Sūryō Ajāyata.
Śrōtrādvāyusça Prāṇaśça Mukhādagnirajāyata..*

(Yajur Veda 31.12.)

(The Moon was gendered from His mind, and from His eye the Sun had birth: Vayu and Prāṇa from His ear, and from His mouth was Agni born.)

With the knowledge of the moon, one can know something about the human mind. In the same way the working of other planets could also be inferred. Thus each individual glorifies the Lord differently. It is said in the Vedas –

Gāyanti Tvā Gāyatriṇō'rçantyarkamarkinaḥ. (Rg Veda 1.10.1.)

(Gayatri is the one who protects the person, who sings her glory.)

Singing in the form of eulogy is an art. SamaVeda which is also known as GandharvaVeda is nothing but a different name given to that *Viśrutātmā*.

208. *Surārihā:*—

Ṛ Gatiprāṇayō is the root or *Ṛ Sṛ Gatau* and both the roots get the affix 'e' from the sutra *Aca Iḥ* (4.139). *Ariḥ* is one who hates, one who gives abundant charities is *Surah* and one who causes obstacles to those gods is *Surāriḥ* and one who fathoms them is *Surārihā* and he is *Viṣṇu* who is well known for slaying his enemies.

The mantras are:—

Bṛhaspatē Paridīyā Sthēna Rakṣōhāmitrāṁ Apabādhamānaḥ.
Prabhañjañchatrūn Pramṛṇannamitrānasmākamadhyavitātanūnām..

(Atharva Veda 19.13.8.)

(Indra protects the Gods, O Indra may you ascend your chariot and move forward by destroying the enemies. May you kill the enemies and protect us.)

Pāhi Nō Agnē Rakṣasaḥpāhi Dhartērarāvṇaḥ.
Pāhi Rīṣata Uta Vā Jighāṁsatō Bṛhadbhānō Yaviṣṭhaca..

(Rg Veda 1.36.15.)

(Youthful and most resplendent Agni, protect us against evil spirits, and from the malevolent (man), who gives no gifts; protect us from noxious (animals), and from those who seek to kill us.)

I have carried out an experiment here - This mantra, which is frequently used, will protect the humanity and slays the enemies.

Here, we have our composition:—

272. *Surārihā Sarvajagatprasiddhō Viṣṇurhi Nūnaṁ Paritō Ruṇāddhi.*
Surān Jighāmsurmanujō'tra Yastān Sadīpakam Dhyāyati Pāhi Nōgnē.

The enemy of the Gods is quite well known and it is *Viṣṇu* who encompasses everyone as he slays the demons, the gods pray to Him to protect them.

36. *Gurugurutamō Dhāma Satyaḥ Satyaparākramaḥ.*
Nimiṣō'nimiṣaḥ Sragvī Vācaspatirudāradhīḥ.

209. *īhaguru*, 210. *Gurutamaḥ*, 211. *Dhāma*, 212. *Satyaḥ*, 213. *Satyaparākramaḥ*. 214. *Nimiṣaḥ*, 215. *Animiṣaḥ*, 216. *Sragvī*, 217. *Vācaspatirudāradhīḥ*

209. *Guru:*—

Gr Nigarnē is the root, which means one who dispels ignorance. Even in the world also, one who instructs pupils or imparts knowledge to them comes to be known as *Guru*. From the sutra *Kṛgrōrucca* (1.24) the root gets ru affix and then the term *Guru* is formed.

Lord *Viṣṇu* makes known the world with his knowledge of the Vedas. The world on the other hand, by following the Dharma of the *Guru* manifests itself. It is as follows - Before death itself; the in-auspicious things start setting in. Before giving birth to the child the mother experiences pain pertaining to delivery. Before the effect of the effort itself the

omens good or bad start working because of the over Lordship of God Almighty. Thus the śāstra pertaining to omens (śakuṇa) and lakṣaṇās are as true as that of the Veda itself. It is said in Atharva Veda -(19.8.1 -7.)

*Yāni Nakṣatrāṇi Divyantarikṣē Apsu Bhūmau Yāni Nagēṣu Dikṣu.
Prakalpayaṁśacandramā Yānyēti Sarvāṇi Mamaitāni Śivāni Santu..*

(Sky, earth, water, mountains, directions and stars are visible to us. May the moon who shines forth the stars cause happiness to me.)

*Aṣṭaviṁśāni Śivāni Śagmāni Saha Yōgaṁ Bhajantu Mē.
Yōgaṁ Prapadyē Kṣēmaṁ Ča, Kṣēmaṁ Prapadyē Yōgaṁ Ča, Namō'hōrātrābhyāmastu..*

(The twentyeight stars, which are auspicious, may confer auspiciousness on me. With the help of the stars may I achieve inaccessible things and may I get the strength to protect the things to be protected. I offer my salutations to day and night.)

*Svasti Taṁ Mē Suprātaḥ Susāyaṁ Sidiyaṁ Sumṛgaṁ Suśakunam Mē Astu
Suhavamagnē Svastyamartyaṁ Gatvā Punarāyabhinadan..*

(May the pleasant mornings cause happiness to me, may the evenings be pleasant to me and may the day and night cause happiness to me. The direction in which I am proceeding is auspicious, as I have come across auspicious signs. O Agni, may you reach the sacrificial offerings to the stars and may you praise us before them.)

*Anuhavaṁ Parihavaṁ Parivādaṁ Parikṣavam.
Sarvairmē Riktakumbhān Parā Tān Savitaḥ Suva..*

(O Savitha you are the most experienced one, may you enter the place where there is no harsh speech. May you exempt us from bad omens and evil eyes.)

*Apapāpaṁ Parikṣavaṁ Puṇyaṁ Bhakṣīmahi Kṣavam.
Śivā Tē Pāpa Nāsikā Puṇyagaścābhi Mēhatām..*

(May the evil spirits be far away from us and may the evil insignias ward us off.)

*Imā Yā Brāhmaṇaspatē Viṣūcīrvāta Īratē.
Sadhrīcīndra Tāḥ Kṛtvā Mahyaṁ Śivatamāskṛdhi..*

(The directions in which hurricanes are blowing may not approach me.)

Svasti Nō Astvabhayaṁ Nō Astu Namō'hōrātrābhyāmastu..

(Atharva Veda 19.8.1-7.)

(May our fear be dispelled. I offer my salutations to day and night. Let them cause auspiciousness to me always.)

The omens (auspicious as well as in-auspicious) could be inferred by the experts in the following way:—

Those which display the auspicious omens are -

*Viprāśvēbhaphalānnadugdhadadhigōsiddhārthapadmāmbaram
Vēśyā Vādyāmayūracāśanakulā Baddhaikapāśvāmīṣam.
Sadvākyam Kusumēkṣupūrṇakalaśacchatrāṇi Mṛtkanyakā,
Ratnōṣṇīśasitōkṣamadyasasutastṛīdīptavaiśvānarāḥ..
Ādarśāñjanadhaitavastrarajakā Minājyasinḥāsanaṁ,*

*Śvaṃ Rōdānavarjitaṃ Dhvajamadhucchāgāstragorōcanam.
Bhāradvājanṛyānavēdaninadā Māṅgalyagītāṅkuṣā,
Dṛṣṭāḥ Satphaladāḥ Prayāṇasamayē Rīktō Ghaṭaḥsvānugah..*

(Brahmins, elephants, fruits, rice, milk, curds, cows, lotuses, clothes, prostitute, musical instruments, peacock, pious speech, flowers, the vessel filled with sugarcane, mud, maiden, jewels, the blazing fire, mirror, washerman, fish, throne, honey, sandal paste cause good omens during the time of journey.)

Those which display in-auspicious omens are:—

*Vandhyācarmatuṣāsthisarpalavaṇāṅgārēndhanakṭivaviṭ
Tailōnmattavasauśadhārījaṭilapravrāṭṭṛṇavyādhitāḥ..
Nagnābhyaktavimuktakēśapatitavyaṅgakṣudhārtūḥ Aṣṭk
Strīpuṣpaṃ Saraṭhaḥ Svagēhadahanam Mārjārayuddham Kṣutam..
Kaṣāyī Guḍatakrapaṅkavidhavākubjāḥ Kuṭumbē Kali-
Rvastrādēḥkhalanam Lulāyasamaram Kṛṣṇāni Dhānyāni Ḥa.
Kārpāsam Vamanam Ḥa Gardabharavō Vakṣē' tiruṭ Garbhini
Muṇḍārdrambaradurvacō'ndhavadhirōdakyā Na Dṛṣṭāḥ Śubhāḥ..*

(The barren women, the chaff of the rice, serpents, charcoal, enemies, diseased people, one who has smeared oil to his body, one who has let loose the hair, one who is hungry, the cats fighting, the burning of the house, the impure women, a recluse, eunuchs, torn clothes, coins which are not in circulation, braying of the donkeys, seeing the blind and the deaf are supposed to cause inauspiciousness.)

The other omen is:—

*Gōdhājāhakasūkarāhiśaśakānām Kīrtanam Śōbhanaṃ
Nauśabdō Na Vilōkanam Ḥa Kapīkṣāṇāmatō Vyatyayah.
Nadyuttārabhayapravēśasamarē Naṣṭārthasamvīkṣaṇē
Vyatyastāḥ Śakunā Nṛpēkṣaṇavidhau Yātrōditāḥ Śōbhanaḥ..*

(The other omens are the sound of the lambs, pigs, rabbits are supposed to be auspicious. The sound of the ships should not be gazed at. The sound of the monkeys should not be heard. Crossing of the rivers, being afraid of the battle, looking at the king are auspicious at the time of journey.)

The omen could be to the left of the cuckoo -

*Vāmāṅgē Kōkilā Pallī Pautakī Sūkarī Ralā.
Piṅgalā Chuṇchukāḥ Śrēṣṭhāḥ Śivāḥ Puruṣaśāñjīnitāḥ..*

(The cuckoos warbling from the left are supposed to be auspicious for the listener.)

The omen to the right of cuckoo is:—

*Chikkarah Pikkakō Bhāṣaḥ Śrīkanṭhō Vānarō Ruruḥ.
Strīśāñjīnakāḥ Kākarkṣaśvānaḥ Syurdakṣiṇāḥ Śubhāḥ..*

(The cuckoos, the monkeys, crows and the sounds generated by them are supposed to be auspicious when it comes from the right direction.)

The general omen regarding the birds and animals is-

*Pradakṣiṇāgatāḥ Śrēṣṭhā Yātrāyāṃ Mṛgapakṣiṇaḥ.
Ōjā Mṛgā Vrajantō'tidhanyā Vāmē Kharasvanāḥ..*

(At the time of journey, if the animals or birds circumambulates us, it is supposed to be auspicious.)

Nobody should violate the third inauspicious omen -

*Ādyē'paśakunē Sthitvā Prānānēkādaśa Vrajēt.
Dvitīyē gōdaśa Prānāṃstṛīyē Na Kvaçid Vrajēt..*

(Staying inauspicious to start with and forsaking the eleven kinds of prāṇa is supposed to be inauspicious.)

Those who know about omens will know the auspicious and in-auspicious things. The gist is as follows - Whatever has been created by Lord Viṣṇu will appear to him as though they appear before Him and thus Viṣṇu is the Guru. In Charaka Samhita Punarvasu Atreya remarks - In the entire world those who are intelligent are the teachers and those who are not are fools.

The mantra is:—

Mantrō Guruḥ Punarastu Sō Asmān Anumṛkṣiṣṭa Tatvaṃ Duruktaiḥ..

(Rg Veda 1.147.4.)

(May his prayers be heavy on him and involve his person (in the consequences of) his evil works.)

Yathēmāṃ Vāçaṃ Kalyāṇīmāvadāni Janēbhyah..(Yajur Veda 26.2.)

(That I to all the people may address this salutary speech.)

Svayambhūryāthātathyatōarthānvyadadhācchāśvatibhyah Samābhyah.. (Yajur Veda 40.8.)

(He, self existent hath prescribed aims, as propriety demands, unto the ever-lasting Years.)

Rcō Akṣarē Paramē Vyōman Yasmin (Rg Veda 1.164.39.)

(All the gods have taken their seats upon this supreme heaven.)

Here, we have our composition:—

273. *Gururhi Viṣṇuḥ Sa Jagat Samastaṃ Yathāyathaṃ Nyāsitapādapadmam.*

Vēdōpadēśēna Gṛṇāti Nityaṃ Jagat Svayaṃ Vakti Gurōḥ Kṛtiṃ Ça.

Guru is Viṣṇu who has maintained the world as it is, He takes everything according to the instructions of the Veda and the whole world displays the teachings of Guru.

The mantra *Puruṣa* is constituent of innumerable heads is the proof for this. The entire Veda is nothing but an explanation of the ways of the world. What is taught in Veda is nothing but Brahman.

The mantra is:—

Vadantīryatra Gaççanti (Atharva Veda 10.8.33.)

(The voices sent forth by the un-preceded one -they speak as they should.)

210. *Gurutamaḥ:—*

The term Guru has already been explained. From the sutra *Atiśāyanē Tamaviṣṭhanau*

(5.3.55.(When the sense is that of surpassing, there comes the affixes Tamap(Tam) and Istan after a nominal stem, the word retaining its denotation.) it gets the affix *Tamap*. One who is the greatest among the Gurus is *Gurutamaḥ*. Guru is the teacher who dispels darkness. At the time of creation he resides in the hearts of all knowledgeable people and thus it is *Viṣṇu* who manifests the inner knowledge and thus he is a teacher even to Brahma and others. Thus he comes to be known as *Gurutamaḥ*.

It is said -

*Apūrvēṇṣitā Vācāstā Vadanti Yathāyatham.
Vadantīryatra Gaṇchanti Tadāhurbrāhmaṇaṃ Mahat..*

(Atharva Veda 10.8.33.)

(The voices sent forth by the un-preceded one -they speak, as they should; where they go speaking, that people call the great Brahmana.)

*Apakrāman Pauruṣēyād Vṛṇānō Daivyam Vacaḥ.
Prañīfirabhyāvartasva Viśvēbhiḥ Sakhibhiḥ Saha.*

(Atharva Veda 7.105.1.)

(May you lead us men away from day to day activities, May you inspire them from divine sayings and may you instigate them to study Vedas along with their companions.)

Thus, it is said-

Sa Ēṣa Pūrvēṣāmapi Guruḥ Kōlēnānavacchēdāt (Yogasutra 1.26.)

(He is the preceptor even of the first, for He is not limited by time.)

Thus he is all pervasive in this world through his knowledge and comes to be known as *Gurutamaḥ*.

Even in the world one can see that those who know about shakunas, whatever they say, that comes out to be true. They think as though it has appeared before them. Thus, one has to study the shakuna śāstra always. Brahman who is the embodiment of knowledge will never falter. Guru is one who dispels the ignorance.

It is said- All the people are instilled in the food of the elephants. This is the fate of people and in the measurements also it will be of an elevated level.

Since Brhaspati planet happens to be the greatest among the planets, He comes to be addressed as Guru. *Viṣṇu* since embodies everything in Him. He comes to be known as *Gurutamaḥ*.

Here, it is said -

274. *Na Kō'pi Tasmādadhikō'sti Vaktā Jñānasya Tajjñānamihāsti Sṛptam.*

Guruḥ Sa Viṣṇustamapā Tiṣṭē Guruṃ Grahaṇt Cāpi Ča Viśvamātram.

There is no orator who is greater than Him and his knowledge is inborn in Him. *Viṣṇu* is Guru and since he is all-pervasive in nature he comes to be known as Guru.

211. Dhāma:—

Dudhai Dhāraṇapōṣayōḥ is the root. From the sutra *Nāmansīman Vyōmn Rōman Lōmanam* (4.151. it could be inferred that it ends as manin. One who gives is *Dhāma* and he is Brahman.

The mantra is -

Pra Tadvōcēdamṛtasya Vidvān Gandharvō Dhāma Paramē Guhā Yat

(Atharva veda 2.1.2.)

(Let that Sun be in my heart and tell the devotees of Brahman.)

Sa Dādāhāra Pṛthivīm Dyāmutēmāṃ Kasmai Dēvāya Haviṣā Vidhēma

(Rg Veda 10.121.1.)

(He upheld this earth and heaven - let us offer worship with an oblation to the divine Ka.)

It could be the Sun. The mantra is -

Sūrya Ātmā Jagatastasthuṣāṣa. (Rg Veda 10.115.1.)

(Sun is the Self, who radiates the world.)

Dhāma is that which gives-

Tasmin Ha Tasthurbhuvanāni Viśvā (Yajur Veda 31.19.)

(In Him alone stand all existing creatures.)

Tṛtīyē Dhāmannadhyairayanta.. (Yajur Veda 32.10.)

(Have risen upward to the third high station.)

It should be understood in the sense of Brahman. *Dhāma* is nothing but Brahman.

The mantra is-

Dhāmāni Vēda Bhuvanāni Viśvā. (Yajur Veda 32.10.)

(He knows all beings and all ordinances.)

Here, we have our composition:—

275. *Dhāmātmakam Brahma Dadhāti Sarvam Dhāmātmakē Brahmani Viśvamētat.*

Jyōtirhi Sūryaḥ Sa U Dhāma Uktah Viṣṇurhi Dhāmāśnuta Ēva Sarvam.

Dhāma is Brahman as he bestows everything on human beings just as Brahman does. Radiance is the Sun and hence he comes to be known as *Dhāma*. *Viṣṇu* also can be taken as *Dhāma* as he takes everything into His fold.

212. Satyaḥ:—

Sat is an indeclinable. The word Sat is always used in the sense of auspicious things and good acts, control over eternal senses, giving charities, performing a penance and so on. In all these cases a kind of mental stability is indicated by the word sat. It could also mean the work related to a sacrifice or that which is a necessary pre-condition for the performance of a sacrifice or that which is fit to be given in the form of charity.

It is pointed out in Gita -

27. *Sadbhāvē Sādhubhāvē Ḥa Sadityētat Prayujyatē.*

Prasastē Karmaṇi Tathā Sacchabdah Pārtha Yujyatē.

Yajñē Tapasi Dānē Ḥa Sthitih Saditi Ḥocyatē.

Karma Ḥaiva Tadarthīyam Sadityēvābhidhīyatē. (Gita 17-26.27.)

(The word Sat is used to denote existence and righteousness; also, it is used to denote a noble deed. Also does Sat denote devotion to sacrifice, penance and gift giving; so, too, the work promoting all these is styled Sat.)

The opposite of this is Asat, it is said -

*Āsraddhayā Hutam Dattam Tapastaptam Kṛtam Ća Yat.
Asadityucyatē Pārtha Na Ća Tat Prētya Nō Iha..28..*

(Gita 17.28.)

(What is sacrificed, given as a gift, performed as penance, or done, without faith is said to be non-sat; it is effective neither here nor hereafter.)

What is proper is truth. From the sutra *Tatra Sādhuh* (4.4.98. (The affix Yat comes after a word in a locative construction, in the sense of 'excellent in regard thereto.') it gets the affix yat, *gadlṛ Viśaranagatyavasādanēṣu* is the root and from the sutra *Satsudviṣam* (3.2.61. (The affix Kvip comes after the following verbs when in composition with a word ending in a case affix, though it may be an upasarga, viz sat -to sit, su-to bring forth, *Dviś* -to hate.) without the prefix it gets the affix *Kvip* and then the form 'sat' is justified. Satya is that which is truth. The Lord is 'Satya' as he envelopes the entire Universe and stays with his existence. He is the very incarnation of penance.

It is said in the Vedas -

Ṛtam Ća Satyam Ćābhīddhā!tapasō'dhyajāyata.

(Rg Veda 10.190.1.)

(Truth (of thought) and truthfulness (of speech) were born of arduous penance, thence was night generated, thence also the watery ocean.)

He is also known as Satya as He is the greatest among those, which have the essence in them.

Here, we have our composition:—

276. *Jagat Samastam Gatimat Svarūpam Yajñātmakam Viśvamidam Ća Tasya.
Sa Tatra Yajñē'vicalasvarūpam Satyō Hyatō Viṣṇurihāsti Gātaḥ.*

The entire world is one on the move and the sacrifice is the whole world. He will be unshaken in the form of sacrifice and thus Viṣṇu is glorified and Sung as Truth.

The mantras are-

Yaḥ Sunvatē Paçutē Dudhra Ācidvājam Dardarṣi Sa Kitāsi Satyaḥ.

(Atharva Veda 20.34.18.)

(O! Indra, though you are basically a warrior god, still you are a great benefactor of sacrifice as you bestow the food required for the performance of sacrifice to the sacrificer.)

Satyaḥ Satvā Purumāyaḥ Sahasvān. (Atharva Veda 20.36.1.)

(I offer my respects to Indra by reciting prayers to him.)

Śraddhayā Satyamāpyatē. (Yajur Veda 19.30.)

(By faith comes knowledge of the Truth.)

Satyēnōttābhitā Bhūmih (Atharva Veda 14.1.1.)

(The earth is residing on truth.)

Agnirhōtā Kavikratuḥ Satyaścitraśravastamaḥ (Rg Veda 1.1.5.)

(May Agni, Hotri the presenter of oblations or caller of gods, skillful in rituals, the true, divine and most renowned in several ways.)

Truth is that which is unchangeable and the reverse of that is lies, which changes every moment. The Lord Varuṇa by witnessing the true and untrue form of Viṣṇu moves about.

The mantra is -

Rājā Varuṇō Yāti Madhyē Satyānṛtē'vapaśyan Janānām.

(Atharva Veda 1.33.2.)

(Varuṇa who dwells in water, who controls the wicked people witnesses the truth and lies of the people.)

Varuṇa is Viṣṇu. Here, in this collection the name Varuṇa occurs as five hundred and fifty three and seventy second name.

213. Satyaparākramah:—

Satya is that which is steady and one who has valour coupled with steadiness is *Satyaparākramah*. Lord Viṣṇu's invincible valour or with his ordain envelopes the entire Universe and thus comes to be known as *Satyaparākramah*. Whatever has been ordained in whichever manner, has been governed by that Lord who is *Satyaparākramah* (truthful and valorous one)

The mantra is:—

Prā Maṁhiṣṭhāya Bṛhatē Bṛhadrathē Satyaśuśmāya Tavasē Matim̐ Bharē.

(Atharva Veda 20.50.1.)

(I offer the most desirable praise to the most bountiful, the great, the opulent, the highly powerful and stately Indra.)

Here, we have our composition:—

277. *Sa Sarvajit Satyaparākramah Saḥ Sthiram̐ Parākrāntamidaṁ Hi Tēna.*

Nāśyatsu Sarvēṣu Na Nāśamēti Kṛtaṁ Hi Yat Satyaparākramēṇa.

He is the all-conquering one and truly a valorous one and definitely he has overpowered all others with his powers. Though all others perish he has no decay as he is truly of the form of *Satyaparākramah*.

It is as though the seed of the banyan tree, which has the arrangement for alternative ways and means when the original seed gets destroyed. This logic holds good in other cases also.

214. Nimiṣah:—

Miṣa Spardhāyām is the root and from the sutra *Igupadhajñāprīkrah̐ Kaḥ* (3.1.135. (After the verb ending in a consonant but preceded by e,u or ru (long or short), and after the verbs Jna - to know, Pri -to please, and Kru -to scatter, comes the affix Ka.) it gets the affix *Kaḥ*. That which is of short duration is *Nimiṣah*. Competition is an attempt to show one's qualities. The Lord has installed in every being the qualities of Dharma and innate nature on account of which he appears many a times: as he is all pervasive in nature, he comes to be known as *Nimiṣah*. It is said in *Nyāyātādudagnē Tiṣṭha* (Ṛg Veda 4.4.4. (Sharp-weaponed Agni, rise up.) One who burns up according to an order.

Here, we have our composition:—

278. *Niyamya Viṣaṃ Sakalaṃ Vidhātā Guṇōcchikīṣu Rjagadātanōti.
Ēkaṃ Hyanēkaṃ Vidadhanniniṇṣa Nimēṣamātraḥ Sa Bibhartti Viṣṇuḥ.*

Having controlled the entire Universe with his good qualities he holds the whole Universe. Though being one he manifests Himself in a manifold manner and controls the entire Universe in a minute and thus comes to be known as *Nimiṣa*.

The mantra is:—

*Sarvē Nimēṣā Jājñirē Vidyutaḥ Puruṣādadhi.
Nainamūrdhva Na Tiryacaṃ Na Madhyē Parajigrabhat..*

(Yajur Veda 32.2.)

(All twinklings of the eyelid sprang from Purusha, resplendent One. No one hath comprehended him above, across, or in the midst.)

Due to the contextual significance it may be said - The time taken to open and close the eyes once is also known as *Nimiṣaḥ*. It is as follows - Eighteen put together constitutes a *Kāṣṭhā*, eighteenth part of a *Kāṣṭhā* is *Nimiṣaḥ*.

The mantra is:—

Saṅkhyātā Asya Nimiṣō Janānām. (Atharva Veda 4.16.5.)

(May you cause auspiciousness to the good and inauspiciousness to the wicked.)

Yaḥ Prāṇatō Nimiṣatō Mahitvaika Idrājā Jagatō Babhūva

(Atharva Veda 4.2.2.)

(Who by grandeur hath become sole Ruler of the moving world that breathes and slumbers.)

215. *Animiṣaḥ*:—

One who has no rivals is known as *Animiṣaḥ* and He is *Viṣṇu*. With this we know that the all-pervasive one and only *Viṣṇu* takes different forms and there is not even a single competitor to Him.

The mantras are:—

Saṅkrandanō'nimiṣa Ēkavīraḥ Śataṃ Sēnā Ajayat Sākamin draḥ.

(Atharva Veda 19.13.2.)

(May you be victorious in the battle against the enemies with the help of Indra.)

Mitraḥ Kṛṣṭīranimiṣābhi Čēṣṭē. (Rg Veda 3.59.1.)

(Mitra looks upon men with unclosing eyes.)

Na Tasya Pratimā Asti Yasya Nāma Maṃhad Yaśaḥ.

(Yajur Veda 32.3.)

(There is no counterpart of him whose glory verily is great.)

The mighty nature and fame are present inwardly in the name of *Viṣṇu* and is rendered in the same *Sahasranāma*. Pratima means the competitor.

Here, we have our composition:—

279. *Viśvaṃ Vidhatē Sa Jagadyathārtha Na Kō'pi Taṃ Sparddhayituṃ Kṣamō'sti.
Sa Ēva Viśvē'niniṣaḥ Purāṇa- Stamēva Viṣṇuṃ Kathayanti Vēdāḥ.*

He holds and maintains the Universe for the well being of humanity and no one is capable of competing with Him or to challenge Him. He is known as *Aniṣaḥ* and Purana and the knowers of truth call Him as *Viṣṇu*.

216. *Sragvī*:—

Śṛja Visargē is the root which gets the affix *Kvin* in the sense of doer, which gets *Am* as the *Āgamā* and then gets dissolved from the sutra *Ṛtvigdadhrkstragdiguṣṇigañcuyujikruñcām* *Ça* (3.2.59.. (The words *Ṛtvig* - a domestic priest, *Dadhrk* - impudent, *Srak*-a garland, *Dik*-direction, *Uṣāk* - a quatrain are irregularly formed by adding the affix *Ktin*; and so also after the verbs *Śṛj* -to worship, *Yuji*- to join, *Kruñj* -to approach, the affix *Ktin* is employed.)That which is creation is *Srk*. The word is made up of sentient and insentient things and one who has that is *Sragvī*. From the sutra *Asmāyāmēdhāsrajō Viniḥ* (5.2.121. (After a stem ending is *As*. and after *Maya*, *Medha* and *Sraj* comes the affix *Vini* in the sense of *Matup*) it gets the affix *Viniḥ* in the sense of *Matup*, the sky being endowed by Him gets manifested outside by his manifestations and thus manifold he comes to be known as *Sragvī*

Sūtram Sūtrasya Yō Vidhāt Brāhmaṇam Mahat.

(Atharvā Veda 10.8.37.)

(One in whom all the creations reside, I know that Omniscient One.)

Ōtaḥ Prōtaṣṇa Vibhuḥ Prajāsu. (Yajur Veda 32.8.)

(It is the warp and woof in creatures.)

Just as the flowers decked in the string gets the appellation as a garland and gets unified by losing its name as flowers and thread, assume the new name as a garland. So also, this manifold Universe gets tied up in that Lord who serves as a unificatory force. All this comes to be known as Brahman. Thus, *Sragvī* is none other than *Viṣṇu*.

The mantras are:—

Iyam Viśṛṣṭiryata Ābabhūva Yadi Vā Dadhē Yadi Vā Na.

(Ṛg Veda 10.129.7.)

(He from whom this creation arose, he may uphold it, or he may not (no one else can).)

Vēnastad Paśyannihitam Guhā Sadyatra Viśvam Bhavatyēkanīdam.

Tasminnada Sam Ça Viçaiti Sarva Sa Ōtaḥ Prōtaṣṇa Vibhuḥ Prajāsu

(Yajur Veda 32.8.)

(The sage beholdeth that mysterious being wherein this All hath found one dwelling. Therein unites the whole, and thence it issues: far spread it is the warp and woof in creatures.)

Just as men involve themselves in doing various types of work, such as some are lawyers, someone is a prime minister, a soldier etc, but at night all of them return to their respective houses having set aside their type of work, so also this Universe gets united in Him, just as the flowers are made into a garland.

Here, we have our composition:—

280. *Anan Vividhasvarūpaṃ Sūtrē Śivē Saṅgrathitaṃ Samastam.*

Taṃ Sragviṇaṃ Viṣṇumudāttabhāsaṃ Sōbhāyamānaṃ Kurutē Prakāmaṃ.

One who has transgressed the infinity with His manifold forms has embedded in Viṣṇu. That god with His magnanimous nature reveals everything, which is not so clear at the outset.

One who is a devotee of Viṣṇu will also excel other mortals, the garlands which are kept ready to be garlanded to the worthy beings is nothing but that they are nearer to God, as *Puṣapahāsa* happens to be one of the synonyms of God.

217. *Vācaspatirudāradhīḥ:—*

In the fourfold forms of creation which includes both the manifest and un-manifest beings, the one who is in charge of speech is *Vācaspati*. He, being immanently present in all the hearts envelopes everyone with the sense of protecting them and nourishing them and thus comes to be known as *Vācaspati*.

The mantra is:—

Vācaspatirbalā Tēṣāṃ Tanvōdya Dadhātu Mē.

(Atharva Veda 1.1.1.)

(One who is in charge of speech namely Brahman, May he confer that immense strength on me.)

Upahūtō Vācaspatirupāsmān Vācaspatirhvayatām.

(Atharva Veda 1.1.4.)

(We invite Brahman who is in charge of speech, so that he can confer his abilities on us.)

Here, we have our composition:—

281. *Sa Bhūtamātrasya Hydantarasthō Niśamya Vācaḥ Paripāti Sarvān.*

Balānvitān Hīnabalān Vidhattē Hīnānalakṣyēṇa Ća Pāti Nāmnā.

He is present in every individual and protects him or her in the form of speech. He makes the stronger people weak and protects the weak assiduously.

One who is in charge of knowledge could also be taken as *Vācaspati*.

The mantra is:—

Vācaspatirvācaṃ Naḥ Svadatu (Yajur Veda 9.1.

(The Lord of Speech sweetens the food we offer.)

Here, we have our composition:—

282. *Vācaspatirvāci Virājamānō Vācā Jagacchāsti Ća Nirvikalpaḥ.*

Vācaṃ Ća Sarvēṣu Nidhāya Viśvaṃ Vyāpnōti Tasmāt Sa Hi Viṣṇuruktaḥ.

Vācaspati resides in the *Vāc* (speech) and protects the world without any discrimination. He holds the entire world in his speech and pervades everywhere and thus comes to be known as *Viṣṇu*.

The mantra is:—

*Apūrvēṇṣitā Vācāstā Vadanti Yathāyatham.
Vadantīryatra Gaṇṇanti Tadāhurbrāhmaṇam Mahat..*

(Atharva Veda 10.8.33.)

(The voices sent forth by the un-preceded one -they speak as they should; where they go speaking, that people call the great Brahmana.)

What is being said in the term Alaksya, there are many stories available in history to support this point which is being governed by the strength of *Vaiṣṇavi* and it is indeed this strength which protects everyone.

What has happened in the present times is now being narrated. At the time of digging a well, when the stones fell many of them died and somebody protected an individual with his strength and nourished him with milk. Having recovered from the mishap, the individual was in a position to talk within a span of three to four days.

Udāra:—*Ūd* and *Ān* are the prefixes *Ṛ Gatiprāpanayōḥ* is the root or *Ṛ Gatō* and then it gets the affix *Ap* from the sutra *Ṛdōrap* (3.3.57. (After a root ending in long *ṚĪ*, short *U*, or long *Ū*, there is the affix *Ap*)). The root *Dhyē Cintāyām* is *Bhauvādikah*, which gets the affix *Kvip* and then from the sutra *Halāḥ* (6.4.2. it gets elongated. *Dhī* is that wherein the thinking takes place. One who has a magnanimous intellect is *Udāradhīḥ*.

The mantra is:—

Kavirmanīṣi Paribhūḥ Svayambhūḥ. (Yajur Veda 40.8.)

(Far-sighted, wise, encompassing, he self-existent.)

Na Tvadanyaḥ Kavitarō Na Mēdhayā Dhīratarō Varuṇa Svadhāvan.

(Atharva Veda 5.11.4.)

(O! Varuna other than you there is no one who is as courageous and as discriminatory as you, since you know everyone, everyone is afraid of you.)

Dēvasya Paśya Kāvyam Na Mamāra Na Jīryati.

(Atharva Veda 10.8.32.)

(This act belongs to only that eternal principle who neither undergoes death nor decay.)

Here, we have our composition:—

283. *Udāradhīrviṣṇurudārabōdhō Viśvaṁ Priyaṁ Jñānamayaṁ Vidhattē.*

Paśyanti Taṁ Kāvyadhīyaṁ Purāṇam Na Tat Parō'nyaḥ Kavirasti Lōkē.

One who has the magnanimous intellect is one who makes the entire Universe full of knowledge. People who know Truth will perceive Him as the Almighty and there is no one greater than Him.

Like this in different names it has been discussed. The adjective *Vācaspatirudāradhīḥ* is enough to point out thousands of adjectives with which God could be understood. Here the first one should be taken as *Aluk* as predominantly there are qualities partial dissemination will not do full justice to the name.

37. *Agraṇīrgrāmaṇīḥ Śrīmānnyāyō Nētā Samīraṇaḥ.*

Sahasramūrdhā Viśvavātmā Sahasrakṣaḥ Sahasrapāt.

218. Agraṇī, 219. Grāmaṇī, 220. Śrīmān, 221. Nyāyō, 222. Nētā, 223. Samīraṇaḥ. 224. Sahasramūrdhā, 225. Viśvavātmā, 226. Sahasrākṣaḥ, 227. Sahasrapāt

218. Agraṇī:—

One who leads onwards is *Agraṇī*. *Nī Prāpaṇē* is the root here, that which reaches is accessible for movement. *Agraṇī* is one who leads people from the front.

From the sutra *Satsūdvīṣaṇi* (3.2.61). (The affix *Kvip* comes after the following verbs when in composition with a word ending in a case affix, though it may be an upasarga, viz sat -to sit, su-to bring forth, *Dviś* -to hate.) it gets the affix *Kvip* which gets natva from the Vartika. That *Viṣṇu* who leads the entire moveable, as well as the immovable things, by throwing fresh light on them, by leading from the front is *Agraṇī*. He is none other than *Viṣṇu*.

Regarding the strength and calibre of *Viṣṇu*. Just as the planets like the Sun and others will be in a position to reach their destination, so also men and animals to satisfy their desired objects will forge ahead and thus *Viṣṇu* is one who is the foremost to everyone.

There is an eightfold path of the movement of planets.

It is as follows—

*Vakrānuvakrā Kuṭilā Mandā Mandatarā Samā.
Tathā Śāghratarā Śāghrā Grahaṇāmaṣṭadhā Gatih..*

(*Sūryasiddhānta*)

(The planets have eight fold movement like curved, reverse movement, zigzag movement, slow movement, very slow movement, even movement, fast and very fast movements.)

Just as the favourable movement of the planets, so also in the world the various movements are seen, but they cannot lead others from the front.

The mantras are:—

*Arkayuktaścōdayaḥ Syād Dvītiyē Śighragō Bhavēt.
Ravēstṛtāyē Samatā Gatirmandā Çaturthakē..
Pañcamē'pyathavā gaṣṭhē Kiñcid Vakrā Ça Vakragā.
Saptamāṣṭamayōrarkādativakrā Gatirbhavēt..
Navamē Daśamē Bhānōḥ Khētānām Kuṭilā Gatih.
Ēkādaśē Dvādaśē Ça Śighrā Śāghratarā Kramāt..
Raviṣamīyuktakhēṭasya Gatirastāhvayā Bhavēt.*

(The Sun at his rising position, when he moves to the second house is supposed to move fast, when he moves to the third house he is supposed to have a common pace, his movements become slow in the fourth house, in the fifth he has curved movement and in the sixth zigzag movement. In the seventh and the eight houses his movement is totally curved and the curved movement continues even in the ninth and the tenth. In the eleventh house his movement becomes fast and in the twelfth the fastest.)

Taddhāvatō'yānatyēti. (Yajur Veda 40.4.)

(It, standing still, outstrips the others running.)

Agrēṇīrasi Svāvēśaḥ. (Yajur Veda 6.2.)

(Thou art a leader, easy.)

Tam Yajñam Barhiṣi Praukṣan Puruṣam Jātamagrataḥ

(Rg Veda 10.90.7.)

(They immolated as the victim upon the sacred grass Puruṣa, born before (creation).)

Sa Tvam Nō Dēva Manasā Vāyō Mandānō Agriyaḥ.

(Rg Veda 8.26.25.)

(Divine Vayu, foremost (of the gods), exulting in your own mind.)

In short it should be known like this - That which never moves anywhere and is in a position to move others is none other than Viṣṇu who leads everyone from the front by enveloping the entire Universe, is none other than Viṣṇu.

Agni is also a *Agraṇī* (a forerunner) as he leads everyone from the front in the sacrifice.

The mantra in this regard is:—

Agnimīdē Purōhitam Yajñasya. (Rg Veda 1.1.1.)

(I praise (with hymns) Agni, the chief priest of the sacrifice.)

Here, we have our composition:—

284. *Yadatra Kiñcidvibhūnāsti Sṛṣṭam Tadagra Ēvānayatē'graṇīḥ Saḥ.*

Grahaiḥ Samāṇi Yātimupaiti Viśam Yathāgama Viṣṇuranakti Čāgrē.

Whatever has been created by that all-pervasive Lord that has been lead from the front by Him. He traverses the Universe accompanied by planets just as the *Agrama* adore Viṣṇu.

219. *Grāmaṇīḥ*:—

Grāmaṇīḥ is that which leads one of the *Grāma*. When the affix *Knip* comes it transforms itself into *ṇa* ending and the form is *AGrāṇīḥ*. *Grāma* is a collection. Just as the collection of houses is known as *Grāma* in the world, so also the collection of sense organs is known as *Indriyagrāma*. Even among the instruments, depending on the variations of Svaras like *Mandra*, *Madhya* and *Tāra* there are three Svaras which come to be known as *Grāma*.

The same is echoed in *Nāradya Śikṣā* as follows -

Sapta Svarāstrayō Grāmā Mūrccchanāstvēka vimśatiḥ.

Tānā Ēkōnapañcāsadityētat Svaramaṇḍalam.

There are seven svaras and three *Grāma* and twenty-one *Mūrccchanā* and forty-nine *Tānā* and this constitute the table of svaras.

Grāmā is the movement among the moveable and the immoveables or that which leads from one world to the other and since he always leads from the front, Viṣṇu comes to be known as *Grāmaṇīḥ*.

Just as God leads everyone collectively so also this Jiva by going from place to place leads the body, which is endowed with various organs. This *modus operandi* could be seen everywhere. This mode of Viṣṇu has come down to us from time immemorial in an unbroken manner and will be so even in future till the dissolution of the world.

The mantra is:—

Grāmāṇīrasi Grāmāṇīrুক্তttthāyābhiṣiktō'siṃ.

(Atharva Veda 19.31.12.)

(You are the greatest among jewels just as the leader of the villagers.)

Here, we have our composition:—

285. *Sa Grāmāṇīrviśvamidevaṃ Samastaṃ Samūharūpēṇa Nayan Bibhartti.*

Viśvaṃ Vapustasya Yatō'sti Viṣṇōḥ Sarvaṅgamātraṇi Nayatē Sa Ēkaḥ.

That *Grāmāṇī* collectively leads the world. The whole world is His body and he leads everyone individually.

220. *Śrīmān:*—

Śrīṇ Sēvāyām is the root from the sutra (2.57. *Kvibvacipracchīstrudruprujvām Dīrghō'samprāsaraṇaṃ Ča.Śrīḥ* is that which adores or the words of the Lord and his splendour. *Śrīḥ* is that which confers immense riches on others and one who possess that *Śrīḥ* is *Śrīmān*, who is *Viṣṇu*. Whatever radiance is possessed by every man and an animal is a gift from Him. So also, every tree, every flower, mountain, river, lake, waterfall, stars, planets like the Sun and others, every mind, every knowledge and every voice- the kind of radiance possessed by them is a manifestation of the strength of the Lord. Since that Lord appears everywhere with His radiance, He comes to be known as *Śrīmān*.

The mantra is:—

Śrīśca Tē Lakṣmīśca Patnyau. (Yajur Veda 31.32.)

(Wealth and beauty are thy wives.)

Tvamagnē Subhṛta Uttamaṃ Vayastava Spārḥē Varṇa Ā Sadṛśi Śrīyaḥ.

(Rg Veda 2.1.12.)

(When, well cherished Agni, you are (the giver of) excellent food: in your desirable and delightful hues, beauties (abound): you (are) food.)

Just as in the world the wife reveals everything to her husband and vice-versa, a couple are respectively known as *Śrīmān* and *Śrīmātī*. Their radiance in turn reflects the radiance of the creator. On account of being endowed with the radiance the Lord comes to be known as *Sōbhāvān* or *Śrīmān*.

In the mantra *Śrīśca Tē Lakṣmīśca Patnyau*, the words *Śrī* and *Lakṣmī* have been taken synonymously and thus it indicates the fact that *Viṣṇu* is adored by Lakshmi. From the sutra *Lakṣṣērmuḥ Ča* (3.160. the root *Lakṣ* gets the affix *Ri* and the *Āgamā* is mud. *Lakṣadarśanāṅkanayōḥ* is the root, which means that which displays the goal- who is none other than Lakshmi or Sri.

Or Lakshmi is that who is the centre of attraction and who leads the spiritual seekers towards the supremacy of the Lord. *Śrī* is also the Goddess of wealth and she is the one who makes *Viṣṇu*, the Lord of Lakshmi radiant. It is only in this sense such epithets like *Śrīmān* or *Viṣṇu* comes to be used.

The words *Śrī* and *Lakṣmī* have been taken synonymously with money.

It is said in *Śrīsūkta*:—

2. *Tāṃ Ma Āvaha Jātavēdō Lakṣmīmanapagāminīm.
Yasyāṃ Hiranyaṃ Vindēyaṃ Gāmaśvaṃ Puruṣānaham.*
3. *Āsvapūrvāṃ Rathamadhyāṃ Hastinādapramōdinīm.
Śriyaṃ Dēvimupahwayē Śrīmā Dēvī Juṣatām.*

(O Agni, may you bring the goddess Sri to my house by whose presence I will be endowed with the riches, cows, horses, progeny, friends and relatives.)

(In front of the army of the goddess of Sri, the horses abide, chariots occupy the middle portion, elephants will be trumpeting and goddess having adored the chariot, with full of radiance is requested to come to me. Having stayed in close proximity to me, may she bless me.)

In the same *Śrīsūkta* the word *Śrīmāfi* is used in the sense of wife.

25. *Viṣṇupatnīm Kṣamāṃ Dēvāṃ Mādhavīm Mādhavapriyām.
Lakṣmīm Priyasakhīm Bhūmīm Namāmyacyutavallabhām.*

(I offer my respects to Mahalakshmi, the consort of Mahavishnu, who is the very embodiment of tolerance. Who is dearer to Madhava as she appears the best of friends to Him.)

The dear friend is *Śriyam.Priyaḥ* the dear one is, one who is an equal- that dear friend. One who is dear and equal, as he has the other wife. The statement *Śrīśca Tē Lakṣmīśca Patnyau* subscribes to this view.

This is only a sample survey. Those who want to know more should go through *Śrīsūkta* of Rg Veda.

Regarding the relevance of the term *Śrīmān*, the words such as *Lakṣmīvān, Śrīśah, Śrīpatih, Śrīnivāsa* also would be commented. *Śrīnivāsa* is one in whom *Śrī* resides. He is none other than *Śrīnivāsa* or Lord Viṣṇu Himself.

The mantras are:—

Parjanya Iva Tatanaddhi Vṛṣṭyā Sahasramayutā Dadat.

(Rg Veda 8.21.18.)

(Parjanya (overspreads the earth) with rain.)

Tasmin Ha Tasthurbhuvanāni Viśvā.. (Yajur Veda 31.19.)

(In Him alone stand all existing creatures.)

Yasmin Viśvāni Bhuvanāni Tasthu (Rg Veda 7.101.4.)

(In whom all beings exist.)

Here, we have our composition:—

286. *Śrīmān Sa Uktō Bhagavān Varēnyaḥ Śriyā Jagadvyāptamidam Samastam.
Sā Śrīrajasraṃ Vibhumadvitīyaṃ Vṛṇōti Lakṣmīśca Tathaiva Tadvān.*
287. *Sa Śrīpatih Śrīśa U Śrīnivāsaḥ Śōbhāpatirbhūtipatistathaiva.
Sa Jātavēdā Vidhivad Vṛtaḥ San Yunakti Lakṣmyā Puruṣaṃ Stuvantam.*

That venerable Lord comes to be known as *Śrīmān*, The whole world is enveloped by *Śrī*. That *Śrī* is all pervasive and one without a second and *Lakṣmī* adores only Him.

He is the Lord of Śrī (Śrīpati), Śrīśa and Śrīnivāsaḥ (one in whom Śrī resides). He is also the Lord of radiance and land. He is the all knowing one (Jātavēdā), One who knows everything from his birth and one who adores those who offer their respects to her.

221. Nyāyāḥ:—

ñīñ Prāpaṇē is the root and from the sutra Adhyāyanyāyōdyāvam (3.3.122. (And the words Adhyaya, nyaya, udyava, samhara, adhara and avaya are anomalous.) the affix Ghañ gets dropped. The sutra Puṁsi Sañjñāyaṁ Ghañ Prāyēṇa (3.3.118. (The affix Gha generally comes in the sense of an instrument or location after a root, when the word to be formed is a name and is in the masculine gender.) is an exception to this rule. That Lord Viṣṇu who maintains the world as it is, comes to be known as Nyāyāḥ.

The methodology of Nyāyāḥ could be seen in day to day activities also, It is as follows - One who is in charge of the machine, by moving the machine under control according to his direction makes them reach their destination. The person who has made up his mind to reach the designated place comes to be known as Nyāyāḥ.

In the same way, the Universe that is like a machine sees to it that the Sun, Stars, etc., from time immemorial will reach the place of their destination. This is in keeping with a particular method.

It is as follows - This body being accompanied by mind and other sense organs and the invisible Ātman, will make things reach their destination. There whatever acts are seen separately just as the legs watch the path, the eyes perceive things, the nose smells, the ears hear, the tongue helps in speaking, the skin perceives the sensation of touch, the hands give and receive something, the inhalation and exhalation makes one to live, the mind thinks about the auspicious and inauspicious things, the excretory organs abandon what is to be abandoned, the kidney has the function of urination and each sense organ in the body helps the other sense organ and all the acts have been done by Jiva systematically, but this jiva will not appear as a lump of mud. Thus this jiva also comes to be known as Nyāyāḥ, along with the Ātman which is Nyāyāḥ. To get the desired object he is the leader of the body or one who makes them reach the object of destination.

The senses help in the maintenance of the body. So also for this God who has super human strength, who is called variously as Viṣṇu or Nyāyāḥ, the stars, the Sun and the nine planets will lead the machine in the form of the world and all of them are endowed with different qualities. These stars and planets will lead with the help of Viṣṇu and as they have the strength of enveloping everything, they come to be known as Nyāyāḥ.

The revered sages have pronounced in Çaraka Samhita (Śarira Sthana, chapter iii, prose iii)-Puruṣo'yaṁ Lōkasammitaḥ (This Puruṣa is approved in the world.)

So also in the human body the Sun is eyes, the moon is the mind, the twin gods Aśvinis are the inhalers and exhalers, and the rest have to be imagined with the help of other texts. Atharva Veda xi chapter seventh hymn has to be examined and re-examined again and again by the spiritual seekers.

The term Nyāyāḥ as a synonym to Tarka is well known. In Nyāya system with the help of logic as and when it leads, that logic though being one with minor differences gets

divided as *Pratyakṣā* (perception), *Anumāna* (inference), *Upamāna* (similarity) and so on, the *śāstra* which deals with these concepts is well known as *Nyāya* system.

The mantras are:—

*Sūryācandramasau Dhātā Yathāpūrvam akalpayat.
Divam Ća Pṛthivīm Ćantarikṣamathō Svah..*

(Ṛg Veda 10.190.3.)

(The creator created the Sun and the Moon as before, the heaven and earth were also created as before.)

Yāthātathyatōarthānvyadadhācchāśvatībhyah Samābhyaḥ.

(Yajur Veda 40.8.)

(He, self existent hath prescribed aims, as propriety demands, unto the ever-lasting Years.)

*Ya Udānaḥ Parāyaṇam Ya Udānaḥ Nyāyanam.
Āvartanaṁ Nivartanaṁ Yō Gōpā Api Taṁ Huvē.*

(Atharva Veda 6.77.2.)

(He is enveloping everywhere at the back, below, curtailing the movements of those who are running, I invoke such a god to this sacrificial altar.)

Here, we have our composition:—

288. *Nyāyēna Viṣvaṁ Paritō'sti Nītaṁ Nyāyāḥ Svayaṁ Nō Kramatē Kutaścit.
Sa Sarvaṇyāptō Na Kutaścanōnaḥ Sanātanō Nyāya Ihāsti Viṣṇuḥ.*

Everything in this world is encompassed by *Nyāya* and this *Nyāya* will never transgress anything. He is all pervasive in nature and is absolutely devoid of sins and thus comes to be known as eternal and is none other than Lord *Viṣṇu*.

222. *Nētā:—*

ñīy Prāpaṇē is the root and gets the affix *Ṭṛc* from the *sūtra ñvultṛcau* (3.1.133.. (The affixes *Yuvul* (*Aka*) and *Ṭṛc* (*Ṭṛ*) are placed after all verbal roots, expressing the agent.) *Nētā* is one who leads everyone from the front and one who bestows the desired object. The man who remembers the Lord who leads him from the front and looks after the ways of the world, he, definitely with his leadership qualities will excel all others.

The mantra is:—

*Viśvō Dēvasya Nēturmartō Vurīta Sakhyam.
Viśvō Rāya Iṣudhyati Dyumnaṁ Vṛṇīta Puṣyasē Svāhā.*

(Yajur Veda 4.8.)

(May every mortal man elect the friendship of the guiding God. Each one solicits Him for wealth: let him seek fame to prosper Him.)

The summary is- the whole world would be led according to different conceptions and He makes them reach the objects of their destination and thus that *Viṣṇu* is the Lord. The mantra *Dēvasya Nētuḥ* is the authority here.

Yah Sūrya Ya Uṣasaṁ Jajāna Yō Apāṁ Nētā Sa Janāsa Indrah..

(Atharva Veda 20.34.7.)

(Indra is the one who created Sun, Ushas and he is the Lord of waters.)

Indraṃ Ēṣāṃ Nētā.. (Indra is their leader.) (Atharva Veda 19.13.9.)

Sa Nō Nētā Vājamā Darṣi Bhūrim. (Atharva Veda 20.77.8.)

(You are the leader who is capable of providing food to us.)

The prayers are also heard regarding his leadership-

Agnē Naya Supathā Rāyē Asmān Viśvāni Dēva Vayunāni Vidvān.

Yuyōdhyasmajjuhuraṇāmēnō Bhūyisṭhām Tē Nama Uktim Vidhēma..

(Yajur Veda 5.36.)

(By goodly path lead us to riches, Agni, thou god who knowest every sacred duty. Remove the sin that makes us stray and wander: most ample adoration will we bring thee.)

Here, we have our composition:—

289. *Yadatra Kiñcidbhuvī Drśyamānaṃ Nētrāsti Sarvaṃ Pathi Niyamānam.*

Sa Ēva Nētā Sakalasya Lōkē Yataḥ Sa Viṣṇurvayunāni Vēda..289..

Whatever is seen in this world is lead on to the righteous path by that Lord. He is the Lord of the entire mankind as that Viṣṇu leads the different worlds.

223. **Samīraṇaḥ:—**

The word is used in the right way. *Drāgatau Karmanē Ḥa* is the root and from the sutra *Ḥalanaśabdārthādakarmakādyuc* (3.2.148. (The affix *Yuc* comes, in the sense of 'the agent having such a habit etc., after intransitive verbs denoting motion' or 'sound'.)) it gets the affix *Yuc* and then the affix *ña* and the form is *Samīraṇaḥ* or the root *Iru* from the sutra *ñyāsaśranthō Yuc* (3.3.107. (After verbs ending in *Ni*, and after *As* (to sit) and *Sranth* (to loose), there is an affix *Yuc*, when the word to be formed is feminine.)) gets the affix *ña* and the form would be *Iraṇaḥ* *Samīraṇaḥ* is one who has the right kind of attitude.

One who always has the well being of the Universe in one's mind is *Samīraṇaḥ* who is none other than Viṣṇu. The well being of the Universe, how and when it takes place? To know this the entire lifespan of a human being will be spent. The Lord has given every man such a body so that he will experience some kind of deficiency in this world.

Whatever this Lord has started at the time of creation is going on in the same manner even now in the world and it will go on till the dissolution of the world. Just as the teeth, which are present in all the animals, every man will have thirty-two teeth in his mouth. The same God also creates the various kinds of teeth possessed by animals. In the mango trees, he forms things on time every year. Even in plants and creepers God has bestowed the same kind of form from time immemorial.

Heart is the place where emotions like fear, joy, love, hatred etc, emanate. Every animal will experience joy, desire, hatred etc., as a uniform principle. This trend has been continuing from times immemorial and the spirit behind such a form is none other than Lord Viṣṇu, who is known by the term *Samīraṇaḥ*.

So also, the planets like Sun and others hold the world together. Not even a single planet will abandon its movement. Similarly the waves rise up in the ocean and this is

only an example and the rest of the things should be inferred by the learned by seeing the ways of the Lord.

The mantra is:—

Yānāvaha Uśatō Dēva Dēvāmstān Prēraya Svē Agnē Sadhasthē.

(Atharva Veda 7.102.3.)

(We invoke the goddesses Ushas with her divinity to come to the sacrificial altar.)

Prāṇēnāgnē Çakṣuṣā Saṁsrjēmaṁ Samīrayatanvā Sambalēna.

(Atharva Veda 5.30.14.)

(O! Agni may you endow this purusa with life and eyes and may you strengthen him.)

Here, we have our composition:—

290. *Samīraṇō Viṣṇuranantakarmā Samīrayannēti Jagat Samastam.*

Sanāt Svakāṁ Pālayati Vyavasthāṁ Samīraṇō Viṣṇurihāstyataḥ Sah.

That Viṣṇu, who is in charge of infinite deeds is *Samīraṇaḥ* who leads the entire world. He always maintains the order of the world and thus Viṣṇu comes to be known as *Samīraṇaḥ*.

224. *Sahasramūrdhā:—*

The word *Sahasra* is synonymous with infinity *Śirṣṇō Dyau Samavartat* (Atharva Veda 19.6.2.) (He strode asunder the heavens.) The Sun and others get illumined in the sky and thus in every form all the senses of perception are situated in the head. Thus the Lord has instilled infinite knowledge on those who move about in the sky, those who move about in water, those who move on the land and like this there are many infinite creatures.

In keeping with the size of their body they have sense organs in them. This infers that every animal has different intellect. This diversity of intellect present in them will prove the Omniscience of the Lord. This methodology is present from time immemorial till today and will continue in the same manner in the future also. Thus that eternal Viṣṇu comes to be known as *Sahasramūrdhā* and *Sahasraśirṣa* (infinite heads).

Even in this world, we find man who is endowed with variegated intellect to manifest his inward knowledge will depend on various machines. Everything cannot be manifested through a single machine. Thus it becomes clear that the knowledge possessed by an individual who has intellect comes from none other than the Almighty Viṣṇu. Man has limited intellect and he lacks infinite heads. Thus this is only an imagination of the people. It is said in Charaka Samhita - The cluster will generate different doubts. Even in the world it is said - Those with many heads and those who possess five thousand heads, and so on, the imagination of that kind has to be inferred by the learned.

Due to contextual significance it is said -

The structure of the head, which is the seat of thinking, differs from individual to individual and so also the shape of the stomach. Just as the different constituents of stomach differ, so also the different veins in the head differ. Just as digestion of the food takes place in the stomach, so also in the mind the remembrance plays its own role. One who has an abnormal belly will also have an abnormal head and this is perceptible to everyone. In the

body that possess uniformity as long as the head has the nerve descending down till the excretory organ that is the state of the middle part of the body.

Indrō Māyābhīḥ Pururūpa Īyatē (Rg Veda 6.47.18.)

{Indra, multiform by his illusions, proceeds (to his many worshippers).}

From the statement the learned have to infer the nature of the Lord. The Lord, abounding in the form of a sutra will enlighten his nature.

The mantra is—

Sahasraśīrṣā Puruṣaḥ Sahasrākṣaḥ Sahasrapāt. (Yajur Veda 31.1.)

(Purusha has thousand heads, a thousand eyes, and thousand feet.)

Here, we have our composition:—

291. *Sahasramūrdhā Bhagavān Sa Viṣṇuḥ Sahasramūrdhānamakalpayat Saḥ.*

Lōkaṃ Samagraṃ Puruṣasthā Taṃ Sahasramūrdhānamanakti Viṣṇum.

That Lord who has infinite heads is also capable of creating others in the same form. Everyone in this world considers that the all-pervasive Lord Viṣṇu has to have infinite heads.

225. Viśvātmā:—

One who has the nature of ever moving or one who is always capable of reaching is *Ātman*. The Universe which comprises of sentient and insentient beings is covered by Viṣṇu and thus he comes to be known as *Viśvātmā*. The mantras are:—

Sarvagaḥ Sarvapuruṣaḥ Sarvavātmā Sarvatanuḥ Saha Yanmē'sti Tēna.

(Atharva Veda 5.6.12.)

(That Omniscient Puruṣa is present in every individual and may he be favourable to me.)

Sa Ōtaḥ Prōtaśca Vibhuḥ Prajāsu.. (Yajur Veda 32.8.)

(It is the warp and woof in creatures.)

Sūrya Ātmā Jagatastasthuśaśca. (Yajur Veda 13.46.)

(The Sun hath filled the air, Earth and Heaven.)

The term Surya has been taken up in the one hundred and seventh stanza. The same could be explained alternatively as the whole world is embedded in Himself. He is *Viśvātmā*, who is Lord Viṣṇu and one who is all-pervasive in nature. The mantras are:—

Yā Āpō Yāśca Dēvatā Yā Virāḍ Brahmanā Saha.

Śarīraṃ Brahma Prāviśaccharirē'dhi Prajāpatiḥ..

(Atharva Veda 11.8.30.)

(The water, the presiding deity of Indra, Virat have all entered into Brahman. Then Brahman entered the world in an invisible form, in that body resides the creator Jiva.)

Tasmādvai Vidvān Puruṣamidaṃ Brahmēti Manyatē.

Sarvā Hyasmin Dēvatā Gāvō Gōṣṭha Ivāsatē.

(Atharva Veda 11.8.32.)

(Hence a knowledgeable person takes Brahman to be all enveloping in nature, as all gods reside in his body just as the cows reside in the cow-shed.)

All this could be noticed in the eighth hymn, eleventh chapter of Atharva Veda to know all about the body. Even in this world we can notice - Whoever is pre-dominant in whatever task will be known by that name. It is as follows - Agni is *Ātman*, water is *Ātman*, One who drives everyone inwardly is an *Ātman* and thus He comes to be known as *Ātman* in general parlance.

The other *Ātman* is known as Jivatman who enters the body and makes the heart work. The knowers of the body are of the opinion that the conscience enters the body during the fifth month. That Lord is pervading everywhere, the work we undertake is nothing but the shadow of the Lord and thus Lord Viṣṇu comes to be known as *Viśvātmā*.

The mantra is:—

*Viśvataścaṣṭuruta Viśvatō Mukhō Viśvatō Bāhuruta Viśvataspāt.
Saṃ Bāhubhyāṃ Dhamati Saṃ Patattrairdyāvābhūmī Janayan Dēva Ēkaḥ*
(Yajur Veda 17.19.)

(He who hath eyes on all sides round about Him, a mouth on all sides, arms and feet on all sides, He the sole God, producing earth and heaven, weldeth them with his arms as wings together.)

Here, we have our composition:—

292. *Yadatra Kiñcid Bhuvi Drśyamānaṃ Tad Brahmanā Vyāptamihāsti Sarvaṃ.
Viśvaṃ Śarīraṃ Gamayatyajastaraṃ Viśvātmanāmāstyata Eva Viṣṇuḥ.*

Brahman covers whatever is seen in this world. The whole Universe is the body which is under constant movement and thus Lord Viṣṇu comes to be known as *Viśvātmā*.

226. *Sahasrākṣaḥ*:—

The word *Sahasra* is synonymous with infinity. From the sutra *Aśērdēvanē* (3.65. the root is *Aśa Bhōjanē* or *Aśū Vyāptau* and the affix is *Sah*. *Aśnutē* means that which is all-pervasive in nature. *Akṣaḥ* means the sense organ or the wheels of the chariot.

That one and only Viṣṇu does manifold acts and according to the statement of *Indrō Māyābhiḥ Pururūpa Īyatē* Ṛg Veda (6.47.18. (Indra, multiform by his illusions, proceeds (to his many worshippers).) comes to be known as *Sahasrākṣaḥ*. (Having infinite eyes) or due to different bodies as he gives different types (sizes) of eyes, that Lord comes to be known as *Sahasrākṣaḥ*.

He could also be a *Sahasrākṣaḥ* as he could witness the world in a manifold way. It is as follows - The planets, Sun and others viz:— twelve in number with their different movements see the world differently. The Lord of all planets is the Sun.

The mantra is:—

*Indrō Rājā Jagataścarṣaṇīnāmadhikṣavi Viṣu Rūpaṃ Yadasti.
Dadāti Dāśuṣē Čōdad Rādha Upa Stutaśčidarvāk.*

(Atharva Veda 19.5.1.)

(He is the master of the people who reside in all the three worlds, and may he confer his riches on me. Let that Indra be pleased with our prayers and bestow riches on us.)

Thus he comes to be known as *Sahasrākṣaḥ*. In the same context the Sun is taken as a synonym for *Viṣṇu*.

The mantras are:—

Sahasrāśīrṣā Puruṣaḥ Sahasrākṣaḥ Sahasrapāt. (Yajur Veda 31.1.)

(Purusha has thousand heads, thousand eyes and thousand feet.)

Sahasrākṣa Śatēśudhē (Yajur Veda 16.13.)

(He has thousand eyes and thousand quivers.)

Namō'stu Nīlagrīvāya Sahasrākṣaya Mīdhuṣē. (Yajur Veda 16.8.)

(Homage to Him the azure necked, the thousand eyed and the bountiful.)

Sahasrākṣa Viçarṣaniragnī Rakṣāṁsi Sēdhati. (Rg Veda 1.79.12.)

(The thousand-eyed, all beholding Agni, drives away the Rakshasas,)

The word *Akṣa* is used as a signifier of senses in Vedas. It is as follows -

Rkṣairmā Divyaḥ Kṛṣimit Kṛṣasva. (Rg Veda 10.34.13.)

(Play not with dice: pursue agriculture.)

Don't bind me with your ropes. It is forbidden to play dice or don't try to enjoy the worldly pleasures from your senses, but on the contrary till the land and do labour. By sowing the seeds in the land you will reap the harvest. With such explanation one could note that the all-pervasive Lord *Viṣṇu* comes to be known as *Sahasrākṣaḥ* and this is only a sample in this direction, even in day-to-day activities one can imagine similar things.

Here, we have our composition:—

293. *Viṣṇu Sahasrākṣapadēna Vāc्यō Vikalpayan Gōçaragōlakāni.*

Sa Ēva Vijñānavitānaniṣṭhaḥ Sanātanaḥ Paśyati Bhūtamātram.

Viṣṇu is known by the term *Sahasrākṣaḥ* (having infinite eyes) who appears differently for the eyes. He is the one who knows everything and being eternal he sees everything as a witness.

227. *Sahasrāpāt:—*

Though the term *Sahasrā* (thousand) is a numerical, it should be taken here as infinite. Even in the world in our day-to-day activities we employ the term thousand to indicate many. It is as follows:—Don't you listen to me, even after being instructed a thousand times and so on, The term *Pāda* comes from the root *Pada Gatau* from the sutra *Padarujaviśaspr̥ṣō Ghañi* (3.3.16. (The affix Ghan comes after the roots 'pad' (to pace). Ruj (to pain), Vis (to enter), and spris (to touch).) it gets the affix *Ghañi*. One who has infinite legs is *Sahasrāpāt*. From the sutra *Sarikhyāsupūrvasya* (5.1.140. the letter a gets dropped in a compound.

Legs help movement in every individual. Centipedes have many legs and even if one cuts the legs of the centipede they will not be broken, Bees have six legs and so on,

The world, which has many options, has an interrogation as to who bound them, the answer would be that the all-pervasive Lord who has infinite number of legs has bound them together. Having seen the acts of the Lord, the capacities of the Lord could be inferred and His acts are the proof for the capacity he possesses.

Lord Viṣṇu has differentiated the snakes into multiform but still their capacity to move fast has been hindered. This movement of snakes indicate the movement of the Lord who controls them. Thus the Lord is supposed to traverse the world directly or indirectly.

The bat just to cling on to another branch of a tree bends its bones, as the Lord has not given them legs. Man with his legs is constructing this world, which is made out of different machines. Since that Lord has infinite knowledge he comes to be known as *Sahasrāpāt*.

The mantras are:—

Sahasraśīrṣā Puruṣaḥ Sahasrākṣaḥ Sahasrāpāt. (Yajur Veda 31.1.)

(Purusha has thousand heads, thousand eyes and thousand feet.)

Sahasrabāhuḥ Puruṣaḥ Sahasrākṣaḥ Sahasrāpāt. (Atharva Veda 19.6.1.)

(That almighty Lord has infinite shoulders, eyes and legs.)

Śyēnō Nṛcakṣā Divyaḥ Surpaṇaḥ Sahasrapācchata yōnirvayōdhāḥ.

(Atharva Veda 7.41.2.)

(He is having infinite rays, has sportive movement and has abundance of riches.)

Here, we have our composition:—

294. *Sahasradhā Padavitānavijñāḥ Sahasrāpāt Pādaśatairvibhaktam.*

Athāpyapādō Vividhasvarūpaṃ Jagat Prakṛpyāsti Sa Tatra Viṣṇuḥ.

The Lord is known to have infinite legs, but still appears as though no legs and he envelopes the whole world in his multifarious forms.

The term *Prakīpya* is derived from the root *Kṛpū* *Sāmarthē* one who is capable of movement.

38. *Āvartanō Nivṛttātmā Saṃvṛtaḥ Saṃpramardanaḥ.*

Ahaḥsaṃvartakō Vahniranilō Dharaṇīdharah.

228. *Āvartanaḥ*, 229. *Nivṛttātmā*, 230. *Saṃvṛtaḥ*, 231. *Sampramardanaḥ* 232. *Ahaḥsaṃvartakaḥ*, 233. *Vahniḥ*, 234. *Anilāḥ*, 235. *Dharaṇīdharah*

228. *Āvartanaḥ*:—

Āṅg is the prefix, *Vrtu* *Vartanē* is the root and from the sutra *Anudāttētaśca Halādēḥ* (3.2.146. the affix is *Yuch*. The different worlds which are created by Him also envelope it.

The mantras are:—

Āvartanaṃ Nivartanaṃ Yō Gōpā Api Taṃ Huvē. (Ṛg Veda 10.18.4.)

(I offer my respects to that almighty who has the twofold movement like forwards and backwards.)

Sūryācandramasau Dhātā Yathāpūrvamakalpayat.

Divyaṃ Ca Pṛthivīm Čāntarikṣamathō Svah..

(Ṛg Veda 10.190.3.)

(The creator created the Sun and the Moon as before, the heaven and earth were also created as before.)

The Jiva is prayed for-

*Punaḥ Prāṇaḥ Punarātmā Na Aitu Punaścakṣuḥ Punarasurna Aitu.
Vaiśvānarō Nō Adabdhastanūpā Antastiṣṭhāti Duritāni Viśvā..*

(Atharva Veda 6.53.2.)

(Let us have happiness and let us be endowed with Prana. May Agni the benefactor of humanity dispel our sins and protect us.)

Even in this world we can see the fruit is there because of the seed. From the seed of the banyan, banyan tree is produced. The seed of lemon plant yields lemon. A cow produces another cow, a man gives birth to a man, from the sweat, and mosquitoes are produced. This is only a sample in this direction. Thus, the Lord with his enveloping nature leads the world with his inward potency and thus the term *Avartanaḥ* is used synonymously with *Viṣṇu*.

It is said—

*Prajāpatiścarati Garbhē Antaradrśyamānō Bahudhā Vijāyātē.
Ardhēna Viśvaṃ Bhuvanaṃ Jajāna Yadasyārdhaḥ Katamaḥ Sa Kētuḥ..*

(Atharva Veda 10.8.13.)

(Prajapati the creator resides in an invisible form in the womb. The world came into existence as part of his body and from the other half of the body what came about?)

He envelops everything in an indirect way.

Here, we have our composition:—

295. *Āvartanō Viṣṇuradrśyamānaḥ Śaktyā Svayā Varttayātē Samastam.
Jātō Vikārān Samupaiti Vidvān Nāntāyātē nantadhikasya Karma.*

Āvartanaḥ is *Viṣṇu* who in an invisible manner envelops everything. All the changes and modifications, which we see, are nothing but his acts.

229. *Nivṛttātmā:—*

Ni is the prefix *Vṛtu Varttanē* is the root or *Vṛtu Varanē*. *Ātman* is a synonym of one's own form. *Prajapati* has created everything.

The mantra is:—

*Iyam Viṣṭīryata Ābabhūva Yadi Vā Dadhē Yadi Vā Na.
Yō'syādhyakṣaḥ Paramē Vyōmantsō Aṃga Vēda Yadi Vā Na Vēda..*

(Rg Veda 10.129.7.)

(He from whom this creation arose, he may uphold it, or he may not (no one else can). He who is its superintendent in the highest heaven, he assuredly knows, or if he knows not (no one else does).

That all pervasive Lord having created everything resides in it in a detached way. The mantra is:—

*Dvā Suparnā Sayujā Sakhāyā Samānaṃ Vṛkṣaṃ Pariśvasjātē.
Tayōranyaḥ Pippalaṃ Svādvatyanaśnatranyō Abhiçākāṣīti..*

(Rg Veda 1.164.20.)

(Two birds associated together, and mutual friends, take refuge in the same tree: one of them eats the sweet fig: the other, abstaining from food, merely looks on.)

The fourth half of the stanza is nothing but a synonym of *Nivṛttātmā*.

Here, we have our composition:—

296. *Jajñē Sa Viśvaṃ Sa Bibharti Viśvaṃ Sakhā Sa Jīvasya Samānaśākhaḥ.
Nāśnan Jagajjātarasānaśēśān Nivṛttamātrō'snuta Ēva Sarvaṃ.*

He has created the world and He maintains it, He is the friend of the jivas. He doesn't eat anything and he will be like a witness to everything, which happens in the world.

Even in the world we can see the doer, after having completed the task remains unattached. Just as a potter while making the pots remains different from that act, so also this epithet *Nivṛttātmā* is taken as a synonym of *Viṣṇu*

230. *Samvṛtaḥ:—*

Sam is the prefix *Vṛy* *Varaṇē* is the root and it gets the affix *ñic*. Which binds together the whole world with the common qualities.

The mantra is:—

Tasmin Ha Tasthurbhuvanāni Viśvā. (Yajur Veda 32.19.)

(He dwelt there and created the Universe.)

Ayamu Tvā Viçarṣaṇē Janīrivābhi Samvṛtaḥ. Pra Sōma Indra Sarpatu..

(Atharva Veda 20.5.1.)

(This Indra, like the mother who protects her children, protects humanity.)

Here, we have our composition:—

297. *Sa Samvṛtō Viṣṇuranantalōkān Samānabhāvēna Vavāra Jātān.
Tasminnidam Sam Ça Vi Çaiti Sarvaṃ Viśvaṃ Bhavatyēkaḡhaṃ Ça Tasmin.*

That *Viṣṇu* has enveloped the different worlds and is maintaining everything with equipoise. Everything is embedded in Him and the whole Universe becomes a common resort in Him.

The mantra in support of the second half of the stanza is:—

*Vēnastad Paśyannihitaṃ Guhā Sadyatra Viśvaṃ Bhavatyēkanīdam.
Tasminnada Sam Ça Vi Çaiti Sarva Sa Ōtaḥ Prōtaśça Vibhuḡ Prajāsu..*

(Yajur Veda 32.8.)

(The sage beholdeth that mysterious being wherein this All hath found one dwelling. Therein unites the whole, and thence it issues: far spread it is the warp and woof in creatures.)

Due to the transgression of time, the particle *Rta* is mentioned and also the term *Samvṛta* in the sense of all-enveloping one.

231. *Sampramardanaḥ:—*

Sam is unity and *pra* is an *upasarga* here - *Mṛda Kṣōdē* is the root with the common strength or penance. He binds everything and destroys the wicked and thus the all pervasive Lord *Viṣṇu* gets the epithet *Sampramardanaḥ*. From the sutra *Lyuḡ Ça* (3.3.115). (The affix *lyut*

is added to the root, when the name of an action is expressed, in the neuter gender.) it gets the affix *Lyuṣ* and from the sutra *Kṛtyalyuṣō Bahulam* (3.3.113. (The affix *es* called *Kṛtya* and the affix *Lyut* are diversely applicable and have other senses than those taught before.) it should be noted in the sense of *kāraka*. The Lord with the intention of creating the world, with his penetic capacity created this Universe.

The mantras are:—

Tapasastanmahinā jāyataikam. (Rg Veda 10.129.3.)

(That empty united (world) which was covered by a mere nothing, was produced through the power of austerity.)

*Kō Addhā Vēda Ka Iha Pravōcat Kuta Ājāta Kuta Iyaṃ Viśṛṣṭih.
Yō'syādhyakṣaḥ Paramē Vyōmantsō Aṃga Vēda Yadi Vā Na Vēda..*

(Rg Veda 10.129.7.)

(He from whom this creation arose, he may uphold it, or he may not (no one else can). He who is its superintendent in the highest heaven, he assuredly knows, or if he knows not (no one else does).)

The entire hymn is worthy of reading and also -

Ṛtaṃ Ća Satyaṃ Ćābhīddhāttapasō'dhyaajāyata.

Tatō Rātryajāyata Tataḥ Samudrō'rṇava.. (Rg Veda 10.190.1.)

(Truth (of thought) and truthfulness (of speech) were born of arduous penance, thence was night generated, thence also the watery ocean.)

The act of punishing the wicked by the Lord is seen everywhere. It is as follows -With the intention of begetting children first the husband and wife are made to come together and there is the mixing up of *sukra* and *rajas* and then for nine months the womb is developed and then the child who is fully grown is born. The time taken for the birth of horses, camels and buffaloes differ. These just remind us of the different animals belonging to the same class of cow.

And also the potter, desirous of making a pot, first makes the clay set properly and only then starts producing a pot. Similarly, a farmer desirous of ploughing the seeds in the land first makes the land fertile and then sows the seeds. According to the statement the man is in keeping with the world, the act that takes place in the world, the basis for that is the creation of the world.

Here, we have our composition:—

298. *Sa Viśvakṛd Viśvamidaṃ Ćikīrṣu-Rmṛdnāti Samyak Sabalaṃ Hyājām Tām.*

Tathā Yathā Kumbhakṛtō Pravṛttau Mṛdaṃ Pramṛdnāti Samastaśaktiā.

He is the creator of the world and one who tests the strength of the people in the world just as the potter first tests the strength of the mud.

The quality of putting down the wicked by the Lord has come down from time immemorial and will continue till the end of the world and he is none other than Lord Viṣṇu Himself. The one who is un-born is the Primordial Matter.

The term *Aja* comes into being as follows -

Ajāmēkāṃ Lōhitaśuklakṛṣṇām. (Śvētāsvatara 4.5)

(The one He- goat is birth less in nature which has red, white and black colours.)

During the collection of *Viṣṇu Sahasranāma* from the sutra nandigrahi, it gets the affix *Lyu* and the term *Sampramardanaḥ* gets justified. There, the Lord *Viṣṇu*, *Rudra*, *Yama*, *Kala* along with the qualities of taking care of the good will control the world and sets them in order. Thus he comes to be known as *Sampramardanaḥ*. The names of *Rudra*, *Kala* and *Mrutyu* should be seen as and when they occur.

Here, we have our composition:—

299. *Viṣṇuḥ Svayaṃ Sarvakalāsu Niṣṭhō Kṣubhnāti Viśvaṇca Karairasaṅkhyaiḥ.*
Sa Rudra Ūktō Bhayakṛt Sa Ūktō Yamō'yamaḥ Sahsa U Kāla Uktah.

Viṣṇu who is adept in all the fine arts will maintain the world with his innumerable hands. He comes to be known as *Rudra* (fierce), *Bhayakṛt* (one who causes fear). He is *Yama* (The god of death) and one who maintains everyone. He is also the Time.

300. *Taṃ Kālanēniṃ Praṇamanti Sarvē Taṃ Čāpramataṃ Dyucarā Dravanti.*
Mṛtyurbhayādati Jagaccha Tasya Vahirbhayād Yātyavanērathōrdhvam.

Everyone offer their respects to the controller of Time and even the Gods respect him. Even death is under his mercy and fire burns according to his advice and the earth is maintained according to His power.

232. *Ahaḥsaṃvarttakah:—*

Ōhāk Tyāgē is the root and from the sutra *Nañi Jahātēḥ* (1.158. it gets the affix *Kanin* and then from the root *Ātō Lōpa Iṭi Ca* (6.4.64. (The final *Ā* of a root is elided before an *Ardhadhatuka* affix with an augment *lv* as well as when it begins with a vowel and has an indicative *K* or *N*.) the term *Ahaḥ* gets formulated. The sutra *Ahan* (8.2.68. (Ru is also substituted for the *Nof* *Ahan* *Atman* the end of a pada.) along with the sutra *Rō'supi* (8.2.69. (When no case-ending follows (i.e, *Atman* the end of a pada in a narrower sense), *Rg* *Veda* is substituted for the *N* of *Ahan*.) in combination makes the term *Ahaḥ* gets justifiable.

Samvarttakah:—

Vṛtu Varttanē is the root or *Vṛtu Varanē* and then in the sense of doer it gets the affix *ñvul* and the form *Samvarttakah* gets justified.

One who maintains the day is *Ahaḥ Samvarttakah*. To explain the term in some detail it requires some comments - That which never abandons is *Ahaḥ* and one who maintains it is *Samvarttakah*. Who are they? Who are not going to abandon their innate qualities?. The five elements, the planets like the Sun and others, the sky endowed with stars. At the time of the creation of the world whatever qualities were possessed by the sky, they remain the same even to this day and it continues to be the same even in future. So also air, fire, water and earth will not abandon their qualities and thus they also come to be known as *Samvarttakah*.

So also the planets, the Sun and others like stars, whatever duties are assigned to them, those they carry out and whatever was assigned by the Lord primordially, that has been maintained even to this day and this is helping the people at large. Why does it

happen like this? Because the Creator of this world, the Lord will not abandon his innate qualities. Hence it could be said that - Fire will not abandon His qualities of illuminating and burning Why? He is ordained like that. The same thing should be noted for others also. So also regarding the planets, stars and the different worlds.

Being ordained by the Lord the ocean will not abandon its nature. The function of the five elements also will remain in its pure state without abandoning its innate nature. If it abandons its innate quality, it cannot have the appellation *Nimba* being attached to it. So also the Lord traverses the world by maintaining everything. The cow will not abandon its cowness. The cuckoo will not abandon its sense of melody and the other things have to be surmised.

The mantra to substantiate the word *Ahaḥ* in the sense of day is:—

Ahōrātrē Pārśvē.. (Yajur Veda 31.22.)

(Each side of thee are Day and Night.)

The mantra to indicate its nature of not abandoning Dharma is:—

Sa Dādāhā Pṛthivīm Dyāmutēmām Kasmai Dēvāya Haviṣā Vidhēma.

(RgVeda 10.181.2.)

(He fixed and holdeth up this earth and heaven. Worship we Ka the god with our oblation.)

The mantra should be understood as follows-

He is maintaining his nature of holding the earth together and also He held together the sky. Thus, one has to imagine everything in the Vedas.

This is a statement regarding the meaning of Veda-

301. *Lōkajñō Na Ḥa Vēdajñō Vēdajñō Na Ḥa Lōkavit.*

Ēkapakṣahagasyēva, Vākya Tasyāvasīdati.

302. *Jagad Vēdasya Vyākhyānam, Vēdō Viśvaparakāśakah.*

Tasmādvēdam Vijāniyāllōkācchāstrāccha Yatnataḥ.

One who knows the ways of the world will not be the knower of the Vedas nor about the world. His words will not gain prominence just as a bird with a single wing.

The whole world is a commentary on Veda and the Vedas reveal the entire Universe. Thus one has to know the Vedas through the scriptural injunctions and one's own experience.

The same meaning could be gleaned through in an alternative way also:—

303. *Svataḥ Pramāṇāni Bhavanti Vēdāḥ Svataḥ Pramāṇam Ḥa Jagat Samastam.*

Na Vēdagāthāmanuyāti Viśvam Viśvē Bhavam Vēdavaḥ Pramāṇam.

Vedas are self-valid in their nature and so are the different things present in the world. The world will not go on with anecdotes and thus the ultimate authority regarding the matters of the world is the Vedas.

We have our composition regarding this:—

304. *Sa Pratyaham Viśvamidaṁ Vidhātā Samvartayannātmaguṇaiḥ Sadāsthaiḥ.*

Viṣṇuḥ Svayaṁ Svam Na Jahāti Dharmam Jagaccha Nō Dharmaguṇau Jahāti.

Everyday that Lord maintains this Universe with his innate qualities. *Viṣṇu* will not abandon his innate qualities and the world will not abandon Dharma and qualities.

Here, In this sense one cannot aspire for or negate the sense of the particle *nai* just as wherever the Sun moves, he will not abandon his innate lustre and the word *Ahaḥ* is thus taken synonymously with *Dina*(day).

While commenting on this name one can refer to our commentary on eight hundred seventieth name in the hundred and sixth stanza. Dharma is that which binds firmly and that is Truth. One whose sole objective of knowledge is *Parāyaṇaḥ*. The detailed explanation of this could be evinced in the explanation of hundred and sixth name in twenty-fifth stanza. That Lord who is known as *Satyadharmaparāyaṇaḥ* has also created this world and thus that Lord *Viṣṇu* has enveloped this whole Universe.

We have already explained the word *Parāyaṇaḥ* in the second stanza while explaining the word *Kimēkaṃ Daivataṃ Lōkē*.

Here, we have our composition:—

305. *Viṣṇuḥ Svayaṃ Satyaparāyaṇaḥ San Satyēna Dharmēṇa Jagad Yunakti.*
Sargādyakālē Guṇavadyathaitat Tathaiva Čādyāpi Jagad Vibhāti.

Viṣṇu being the incarnation of *Satyaparāyaṇaḥ* will adore the world with the qualities of Truth and Dharma. At the time of creation just as he used to maintain the world, he continues to do so even now.

233. *Vahniḥ*:—

Vaha Prāpaṇē is the root and from the sutra *Vahikṣuyudruglāhātvari Bhyō Nit* (4.52. the affix *Niḥ* will be maintained. From the sutra *arenityādirnityam* (6.1.167. *Svara* the would be a *Udātta*).

He carries the sacrificial oblations during the performance of the sacrifice and thus *Vahniḥ* and *Agni* should be taken as synonyms. Even the stomach is also a fire and thus he leads the life. With the extinction of fire in the body the food will also get extinguished.

Whatever task is there in the world the fruit of that is fire, which makes the performer of the deed reach his ultimate. It is as follows - The farmer ploughs seeds in the land and inturn the land gives him food and thus the Lord gets the appellation of *Vahniḥ*.

The Sun is also known as *Vahniḥ*, Sacrifice is also known as *Vahniḥ*.

Dēvānāmasi Vahniḥtamam Sasnitamam Papritamam Juṣṭatamam Dēvahūtamam..

(Yajur Veda 1.8.)

(Thou art the god's best carrier, bound most firmly, filled fullest, welcomest, gods best invoker.)

The mantras are:—

Açchāyamētiśavasā Ghṛtāçīdīdānō Vahniḥṛnavasā.

(Atharva Veda 5.27.4.)

(Agni approaches us when the devotee offers ghee into the sacrifice accompanied by praises.)

Agnimrbhuvat Rayipatī Rayīnām. (Ṛg Veda 1.60.4.)

(The Lord of treasures in the sacrificial chamber.)

Rayi means the wealth of different kinds. Thus one of the names of Viṣṇu is Śrīśaḥ. Just as fire makes people reach the abode so also those who involve themselves in the performance of good acts will get the good fruits in return.

The following mantra is apt in this context-

Yāthātathyatōarthānvyadadhācchāśvatībhyah Samābhyah.

(Yajur Veda 40.8.)

(He, self existent hath prescribed aims, as propriety demands, unto the ever-lasting Years.)

Just as the example cited above, having seen the world, one has to imagine other illustrations.

Here, we have our composition:—

306. *Vahnih Sa Viṣṇur jagadāpya Sarvaṃ Phalēna Karttāramalanakarōti.*

Upīam Yathā Vāpamupaiti Bijam Jagaccha Tam Viṣṇumupaiti Tadvat.

That Viṣṇu in the form of Vahnih having come to the world will endow the devotee with fruits. Just as a sown seed grows, so also this Universe depends on that Lord Viṣṇu.

234. *Anilāḥ:—*

Ila Svapnakṣēpaṇayōḥ or Ila Prēraṇē are the roots, one which throws or one which inspires is a *ila*. It gets the affix *kaḥ* from the sutra *Igupadhajñāprikiraḥ Kaḥ* (3.1.135. (After the verb ending in a consonant but preceded by e, u or ru (long or short), and after the verbs Jña - to know, Pri -to please, and Kru -to scatter, comes the affix Ka.) and there is dropping of *guna*. *Anilāḥ* is that which is not an *ila*. One who doesn't dream about or one who is untouched is *Anilāḥ*.

The mantras are-

Vāyuranilamamṛtamathēdāṃ Bhasmāntam Śarīram.

(Yajur Veda 40.15.)

(My breath reach everlasting air! in ashes let my body end.)

Atandrō Dūtō Abhavō Havirvāt. (Ṛg Veda 1.72.7.)

(Knowing the paths between (earth and heaven), by which they travel.)

Rṣi Bōdhapratibōdhāvasvapnō Yaśca Jāgrviḥ. (Atharva Veda 5.3.10.)

(Sages are those who enlighten others with their knowledge by making them enlightened ones.)

Jāgrviṃ Vibhum. (Beneficent, adorable) (Ṛg Veda 6.15.8.)

Jāgrviṃ:—

One who is always awake. Lord Viṣṇu the all-encompassing Lord never sleeps nor is he obstructed at any point of time. Thus the planets like Sun and others freely move about in an un-hindered manner. The repository water viz:— ocean also never sleeps. Just to manifest the wakeful nature of the Lord the plant gives out leaves on time and likewise the fruits. Thus the nature of the ever-active principle present in the Lord is seen everywhere.

Air is also of the same nature and there is no one to inspire Him, thus air is also the Lord.

Due to the similarity of letters and words *Liñ Ślēṣaṇē* is the root and it gets the affix ach from the sutra *Ēraç*(3.2.56.. Ni is the prefix and *Nilayā* means the abode. *Anilaḥ* is one who has no abode as he is present everywhere.

One who inspires others is *Anilaḥ* and he is none other than the Lord Himself.

Here, we have our composition:—

307. *Atandritō Viṣṇuratandritaṃ Jagat Gatiṃ Vyavasthāpayatē'nilō'taḥ.*

Sa Prāṇayan Viśvamidaṃ Samastaṃ Sa Ēva Vāyuni Ča Yunakti Gatyā.

Lord *Viṣṇu* is un-controlled and so is the world. He is called *Anilaḥ* as He maintains the movement of everyone. He maintains the whole Universe. He is the one who makes air stick to his task.

235. **Dharaṇīdharah:—**

Dharaṇī is earth and one who holds that earth is a *Dharaṇīdharah*, who is none other than *Viṣṇu*. *Dhry Dhāraṇē* is the root and from the sutra *Karaṇādhikaraṇayōśca* (3.3.117. (The affix lyut comes after the root, the relation of the word to be formed to the verb is that of an instrument or location.) it gets lyut and then from the sutra *Ṭiḍḍhām* (4.1.15. the term *Dharaṇī* is used as a synonym of *Prthivī*. One who holds the earth is a *Dharaṇīdharah*.

Just as earth holds everything, so also it holds all the modifications. It is as follows - The mother gives birth to a son or a daughter. She holds the baby right from the conception of the seed, thus she also comes to be known as *Dharani*. Having given birth to a child, she nourishes it by feeding milk and thus the mother also comes to be known as *Dharaṇī*.

In the same manner all that is in the causal state as it gives out, the effect comes to be known as *Dharaṇī*. Hence, grammarians state as *Ādhārō'dhikaraṇam* (1.4.45. (That which is related to the action as the site where the action is performed by reason of the agent or the object being in that place is called *Adhikarana* or the location.).

Regarding the synonym of earth the mantras are—

Sa Dādāhā Prthivīm Dhyāmutēmām Kasmai Dēvāya Haviṣā Vidhēma.

(Yajur Veda 13.4.)

(He fixed and holdeth up this earth and heaven. Worship we Ka the god with our oblation.)

Yēna Dyaurugrā Prthivī Ča Drḍha Yēna Svah Stabhitam Yēna Nākaḥ

Yō'ntarikṣē Rajasō Vimānaḥ Kasmai Dēvāya Haviṣā Vidhēma..

(Yajur Veda 32.6.)

(By whom the heavens are strong and the earth stands firmly, by whom light's realm and sky vault are supported: by whom the regions in midair were measured. What God shall we adore with our oblation?)

The mantra in support of *Dharaṇīdharah* is:—

Dhātā Dhātṛṇām Bhuvanasya Yaspatirdēvaṃ Trātāramabhimātiṣāham.

Imaṃ Yajñāmaśvinōbhā Brhaspatirdēvāḥ Pāntu Yajamānaṃ Nyarthāt

(Rg Veda 10.128.7.)

(The creator of creators, he who is the protector of the Universe (Him I praise), the divine defender, the destroyer of enemies; may the two Aśvins, Brihaspathi and the gods, protect this sacrifice from disappointment.).

That Lord is the creator of this world and the earth is like a mother and because of her capacity to hold things, she comes to be known as *Dharaṇīdharah*.

Here, we have our composition:—

308. *Viṣṇurhi Lōkē Dharaṇīdharō'sti Sa Ēva Dādāhā Sa Pāti Dhātṛn.*
Patiriyathā Pāti Dharitrirūpām Patnīm Tathā Viśvamideḥ Ča Putram.

Viṣṇu is known as *Dharaṇīdharah*. He is the creator and the protector of this Universe. Just as a husband protects his wife so does the Lord protect the entire Universe.

Regarding Patni(wife) as a synonym of *Dharitri* (earth) the mantra is:—

Yasyām Bijaṁ Manuṣyā Vapanti (Atharva Veda 14.2.38.)

(O!Pushan may you inspire the lady so that she can continue the progeny.)

Regarding the term wife, the following mantra may be considered here:—

Dēvā Agrē Nyapayanta Patnīḥ Samasprśanta Tanvastanūbhiḥ.

(Atharva Veda 14.2.32.)

(In the olden days gods also used to ascend over their spouses.)

With this the husband also comes to be known as *Dharaṇīdharah*. Thus in this world one has to imagine differently.

Dharitri holds the things to be born in her womb and thus comes to be known as mother. Thus earth and mother are taken as synonyms. Since the Lord is the substratum for everything he comes to be known as the basis for everything.

The mantra in this regard is;—

Dhātā Dhātṛnām Bhuvanasya Yaspatiḥ. (Rg Veda 10.128.7.)

(The creator of creators, he who is the protector of the Universe.)

Even mountains are known as *Dharaṇīdharah* (one who holds earth). It is as follows -

On this earth mountains maintain different seasons and hold together great rivers and rivulets. They hold together the valuables on the earth and as they hold the medicinal plants. The mountains also come to be known as *Dharaṇīdharah*.

39. *Suprasādaḥ Prasannātmā Viśvadhṛkviśvabhugvibhuḥ.*

Satkartā Satkṛtaḥ Sādhurjahanurnārāyaṇō Naraḥ.

236. *Suprasādaḥ*, 237. *Prasannātmā*, 238. *Viśvadhṛk*, 239. *Viśvabhuk*, 240. *Vibhuḥ*. 241. *Satkartā*, 242. *Satkṛtaḥ*, 243. *Sādhuh*, 244. *Jahnu*, 245. *Nurnārāyaṇah*, *Naraḥ*

236. *Suprasādaḥ*:—

Pra is the prefix and the root is *gadḥ* *Viśaraṇagatyavasādanēṣu*. According to the rule *Upasargēṇa Dhātvarthō Balādanyatra Niyatē* one has to use the affix *Ghai* in the sense of *Bhāvē* and the form would be *Suprasādaḥ* which would be *Suprasānnatā*.

The definition of *Prasādaḥ* could be stated as follows - What is inside and outside and by following which the body grows, what is victorious on account of one's valour, that is *Prasādaḥ* or *Prasānnatā*.

The quality of *Prasādaḥ* occurs in the mind of a Satvik person. The Lord has declared- *Tamasah Parastāt* (Yajur Veda 31.18..(Beyond the reach of darkness.) The quality of Sattva is denoted by the sattvik qualities, the qualities of Rajas and Tamas occur on account of mental impurities and they cannot taint the Lord. It is stated in Charaka Samhita - Rajas and tamas are nothing but mental impurities.

We can see in this world also - The Lord will always manifest his good deeds in the world. It is as follows - The plants and trees which grow will cause mental equanimity, different varieties of flowers which grow will only indicate the favourable nature of the Lord disposed towards humanity, which will enliven the mind and the un-born child will be born with all the parts of the body intact.

With such kind of illustrations one can note that the Lord is all-pervasive in the world. The example to cite the good qualities of the Lord are:—

*Śṛtaṃ Tvā Havyamupasīdantu Daivā Niḥ Sṛpyāgnēḥ Punarēnān Prasīda
Sōmēna Pūtō Jaṭharē Sīda Brahmanāmārṣēyāstē Mā Riṣan Prāśītāraḥ*

(Atharva Veda 11.1.25.)

(Let them, of the gods sit by thee, a cooked creation; having crept out of the fire, sit thou forward again to them; purified by Soma, sit thou in the belly of the worshippers; let not them of the seers, partakers of thee, suffer harm.)

Yēna Dyaurugrā Pṛthivī Ča Dṛḍha Yēna Svah Stabhitaṃ Yēna Nākaḥ

(Yajur Veda 32.6.)

(By whom the heavens are strong and the earth stands firmly, by whom light's realm and sky vault are supported:)

*Ānandā Mōdāḥ Pramadō'bhīmōdamudaśca Yē.
Ucchīṣṭājajairē Sarvē Divi Dēvā Divīśritāḥ..*

(Atharva Veda 11.7.26.)

(The gods were created with happiness, pleasure so that they can reside in heaven.)

Here, we have our composition:—

310. *Yah Suprasādaṣṭamasah Parastā-Čchabdēna Vēdē'sti Bahutra Gītaḥ.*

Digdēśakālaih Sa Na Yāti Bandham Prasādēyačcāpi Jagannibadhdhan.

One who is having the quality of *Prasādaḥ* would have transgressed ignorance and this is expressed in manifold ways in the Veda. He is not bound by direction, place and time and those who want to bind the world are also favoured by Him.

237. *Prasannātmā:—*

Pra is the prefix and *Sīdatē* is the root and when the affix Kta is added to it from the sutra *Radābhyāṃ Niṣṭhātō Naḥ Pūrvasya Ča Daḥ* (8.2.42..(After R and D, for the Ta of the participle suffix Ta and Tavat, there is substituted Na, and the same substitution takes place also for the preceding D.) the letter da will get letter na as the ādeśa and the form would be *Prasannāḥ* from the sutra (5.1.119. *Tasya Bhāvastatalau*, (The affixes Tva and Tal come after a word in the sixth case in construction, in the sense of "the nature thereof".) it gets the affix tal and the final form would be *Prasannātma* and it is stated as *Talantaḥ Striyām* in *Līngānuśāsanē*. Here the word *Ātman* should be taken as one's own inner form and

Prasannātmā is one whose *Ātman* is always happily disposed and he is none other than the Lord Himself. The term *Ānandāḥ* is none other than the very form *Ānanda*.

One can see 'in this world also - Everyone fears death, in whichever form the jiva resides in the same form that happy one in the form of experiencing the good qualities will be happily disposed. Those who come out from the earth like the seed and other things will also indicate the nature of *Viṣṇu* present in them. Like this, one has to imagine different things in this world.

With the rise of Sattvik qualities *Prasannāta* sets in. Lord, who has subdued ignorance would have transcended it.

The mantras are:—

*Ānandā Mōdāḥ Pramādō'bhīmōdamudaśca Yē.
Ucchiṣṭājajñirē Sarvē Divi Dēvā Diviśritaḥ..*

(Atharva Veda 11.7.26.)

(The gods were created with happiness, pleasure so that they can reside in heaven.)

*Vēdāhamētaṃ Puruṣaṃ Mahāntamādityavarṇaṃ Tamasah Parastāt.
Tamēva Veditvātīmrtyumēti Nānyaḥ Panthā Vidyatē'yanāya..*

(Yajur Veda 31.18.)

(I know this mighty Purusha whose colour is like the Sun, beyond the reach of darkness. He only who knows Him leaves death behind Him, there is no path save alone to travel.)

The sattva quality will be forever pure and doesn't undergo any modifications. Rajas and Tamas would be the cause for variegated mental dispositions in the form of misery, delusion, distress, disgust, hatred, enmity, jealousy and so on. Just as Rahu who is enveloped by tamas will devour the Sun and the Moon or engulfs it, so also in the mind of ordinary people the qualities of rajas and tamas will be looming large, but all these things will never cling to the Lord and thus *Viṣṇu* is stated to be *Prasannātmā*.

Here, we have our composition:—

311. *Sūryōdgatē Viśvamidaṃ Prasannaṃ Sūryōbhimukhyē Ca Manaḥ Prasannaṃ.*

Madhyāgataiścātha Vijātiyōgai-Rdraṣṭātha Dṛśyaṃ Labhatē Vikāram.

312. *Na Tatra Dēvē'sti Vikārajātaṃ Na Madhyapāṭi Ca Vihanti Taṃ Kam.*

Tasmāt Prasannātmāpadēna Vācyō Viṣṇustanōṭyēva Jagat Prasannaṃ.

With the Sunrise the whole world is happily disposed and the mind would be pleasant when one is facing the Sun. With the advent of other creatures the seer and the seen will undergo modification. Transformation is not possible in the Lord and nobody can kill Him and thus he comes to be addressed as *Prasannātmā* and in turn he makes the whole world happy.

With this we also would have commented on such terms as *Viśōkaḥ* (one who is devoid of miseries) in the eightieth stanza and six hundred and thirty-first name *Śōkanāśanaḥ* (remover of miseries) and six hundred and thirty second name.

238. *Viśvadhṛk:*—

Drs Pragalbḥē is the root, the term *Dhṛk* gets the *Kvin* affix. The sutra *ṚTvigdadhṛka*

(3.359. shows the dropping. *Viśvadhṛk* is one who holds together the entire Universe. All the beings possessed of consciousness in this world will reveal the same Lord in a manifold manner.

The mantra is—

*Prajāpatiścarati Garbhē Antaradṛśyamānō Bahudhā Vijāyātē.
Ardhēna Viśvaṃ Bhuvanaṃ Jajāna Yadasyārdhaḥ Katamaḥ Sa Kētuḥ..*

(Atharva Veda 10.8.13.)

(Prajapati the creator resides in an invisible form in the womb. The world came into existence as part of his body and from the other half of the body what came about?)

Here, we have our composition:—

313. *Utpattibhēdairuta Kālabhēdaiḥ Prasūnabhēdairatha Parṇabhēdaiḥ.
Rasasya Bhēdairvayasaḥ Bhēdairdṛṣṇōti Viśvaṃ Sa Kaviḥ Sa Viṣṇuḥ.*

Due to the changes in creation or due to the time factor, Due to the time of birth or due to the changes in taste or age factor it is that *Viṣṇu* who holds the Universe together.

The birth of every individual is different, Every creation which is born from the earth below is different, the seasons occur differently. The trees, plants, leaves are differently made up and all this displays the significance of the name *Viśvadhṛk* bestowed on the Lord.

It is said—

He holds the entire Universe on his shoulders and is the creator of the earth and the heaven.

239. *Viśvabhuk*:—

Viśvabhuk is one who maintains the world. *Viśvabhuk* is one who leads the world in a eightfold manner. *Bhuja Kauṭilyē* is the root.

The eight-fold manner in which the Lord moves could be envisaged in the two hundred and eighteenth name viz:—*Agraniḥ*. He is also known as *Viśvabhuk* as he leads men towards upward or downward path according to their merits. This is explained in detail while commenting on the term *Chaturbhuja* which happens to be the hundred and fortieth name.

The mantra is:—

Viśvabhṛdagnih Pipartvayasā Sajōṣāḥ. (Atharva Veda 5.28.5.)

(Let Agni the sustainer of the world protect you.)

Here, we have our composition:—

314. *Sa Viśvabhug Viśvamidaṃ Sanādvai Bhunakti Bhukṣtē Bhujaṭīti Tajjñāḥ.
Vadanti, Nānāgaṇitaprayōgai-Rgrahānurūpaiḥ Śrutimantrapūrvyaiḥ.*

He is *Viśvabhuk* and he enjoys the fruits of the world claim the knowers of truth, which could also be inferred through different scientific experiments, or the movement of the planets or the Vedic injunctions or mantras.

240. *Vibhuḥ*:—

One who can multiply is a *Vibhuḥ*. *Vi* is the prefix and *Bhavaḥ* is the root and from the sutra *Viprasambhyō ĩvasañjñāyām* (3.2.180.) (The affix *īu* comes after the word *Bhu*, then it is

preceded by the upasargas *Vi, Pra* and *Sam*, provided that the word to be formed does not mean in appellative.) it gets the affix *iu*.

The mantras are:—

Samēta Viśvē Vacasā Patiṃ Diva Ēkō Vibhūratithirjanānām.

(Atharva Veda 7.22.1.)

(Come ye together with all the address to the Lord of the sky; (He) is the one mighty guest of people.)

*Vēnastad Paśyannihitaṃ Guhā Sadyatra Viśvaṃ Bhavatyēkanīdam.
Tasminnada Saṃ Ća Vi Ćaiti Sarva Sa Ōtaḥ Prōtaśca Vibhuḥ Prajāsu.*

(Yajur Veda 32.8.)

(The sage beholdeth that mysterious being wherein this All hath found one dwelling. Therein unites the whole, and thence it issues: far spread it is the warp and woof in creatures.)

The mantra to state that he becomes many are:—

*Tadēvāgnistadādityastadvāyustadu Ćandramāḥ.
Tadēva Sūkṛaṃ Tad Brahma Tā Āpaḥ Sa Prajāpatiḥ.*

(Yajur Veda 31.1.)

(Agni is That: The Sun is That: Vayu and Chandramas are That. The Bright is that: Brahma is that, those Waters That Prajapati.)

*Indraṃ Mitraṃ Varuṇamagnimāhurathō Divyaḥ Sa Suparṇō Gurutmān
Ēkaṃ Sadviprā Bahudhā Vadantyaagniṃ Yamaṃ Mātariśvānamāhuḥ..*

(Ṛg Veda 1.164.46.)

(They have styled (him, Sun), Indra, Mitra, Varuna, Agni and he is the celestial, well-winged Garutmat, for learned priests call one by many names as they speak of Agni, Yama, Matarishwan.)

*Yē Arvāṇ Madhya Vā Purāṇaṃ Vēdaṃ Vidvāmsamabhitō Vadanti.
Ādityamēva Tē Pari Vadanti Sarvē Agniṃ Dvītiyaṃ Trivṛtaṃ Ća Haṃsam..*

(Atharva Veda 10.8.17.)

(This eternal all knowing principle also comes to be known as Sun. Sometimes he also comes to be known as Agni, on account of his three fold movement and so is the description of swan.)

With the above-cited mantras it becomes clear that one and only one is present in all appearances. Since he is present in different worlds, he comes to be known as *Viṣṇu* who is all- pervasive in nature. He could be seen at every point of time in the world and hence he comes to be known as all-pervasive in nature.

Here, we have our composition:—

315. *ĆarāĆara Jñānanayēna Vēdyē Vibhurbhavatyēva ViĆitrarūpaiḥ.
Sa Ēva Sūryaḥ Sa U Ćandramā Vā Sō'gniḥ Sa Indraḥ Sa U Vā Gurutmān.*
316. *Vyāptē Vibhau Viśvamidaṃ Samastaṃ Lōkē Bhavatyēkagrhēna Tulyam.
Tathā Yathā Vāpa-Guṇēna Yuktā Bhavanti Putrā Vividhāśca Pautrāḥ..*

317. *Ēvaṃ Sa Viṣṇurviividhasvarupai-Rvibhāvayatyēva Nijaṃ Svarūpam.
Vyavasthayaḥ Viśvamidaṃ Dadhānō Vidatsu Buddhiṃ Dṛṣayē Yunakti.*

He can see everyone - whether one is moveable or immovable on account of his all-pervasive nature. He is the Sun, the moon, Agni, *Indrā* or Gurutman.

He pervades the entire Universe and the whole Universe appears like a single abode, just as in a joint family the sons and the grandsons live with their grandfather.

Similarly that *Viṣṇu* with many forms displays his inert form and holds the entire Universe in a particular order and instils intellect among the individuals.

241. **Satkartā:—**

As *Bhuvi* is the root, the root *Astē* gets *Laṭ* in the present tense and from the sutra (3.2.124. *Laṭaḥ Śatṛśānaçāva-Prathamāsamānādhikarē* (The affixes *Śatṛ* and *Śānaç* are substitutes of *Lat*, when agreeing with what does not end with the first case-affix.) The letter *a* in the word *Astē* from the sutra *Śnasōrallōpaḥ* (6.4.111. (Before a *Sarvadhatuka* Kit or *Nit* affix, the *A* of *Śra* and *As* is elided.) gets dissolved. When it is *Su+at* it becomes *Sat*, *īukṛñ Karaṇē* is of the form of *Bhu* and in the sense of *Kartṛ Kāraka* from the sutra *ñvulṛçau* (3.1.133. (The affixes *Yuvul* (*Aka*) and *Trç* (*Tṛ*) are placed after all verbal roots, expressing the agent.) it gets the affix *Triç* and the form would be *Kartā*. One who is eternal and does act is a *Satkartā*. Since he is the creator of this Universe, he comes to be known as *Satkartā* and since he is all pervasive in nature, He comes to be known as *Viṣṇu*.

Since *Viṣṇu* with the hold over the primordial matter attains this world, he comes to be known as the creator. Even in this world it could be seen - the Lord makes the woman to conceive in this world so that mankind may continue on this earth.

The same methodology should be applied to each and every object in the world.

The mantra is -

Na Taṃ Vidātha Ya Imā Jajāna Anyad Yuṣmākamantaraṃ Babhūva.

(Rg Veda 10.82.7.)

(You know not him who has generated these (beings): (his life) is another, different from yours.)

*Prajāpatiṣcarati Garbhē Antaradṛśyamānō Bahudhā Vijāyatē.
Ardhēna Viśvaṃ Bhuvanāṃ-Jajāna Yadasyārdhaḥ Katamaḥ Sa Kētuḥ..*

(Atharva Veda 10.8.13.)

(Prajapati the creator resides in an invisible form in the womb. The world came into existence as part of his body and from the other half of the body what came about?)

God created the Sun and the Moon as he had created earlier.

Divam Ča Pṛthivīm Čāntarikṣamathō Svah.. (Rg Veda 10.190.3.)

(The creator created the Sun and the Moon as before, the heaven and earth were also created as before.)

*Viṣṇōḥ Karmāṇi Paśyata Yatō Vratāni Paspasē.
Indrasya Yuṣyaḥ Sakhā..* (Rg Veda 1.22.19.)

(See the deeds of Viṣṇu, through which (the worshipper) has accomplished the pious acts; he is the intimate friend of Indra.)

He is known as *Satkartā* as he involves Himself in auspicious deeds or one who instils confidence in the good.

Here, we have our composition:—

318. *Karttā Vikārān Kurutē Prakṛtyā Vikāryakartrōṣa Samānasattā.
Satkartṛśabdēna Sa Viṣṇuruktō Jagaccha Tam Satkurutē Sadaiva.*

That creator causes various modifications in the primordial matter and there is common potency in the transformer and the transformed. *Satkartā* means *Viṣṇu* and the world always honours Him like that.

242. *Satkṛtaḥ*:—

One who is worshipped. Since the roots have many meanings it could mean worship or prayer or honour.

The mantras are:—

*Agniḥ Pūrvēbhīrṣibhirīdyō Nūtanairuta.
Sa Dēvāṁ Ēha Vakṣati.. (Rg Veda 1.1.2.)*

(Agni is a god to be praised by sages ancient and by sages modern. May he bring the gods hither.)

*Gāyanti Tvā Gāyatriṇō'rṇantyarkamarkīṇaḥ.
Brahmāṇastvā Satakrta Ud Vaṁśamiva Yēmire*

(Rg Veda 1.10.1.)

(O Indra, with many daring deeds are great knowledge, the chanters of the Sama sing about you, the reciters of the Rks praise you. You who are worthy of praise and thee (priests called) Brahmanas raise you aloft like a bamboo pole.)

Arçata Prārçata Priyamēdhāsō Arçata. (Atharva Veda 20.92.5.)

(O devotees offer your worship to Indra, so that your enemies will be captivated.)

As that *Viṣṇu* has performed the auspicious deeds, the different jivas pray Him-

*Bhadraṁ Karṇēbhiḥ Śṛṇuyāma Dēvā Bhadraṁ Paśyēmākṣabhīryajatrāḥ.
Sthirairāṅgaistuṣṭuvāṁsastanūbhirvyaśēma Dēvahiṭam Yadāyuh..*

(Rg Veda 1.89.8.)

(O Gods, let us hear with our ears what is good; objects of sacrifice; let us see with our eyes what is good; engaged in your praises let us enjoy with firm limbs and sound bodies the term of life granted by the gods.)

Thus His praise could be evinced in many places in the Vedas. Thus, the term *Satkṛtaḥ* is always *Viṣṇu*. One who has divine qualities in oneself also comes to be known as *Satkṛtaḥ*.

Here, we have our composition:—

319. *Sa Satkṛtō Viṣṇuranantakarmā Pūrvairnavaiścāpyrṣibhiḥ Sadaiva.
Stutō'tha Gītō Vividhēna Sāmnā Tam Satkṛtam Viṣṇumudīrayanti.*

That *Viṣṇu* who is supposed to perform innumerable good deeds comes to be known

as *Satkr̥taḥ*. The sages of the past and present are also like that, their praise has been Sung in many *Sāmans* and thus *Viṣṇu* is eulogised as *Satkr̥taḥ*.

In this world also we could see the plant gets honoured with the owner. The cowherd will honour cows. Priest gets honour from the sacrificer. By seeing such instances one can guess in the world.

243. *Sādhuh*:—

Sādha *Samiddhau* is the root and from the sutra (1.1. *Kṛvāpājimisvadisādhyasūbhya* *Uṇ*) it gets the affix *Uṇ*. That which is correct is *Sādhuh* or that which could be achieved is *Sādhuh*.

One who completes the task of creating the world is the task of the all-comprehensive God and thus *Viṣṇu* comes to be known as *Sādhuh*. That Lord is also called *Sādhuh* as the world will proceed in a natural manner from Him.

The mantras are:—

Bṛbagukthaṃ Havāmahē Sṛprakarasnamūtayē.

Sādhuhkṛṇvantamavasē.. (Ṛg Veda 8.32.10.)

(We invoke Indra, who is greatly to be praised, whose arm is stretched out for protection (of the world), acting nobly for our defence.)

Vācaspatiṃ Viśvakarmānamūtayē Manōjuvaṃ Vājē Adyā Havēma.

Sa Nō Viśvāni Havanāni Jōṣad Viśvasambhūravasē Sādhukarmā..

(Ṛg Veda 10.81.7.)

(Let us, this day invoke for our protection, the Lord of speech, the creator of all, who is swift as thought, may he, the bestower of all happiness, the doer of good works be propitiated by our oblations (so as) to grant us his protection.)

Even in this world we can witness - Every individual has a body in keeping with the size, which has been bestowed on him by God, and that body performs the action in a straightforward way. The jiva, by involving himself in righteous acts will simplify the action. Just as the Lord comes to be known as the creator similarly the jiva who involves himself in righteous acts comes to be known as *Sādhuh* karma. Like this one has to imagine in this world.

Here, we have our composition:—

320. *Sa Sādhukarmā Sa Hi Viśvakarmā Sa Sādhanaiḥ Sādhyamidaṃ Tanōti.*

Sārālyasadbhāvamupētya Viśvaṃ Tat Taṃ Stuvan Viṣṇumanakti Sādhum.

321. *Sujñānamēvaṃ Sulabhaṃ Sugamyam Karmāsti Dēvasya Tataḥ Sa Sādhuh.*

Tajjñānasiddhau Manujō'pi Tadvat Sādhnōti Yantrāṇi Yathārthakāni.

That is the riteous act and that is the act of the world, which could be achieved by certain means. The world, having got simplified with the good notions, by revering *Viṣṇu* becomes good.

He could be easily attained by good knowledge and by involving oneself in good deeds one can achieve the objects of one's desire.

244. *Jahnuḥ* -

Ōhāk Tyāgē is the root and from the sutra (3.36. *Jahātērdvē' ntyalōpaśca* one gets the affix *Nuḥ*. One who lives is *Jahnuḥ* and since no one can point out any defects in the acts of the Lord. *Jahnuḥ* is pure in form, since the Lord abandons defects in his acts and since He is absolutely pure, he comes to be known as *Jahnuḥ*.

The mantras are:—

*Vēdāhamētaṃ Puruṣaṃ Mahāntarīdityavarṇaṃ Tamasah Parastāt.
Tamēva Veditvātmrtyumēti Nānyaḥ Panthā Vidyatē'yanāya..*

(Yajur Veda 31.18.)

(I know this mighty Purusha whose colour is like the Sun, beyond the reach of darkness. He only who knows Him leaves death behind Him, there is no path save alone to travel.)

*Sa Paryagācchukramakāyamavranāmasnāvīram Śudhdamapāpavidhdam.
Kavirmanīṣi Paribhūḥ Svayambhūryāthātathyatōarthānvyadadhācchāśva
Tibhyaḥ Samābhyaḥ..* (Yajur Veda 40.8.)

(He hath attained unto the Bright, Bodiless Woundless Sinless. The Pure which evil hath not pierced. Far sighted, wise, encompassing, He, self existent hath prescribed aims, as propriety demands, unto the ever-lasting Years.)

Tatsaviturvarēṇyaṃ Bhargō Dēvasya Dhīmahi.

Dhiyō Yō Naḥ Praçōdayāt.. (Yajur Veda 30.2.)

(May we attain that excellent glory of Savithr the God. May He stimulate our prayers.)

Just as *Viṣṇu* is an epitome of purity, so also He causes purity in the body of the individuals and helps to abandon impurities through nine outlets and in women's body there are twelve outlets. One is the womb and the other two are nipples. The other outlets in the body also shed impurities daily. Thus, as he abandons the impurities he comes to be known as *Jahnuḥ*.

Even the trees follow this rule in the form of producing leaves, flowers, fruits and so on. The gist is that the Lord being the very personification of purity helps the individuals with impurity to shed that and become pure.

Here, we have our composition:—

322. *Jahāti Dōṣānuta Vaipi Dūṣyān Jahnuḥ Sa Viṣṇuḥ Sa Viśuddharūpaḥ.
Akāya Uktah Sa Viśōka Uktō Bhargaḥ Sa Uktastamasah Parastāt.*

323. *Sa Jahnavam Viśvamidam Vitānvan Dōṣāpahṛtyai Kurutē Ça Khāni.
Yathārhadoṣasya Parārasṛtyai Strōtāmsyanalpāni Ça Vā Tanōti.*

324. *Sa Sthāvarē' nantavibhēdabhinnē Vṛkṣē Latāyāṃ Kimu Vāpi Gulmē.
Yathāptadoṣasya Vimōkṣanāya Patrāvapātāṃ Niyatāṃ Vidhattē.*

As he abandons the defects or that which has to be given up, that pure form comes to be known as *Jahnuḥ*, who is none other than *Viṣṇu*. He is supposed to have no body and no pain, He is also known as *Bhargha* as he has transcended the delusion.

That *Jahnuḥ* having enveloped the whole Universe to get rid of the defects creates the sense organs. To get over the defects he has created innumerable rivers.

Even among the immobile things like trees, creepers and bushes, to abandon the defects he has caused the shedding of the leaves.

Jahnuiḥ could also be taken as the name of some king. Ganga on account of contact with Him came to be known as *Jahnavi*. As Ganga has the capacity to remove mental impurities, Ganga also comes to be known as *Jahnavi*.

245. *Nārāyaṇaḥ*—

Nṛ Nēyē is the root or *Nṛ Nayē* then it gets the affix *Dyac* and the form is *Nārāḥ*. One who leads onwards is a *Nārāḥ*. Eye is the resort and it becomes *Ayanam* in *lyut*. It makes the land wet and leads onwards. The rivers move from place to place and thus *Nārā* is also the name of *Āpaḥ* and *Jalam*. The Vedas declare regarding the creation of the world -

Ambhaḥ Kimāsīd Gahanaṃ Gabhīram. (Rg Veda 10.129.1.)

(How (could there be) the deep unfathomable water ?)

and also,

*Tama Āsīt Tamasā Gūḍhamagrē'prakētaṃ Salilaṃ Sarvamā Idam.
Tuççhyēnābhvapihitaṃ Yadāsīt Tapasastanmahinā Jāyataikam..*

(RgVeda 10.129.3.)

(There was darkness covered by darkness in the beginning, this entire (world) was undistinguishable water; that empty united (world) which was covered by a mere nothing, was produced through the power of austerity.)

*Iyaṃ Viśṣṭiryata Ābabhūva Yadi Vā Dadhē Yadi Vā Na.
Yō'syādhyakṣaḥ Paramē Vyōmantsō Aṃga Vēda Yadi Vā Na Vēda..*

(RgVeda 10.129.7.)

(He from whom this creation arose, he may uphold it, or he may not (no one else can); he who is its superintendent in the highest heaven, he assuredly knows, or if he knows not (no one else does).

By examining such hymns we come to know that before the creation there was water everywhere. From water the earth came into existence. Even now one can find the traces of the mountain in the ocean. The water depends on the Lord who is the substratum for all the worlds. Manu, the great Vedic scholar has used the word *Nārāḥ* in the sense of water.

*Āpō Nārā Iti Prōktā Āpō Vai Narasūnavaḥ.
Tā Yadasyāyanam Pūrvam Tēna Nārāyaṇaḥ Smṛtaḥ.*

(Manusmṛti 1.10.)

(The water is called Nara, in as much as it is the first offspring of Nara. (the Supreme Self) and in as much as water was the first receptacle of the Supreme Self, manifested as Brahma, the Supreme Self is called Narayana.)

As these *Nārās* are the children of god it gets the affix *Aṇ* from the sutra *Tasyēdam* (4.3.120. (After a word in the sixth case in construction, an affix (iv.1.13 etc.) comes, in the sense of "this is his".) When we do *Aṇ* it gets the affix *Nīp*. Still as indicated in *Smṛtiṣ* everything gets altered regarding the metres and hence the affix *Nīp* is only partial here. In the absence of that when we do the affix *Tāp* the form would be *Nārā*.

Water is the original abode of the Lord and hence he is known as *Nārāyaṇa* but according to Govindaraja the form *Āpō* is explained differently. When it is *Nārāyaṇaḥ* from the sutra *Anyēśāmapī Drśyati* (6.3.137. (The elongation of the final is to be found in other words also) with the elongated syllable the word *Puruṣa* gets justified. What is being indicated with the word *pura* from the sutra *Udōṣṭhpūrvasya* (7.1.102. (Ur is substituted for the final long Ru of a root, when it is preceded by a labial consonant belonging to the root.) it gets elongated and hence becomes *Nārāyaṇa*. Others take it as *Āpō Nārā*.

Even in this world we can see -

The child grows in water only before its birth. It comes out of water, which is present in the womb of the mother. Similarly earth resides by taking God as its substratum. That Lord comes to be known as *Nārāyaṇa*.

Only when Śukra and Rajas in the form of water gets mixed the seed is formed. This is in accordance with the statement "This man is in keeping with the world ". Like this many examples could be thought of. Just as the tiller first waters the land and then sows the seed and thus there is a common factor between the two. The smith first burns gold or copper and when it liquefies, and then he mixes it. Thus water, which is the element of earth, holds a common form everywhere and the same logic should be extended everywhere.

The mantras are:—

Tamid Garbhaṃ Prathamam Dadhra Āpō Yatra Dēvā Samagacchantā Viśvē.

(Rg Veda 10.82.6.)

(The waters verily first retained the embryo in which all the gods, were aggregated, single, deposited on the navel of the unborn (creator) in which all beings abide.)

Divyaṃ Suparṇam Payasaṃ Bṛhantamapāṃ Garbhaṃ Vṛṣabhamōṣadhīnām.

(Atharva Veda 7.39.1.)

(One with pleasant movement, one who enriches vegetation, one who occupies the middle region in waters.)

Ahaṃ Suvē Pitaramasya Mūrdhan Mama Yōnirapsvantaḥ, Samudrē.

(Atharva Veda 4.30.7.)

(I am the cause for this world wherein I have created fire in the ocean.)

Samudrē Tē Hṛdayamapsvantaḥ Saṃ Tvā Viśantvōṣadhīrutāpāḥ.

(Yajur Veda 8.25.)

(Thy heart is the flood, within the waters. With thee let plants and waters be commingled.)

Samudrayōnirvai Yajñāḥ (Viṣṇu) (Katha samhita 29.6.)

(The basis for sacrifice is the ocean.)

Here, we have our composition:—

325. *Nārāstu Yaṃ Stambhamupētya Gupt Nārāyaṇam Taṃ Pravadanti Tajjñāḥ.*

Yathāśrayatyēva Jalāptagarbhaṃ Mātā Tathā Viṣṇuridaṃ Jalāptam.

Nārās are those which are present in an inert form and the knowers of truth call him

as *Nārāyaṇa*. By taking Him as a resort the devotee achieves his goal just as the would be born child depends on the mother.

Just as in the middle portion of the mother lies the womb, similarly Lord *Nārāyaṇa*, being self dependant and his abode being water, creates manifold Universe. It is said—

Ardhēna Viśvaṃ Jajāna (Atharva Veda 10.8.13.)

(The world came into existence as part of his body.)

246. *Naraḥ*:—

The term *Naraḥ* is interpreted as the primordial root matter and termination in explaining the term *Nārāyaṇa*. One who leads the people in a righteous path is *Nārāyaṇa*. This Universe is lead onwards like a continuous stream by Lord *Viṣṇu* and hence he also comes to be known as *Naraḥ*.

The mantra is:—

*Sa Ghā Yastē Divō Narō Dhiyā Martasya Śamataḥ.
Ūtī Sa Bṛhatō Divō Dviṣō Aṃhō Na Tarati..*

(Sama purvanhika Aindra kanda 8.6.)

(Even He, who is thine own, through thought of heave, of mortal man who toils, He, with the help of lofty Dyaus, come safe through straits of enmity.)

*Kadā Kṣatraśriyaṃ Naramāvaruṇaṃ Karāmahē.
Mr̥ḍikāyōruçakṣasam..* (Ṛg Veda 1.25.5.)

(When, for our happiness shall we bring Varuna, the mighty, the guide of men, and the beholder of many?)

The words of Vyasa are:—

Nayaṭīti Naraḥ Prōktaḥ Paramātmā Sanātanaḥ.

As he leads onwards He comes to be known as *Nara* and he is none other than the eternal *Nārāyaṇa*.

And also,

*Narājjātāni Tatvāni Nārāyaṇānyatō Viduḥ.
Tānyēva Çāyanaṃ Tasya Yēna Nārāyaṇaḥ Smṛtaḥ..*

(Mahābhārata)

(Narayana is one who gets his existence from water. As He always sleeps on water, He comes to be known as Narayana.)

Jiva also comes to be known as *Nara*. He leads one to get a body fully grown after nine months. It is precisely because of this that man comes to be known as *Nara*.

Na Karma Lipyatē Narē. (Karma cleaveth not to man.)

(YajurVeda 40.2.)

At every stage the Dharma, which is present, reveals his own nature.

Here, we have our composition:—

326. *Pravahatō Viśvamidaṃ Samastaṃ Nṛṇāti Viṣṇurnara Ucyatē'taḥ.
Jīvō'pi Sarvāṅgasamūḍhakāyaṃ Nṛṇannarākhyāṃ Labhatē Sadaiva.*

The whole Universe is lead like a continuous stream by that Lord and hence Viṣṇu comes to be known as *Nara*. Jiva also being fuel in every respect gets the appellation of *Nara*.

40. *Asaṅkhyō'pramēyātmā Viśiṣṭaḥ Śiṣṭakṛccchuciḥ.
Siddhārthaḥ Siddhasaṅkalpaḥ Siddhidaḥ Siddhisādhanaḥ.*

247. Asaṅkhyōyaḥ, 248. Apramēyātmā, 249. Viśiṣṭaḥ, 250. Śiṣṭakṛt, 251. Śuciḥ. 252. Siddhārthaḥ, 253. Siddhasaṅkalpaḥ, 254. Siddhidaḥ, 255. Siddhisādhanaḥ

247. Asaṅkhyēyaḥ-

Sam is the prefix and is used in the sense of common meaning. With the notion of one-has, he could be known and thus comes to be known as *Saṅkhyēyaḥ*. Since the Lord cannot be measured he comes to be known as *Asaṅkhyēyaḥ*, *Viṣṇu*.

Sam is the prefix and *Khyā Prakathanē* is the root and from the sutra *Açō Yat* (3.1.97. (The affix *Yat* comes after a root that ends in a vowel.) it gets *Yati* and from the sutra *Īdyati* (6.4.65. (The final *Ā* of a stem is changed into *Ī* before the krit- affix *Yat*.) in combination with *guna* it becomes *Saṅkhyēyaḥ*. When we do the *Nai* compound the form would be *Saṅkhyēyaḥ*.

One who has gone beyond number is *Asaṅkhyēyaḥ*. The Lord Viṣṇu Himself has infinite knowledge, bliss and infinite quality and when that is the case, how can he be measured as one or two? He is definitely not under the purview of time, place and entity and thus comes to be known as *Aparimēya*.

Those who come under the purview of number have the same kind of knowledge. Thus their combination is five and they come to be known as combination of five. (*Pancāyatana*)

The term one is always used in the sense of day- to- day activities. When that Lord Viṣṇu who is the one and only one in number, the division of qualities cannot be attributed to Him and thus he comes to be known as *Asaṅkhyēyaḥ*. The examples which could be cited are:—

Ēkō Viśvasya Bhuvanasya Rājā. (Rg Veda 6.36.4.)

(The sole sovereign of the entire world.)

Divyō Gandharvō Bhuvanasya Yaspatirēka Ēva.

(Atharva Veda 2.20.1.)

(O Vayu, you traverse all alone the heavens and the earth)

Ēkō Dādhāra Bhuvanāni Viśvā. (Rg Veda 1.154.4.)

(who verily alone upholds the three elements, earth and heaven.)

Ya Ēka Ittamu gtuhi. (Rg Veda 6.45.16.)

(Praise that Indra, who alone has been born the supervisor of all.)

Ēkō Vibhuratithirjanānām. (Rg Veda 7.21.1.)

(That Omniscient One is the guest of all.)

Yō Dēvānāṃ Nāmadhā Ēka Ēva. (Atharva Veda 2.1.3.)

(That Brahman in the form of Sun is our creator.)

No number will hold good for Brahman and this is firmly stated in the Vedas:—

Na Dvītiyō Na Tṛtīyaścaturthō Nāpyucyatē. (Atharva Veda 13.4.16.)

(The knower of Him is not the second, third or fourth.)

Na Pañcamō Na gaṣṭhaḥ Saptamō Nāpyucyatē

(AtharvaVeda13.4.17.)

(The knower of him is not the fifth, sixth or seventh.)

Nāṣṭamō Na Navamō Daśamō Nāpyucyatē.

(AtharvaVeda13.4.18.)

(The knower of him is not the eighth, ninth or tenth.)

Sa Ēṣa Ēka Ēkavṛdēka Ēva. (Atharva Veda 13.4.20.)

(He is the one and only one. All enveloping one.)

Here, we have our composition:—

327. *Viṣṇustvasaṅkhyēyapadēna Vāc्यō Viśvaṃ Praśāstyēkarasēna Vartmanā.*

Na Tatsamaḥ Kō'pi Ča Dṛṣṭapūrva-Stasmānna Saṅkhyāviṣayō'sti Viṣṇuḥ.

Viṣṇu should always be interpreted as beyond measurement and he protects the whole Universe with a common yardstick. There is no one equal to Him who is seen earlier and thus He cannot come under the purview of number.

But in stanzas ninety-one, sixty-three, forty two, seven hundred and twenty one, four hundred and sixty eight, so on the manifold forms of God have been discussed.

The mantras in support of this are:—

Indraṃ Mitraṃ Varuṇamagnimāhurathō Divyaḥ Sa Suparṇō Gurutmān

Ēkaṃ Sadviprā Bahudhā Vadantyagniṃ Yamaṃ Mātariśvānamāhuḥ..

(Ṛg Veda 1.164.46.)

(They have styled (him, Sun), Indra, Mitra, Varuna, Agni and he is the celestial, well-winged Garutmat, for learned priests call one by many names as they speak of Agni, Yama, Matarishwan.)

Sa Dhātā Sa Vidhartā Sa U Vāyurnama Uççhitam.

Sō'ryam Sa Varuṇaḥ Sa Rudraḥ Sa Mahādevaḥ..

Sō'gñiḥ Sa Sūryaḥ Sa U Ēva Mahāyamaḥ

(AtharvaVeda 13.4.3-5.)

(He is the creator, sustainer, the vital air and the sky above. He is Aryaman, Varuna, Rudra and Mahadeva. He is Agni, Sun and Yama.)

Tadēvāgnistadādītyastadvāyustadu Čandramā

Tadēva Śukraṃ Tad Brahma Tā Āpaḥ Sa Prajāpatiḥ

(Yajur Veda 32.1.)

(Agni is That: the Sun is That: Vayu and Chandramas are That. The Bright is That: Brahma is That, those Waters, that Prajapati.)

Actually the one and only *Ātman*, due to the difference of acts and strength comes to be eulogised differently. Due to the change in action the name also differs and hence He gets the epithet having many acts to perform under Him, and this is explained by us in the sixty-third and four hundred and sixty ninth stanzas.

Here, we have our composition:—

328. *Naikātmā Naikamāyaśca, Naikarūpō' tha Naikakaḥ.
Ēkātmaikaśca Nāmāni, Vyākhyātāni Prasāṅgataḥ.*

He has many forms and names, which are manifold due to context, but in actuality they are one and the same.

248. *Apramēyātmā:—*

He cannot be measured through any valid means of knowledge. He is in his innate form like the *Ātman*. The form, which is immeasurable, is *Apramēyātmā*. This is explained in detail while explaining the term *Apramēyā* and there one has to look into the forty-sixth name under the nineteenth stanza.

The example of the day-to-day activities is as follows -

As long as the seer is not different from the seen, so long, one cannot measure Him. Just as one who is in water cannot know how much water is there in the tank and since there is nothing other than Brahman that exists, He cannot be known through any valid means of knowledge.

The mantras are:—

"Na Tasya Pratimā Asti Yasya Nāma Mahad Yaśaḥ"

(YajurVeda 32.3.)

(There is no counterpart of Him whose glory verily is great.)

*Yataḥ Sūryaṃ Udētyastaṃ Yatra Ča Gaččhati.
Tadēva Manyāhaṃ Jyēṣṭhaṃ Tadu Nātyēti Kiñcana.*

(Atharva Veda 10.8.16.)

(On account of who even the Sun rises and sets and grows, is this Almighty One who is not being transgressed by anyone.)

Vimītē'mitaṃ Skambhaṃ Taṃ Brūhi Katamaḥ Svidēva Saḥ.

(Atharva Veda 10.7.39.)

(One who knows Skambha will be devoid of ignorance.)

Nainamūrdhvaṃ Na Tiryāñçaṃ Na Madhyē Parijagrabhat..

(YajurVeda 32.2.)

(No one hath comprehended him above, across, or in the midst.)

Here, we have our composition:—

329. *Kō Vā Svayaṃ Svēna Nijātmakaṃ Vā Pramāṇamātraiḥ Prabhavēt Pramātum.
Atō' pramēyātmapadēna Viṣṇuḥ Sanātanaḥ Sarvagatō Ha Bōdhyah.*

Who can measure one's own form through any of the valid means of knowledge?. Thus Viṣṇu is immeasurable, eternal and is present everywhere.

We have our composition in a different metre:—

330. *Yathā Jalaṃ Lanēnaiva Mātum Nārhati Karhicit.
Mātrmēyapramāṇānām Sattā Nāstē Pṛthagyataḥ.*

331. *Na Tad Dṛśyaṃ Na Tacchraṇyaṃ Viṣṇuryatra Na Vidyatē.
Apramēyasvarūpō'taḥ Paramātmātra Gīyatē.*

Just as one cannot measure water with water, One cannot separate, seer and seen in the ultimate analysis.

There is no place where Viṣṇu is not present, no place where he is not heard. He is always present in a in-comprehensive manner and is being eulogised everywhere.

249. Viśiṣṭaḥ:—

Śiṣṭṛ Viśēṣaṇē is the root. Viṣṇu who is all comprehensive in nature is being Sung and adumbrated with the help of many adjectives.

The mantras are:—

Bṛhadbhānō Yaviṣṭhaḥ. (Rg Veda 1.36.15.)

(Youthful and most resplendent.)

*Ni ṣu Sīda Gaṇapatē Gaṇēṣu Tvamāhurvipratamaṃ kavīnām.
Na Rtē Tvat Kriyatē Kiñcānārē Mahārka Maghavañcitramarca..*

(Rg Veda 10.112.9.)

(Lord of the companies (of the Maruts), sit down among the companies (of the worshippers), they call you the most sage of sages; without you nothing is done in the distance; have in honour, Maghavan, our great and various adoration.)

*Tadēvāgnistadādityastadvāyustadu Çandramā
Tadēva Śukraṃ Tad Brahma Tā Āpaḥ Sa Prajāpatiḥ*

(Yajur Veda 32.1.)

(Agni is That: the Sun is That: Vayu and Chandramas are That. The Bright is That: Brahma is That, those Waters, that Prajapati.)

*Sa Paryagācchukramākāyamavranamasnāvīraṃśudhdamapāpavidhdam.
KavirmanīṣiParibhūḥ Svayambhūryāthātathyatōarthānvyadadhācchā -Śvatībhyaḥ Samābhyaḥ..*
(Yajur Veda 40.8.)

(He hath attained unto the Bright, Bodiless, Woundless, Sineless, The Pure which evil hath not pierced. Far sighted, wise, encompassing, He, self existent hath prescribed aims, as propriety demands, unto the ever-lasting Years.)

These are only samples.

Even in this world we can see that a rich man is being eulogised in a manifold way by the needy. The emergence of different adjectives is nothing but to highlight the glory of God.

Thus, the people who are in the path of attainment eulogise the names of the Lord differently. It is as follows - One and only lemon is being differently interpreted by different

people. Thus by seeing the ways of the world one has to imagine things. It is indeed the world which helps us to know the Lord better.

Here, we have our composition:—

332. *Bahutra Vēdēṣu Sa Ēka Ēva Viśēṣaṇairgīta Ihāstyanēkaiḥ.*

Lōkē'rthinō Jñānadhanāptamarthyam Stuvantyalanākāraśataiḥ Punastam.

He is the One who has been variously praised in the Vedas. In the world people who are desirous of acquiring knowledge and money praise Him with many adjectives.

250. Śiṣṭakṛt:—

Śāsu Anuśiṣṭau is the root and the affix is kta and the sutra is *Śāsa Idanhalōḥ* (6.4.34. (Before the Aorist in and before an affix beginning with a consonant having an indicatory K or Ñ, there is a substitution of E for the vowel of Śās.) From which the form *Śiṣṭaḥ* gets justified. Since he creates the world in a systematic manner, He comes to be known as *Śiṣṭakṛt*, who is *Viṣṇu* Himself.

Every creature acts according to the innate knowledge, which it has inherited from its birth. Man also acts according to his innate knowledge. So do the animals and the birds. This knowledge - from where does it come? If this question is asked, then one has to say - whatever God has created - the fourfold form of creation has been going on like a stream from time immemorial.

Here, it should be noted that the jiva who has limited knowledge, as and when he acquires different knowledge in course of time, naturally he involves Himself in various acts. Thus one has to say that one who ordains auspicious things is known as *Śiṣṭakṛt*.

Here, we have our composition:—

333. *Svalpāntarairviśvamidam Vibhinnaṃ Yadyauna Bhēdaiśca Vibhūṣitaṃ Yat.*

Pravāhataḥ Śiṣṭamidam Samastaṃ Sa Śiṣṭakṛt Tat Kurutē'prakamyam.

334. *Pravāhatō'sēṣadharēṇa Viñāḥ Sūryādayō Yānti Vinā Pramādam.*

Na Nūtanam Śāsti Na Kāryajātam Śiṣṭānuśiṣṭam Vidhivad Vidhattē.

This Universe is variegated as it depends on different forms. As a stream the whole thing has been run by that Lord *Śiṣṭakṛt* which cannot be altered by anyone.

Even the Sun and others follow the rule of the Lord and work systematically. There is nothing new in its mode of the work and everything depends upon the ordinance of the Lord.

It could be seen in the world - in the fight among the monkeys. The intellect of the monkeys depends on the food, which it partakes. Once in Vikrama Samvat 1991 when I had gone to take bath on an auspicious day of Aksaya tritiya, I saw with my own eyes - the place Buxar which has replaced the original name *Bakāsura* wanted to destroy the monkeys which had collected there. Someone had mixed poison with food and milk was also impure, the monkeys abandoned the milk, one of the monkeys went to the forest at once and brought a log of wood, the rest of the monkeys broke the log into small pieces and dipped that wood in the milk for so long a time that the milk lost all its impurities, Again and again the monkeys used to smell its odour and when it became absolutely devoid of impurities they drank. People also started partaking it. All the onlookers were bewildered.

Hence, it could be known that the Lord Śiṣṭakṛt also makes others good Śiṣṭas. A bird by name vajra became a celebrity by building a nest.

The mantra is -

*Yathā Śyēnāt Patatrināḥ Saṃvijantē Ahardivi Siṃhasya Stanathōryathā.
Ēvā Tvam Dundubhē' mitrānabhikranda Pratrāsayāthō Āttāni Mōhaya..*

(Atharva Veda 5.21.6.)

(May you be terrifying to the enemies just as Dundubhi among the birds.)

The animals know many medicines and the mantra to substantiate it is as follows

*Varāhō Vēda Virudham Nakulō Vēda Bhēṣajīm.
Sarpā Gandharvā Yā Vidustā Asmā Avasē Huvē..
Yāḥ Suparnā Āṇigarasīrdivyā Yā Raghatō Viduḥ.
Vayāmsi Hamsā Yā Viduryāśca Sarvē Patatrināḥ.
Mrgā Yā Vidurōṣadhīstā Asmā Avasē Huvē..
Yāvatīnāmōṣadhīnām Gāvāḥ Prāśnantyadhnyā Yāvatīnāmajāvayaḥ
Tāvatīstubhyamōṣadhīḥ Śarma Yacchantvābhṛtāḥ..*

(Atharva Veda 8.7.23-25.)

(I invoke the medicinal plants to protect puruṣa, which is known to boar, serpent and Gandarvas. It was Angiras who created the medicinal plants of variegated colours. Swans know these plants, the harmless cows rely on the medicinal plants, the goat, the lambs also rely on medicinal plants.)

All these are only examples to display the various auspicious acts of the Lord. By seeing the ways of the world one can glean such things. To know the greatness of the Lord, the best place is the world.

251. Śuciḥ:—

Īśucīr Pūtibhāvē is the root, from the sutra *Igupadhāt Kīth* (4.120. it gets the affix in as it is a kit, there is no guna.

.. The mantra is-

*Rājñō Nu Tē Varuṇasya Vratāni Bṛhad Gabhīraṃ Tava Sōma Dhāma
Śuciṣṭvamasī Priyō Na Mitrō Dakṣayyō Aryamēvāsi Sōma..*

(Rg Veda 1.91.3.)

(Your acts are like those of king Varuna; Soma, your glory is great and profound; you are the purifier of all like the beloved Mitra; you are the augments of all like Aryaman.)

*Agni Rakṣāmsi Sēdhati Śukraśōcīramartyaḥ.
Śuciḥ Pāvaka Īdyaḥ..* (Atharva Veda 8.3.26.)

(The immortal Agni slays the demons and has radiance. He is the very incarnation of purity and makes others pure.)

One can see in this world - that Omniscient Lord Viṣṇu being pure, by shedding timely rain makes the earth fertile. The god shedding rain is like people taking bath, which is in keeping with the statement - Man, is in keeping with the world. Just as the water from the clouds cleanse the impurities on the earth and purifies all the living creatures, so also the

act of bathing cleanses the mind. The sense organs will be agile and the bodily impurities will perish.

The trees cleanse the environment. In keeping with the tradition birds and animals also cleanse themselves by taking bath. Thus the pure nature of the Lord is visible everywhere.

Here, we have our composition:—

335. *Śuciṛhi Viṣṇuḥ Śuciṁad Vidhattē Jagat Sadā Vīridharaprarātaiḥ.
Āmartyakīṭāntanidaṁ Samastaṁ Snātvā Vapuḥ Śacyati Yāti Čaujaḥ.*

Viṣṇu is pure and makes others pure and blesses the earth with the timely showers. Right from the smallest insect to the most evolved animal (man) cleanse themselves and thus acquire radiance.

252. *Siddhārthaḥ*:—

Siddha is one that is true. The money of the Siddhas used for whatever production on the earth becomes the cause for Rasa. It will be at the root of its existence. The first seed will develop as the base. Then, with the passage of time that seed transforms itself into a pillar. As and when it grows it acquires the nature of a pillar. The qualities, which it possesses, are an indication for the fruit. This is how it actually works.

Regarding the permanent entities right from the time the first leaf emanates till it puts forth fruits and flowers, one should imagine that the leaves will be the base and in its body the flowers and fruits will show up. As Rasa is important among the five organs due to the combination of vata, pitta and kapha, the rising and calming down of anger takes place. It always manifests its innate form. This process will always continue without any break and thus the Lord comes to be known as *Siddhārthaḥ*.

That Lord *Siddhārthaḥ* is present in all the fourfold forms of creation. When a tree comes up to its tenth month right from flowering till the fruits appear that tree will be full of rasa element.

It is as follows -

The *Āmalaka* tree is a *Rasāyana* tree, a tree with four inches (*Čaturṅgula*) is also a *Rasāyana* tree. During the month of Kartika the sweet is made from wheat flour and offered to God. Due to the natural conditions at the place the wheat is produced, they start yielding prior to the chaitra season. Within a span of six months whatever comes forth that it inherits inherently. It will never abandon its natural qualities as it is in nature. Why? Because the self-born Lord is the cause for that also. At the same time the wheat and jowar grows, the jowar will be cold and thin but not the wheat.

Based on the strength of the body in the Samhitas of ĀyurVeda the qualities of the substances have been indicated. That is termed as Nigantu in Puranas. The first, fifth and ninth months are termed as Brahmin months and they are *Vaiśākha*, *Bhādrapadā* and *Pauṣā*. The second, sixth and tenth months are kṣatriyas and they are *Jyēṣṭha*, *Aśvin* and *Māghā*, the third, seventh and eleventh months are Vaishyas and they are *Āṣāḍha*, *Kārtikā* and *Phālguna*. The fourth, eighth and twelfth months are Śudras and they are *Śrāvaṇā*, *Mārgaśīra* and *Čaitrā*. The details have been given while explaining the term *Āditya*.

The Vedas describe the fourfold divisions of the earth. Depending on the earth's surface the cold and heat varies. The things belonging to the same category differ from each other on account of their form, taste, qualities, valour and so on. Thus Lord Viṣṇu comes to be known as *Siddhārthaḥ*. Since Brahman is self-luminous all His deeds are also self-evident and the Lord envelops the whole Universe with his nature of *Siddhārthaḥ*. This is only an example. Perusing the scriptures and witnessing the world could note different illustrations.

The mantra is -

Agnirhōtā Kavikratuḥ Satyaścitraśravastamaḥ (R̥gVeda 1.1.5.)

(May Agni, Hotri, the presenter of oblations or caller of gods, skillful in rituals, the true, divine and most renowned in several ways.)

Here, we have our composition:—

336. *Siddhāsya Tasyākṣhīlāśabdavācya-Syātmāptakāmasya Mahāvibhūtēḥ.*

Siddhārthaḥ Bhāti Tathaiva Yadvat Siddhaḥ Svayaṁ Bhāti Ča Sūrya Ēkaḥ.

All the names hold good regarding Him, who is Siddha. He is the Siddha in the true sense of the term just as the one and only Sun shines forth everywhere.

The term Sun should be taken as a subsidiary definition. All the planets will display their lenience towards Him. To support the Vedic statement regarding the one and only Sun is

Sūrya Ēkākī Čarati Čandramā Jāyatē Punaḥ. (Yajur Veda 3.10.46.)

(Sun traverses alone in the sky and then the moon follows Him.)

That which could be analysed in day-to-day activities in a collective sense is as follows - The word *Dātram* is a combination of wood and metal, that which is made out of mere metal comes to be known as *Dātra* which is an integral part of the action.

253. *Siddhasaṅkalpaḥ*:—

Siddha is one who could beget without any exhaustion. One who has a firm determination is a *Siddhasaṅkalpaḥ*. *Sam* is the prefix and *Kalpaḥ* is the root and the termination is *Ghai*. From the sutra *Kṛpō Rō Laḥ* (8.2.18). (For the R of the root *Kṛp*, there is a substitution of L.) the letter is substituted by la. The Lord will never put forth any effort regarding his determination, as he is capable in everyway.

That self-determined Lord with his capacity envelops the entire Universe, which comprises of fourfold forms of creation and does good to them. All the entities, which display their capacities, have inherited from that Supreme Lord. All this is nothing but an imitation of the capacity of the Lord.

Even in this world we can see - The different innovations made by the intelligent people are nothing but the manifestations of inert potency. The Lord who possesses supreme capacity also instils the Universe with the same capacity. Thus, by witnessing the world one can make out the Omniscience of the Lord.

The mantra is-

Akāmō Dhīrō Amṛtaḥ Svayambhūḥ, Rasēna Tṛptō Na Kutaścānōḥ.

(Atharva Veda 10.8.44.)

(One with no desires, brave, self-born one, un-parallel. One who is not afraid of death, One who has transgressed old age and death and one who is eternally young.)

Here, we have our composition:—

337. *Sa Siddhasaṅkalpa Idam Vidhattē Guṇēna Sālarthya Itīritēna.
R̥tañca Satya Vimiśritañca Napuṁsakastrīpuruṣasvarūpē.*
338. *Tam Satyasandham Kavayō Hr̥distham Paśyanti Nityam Bhuvanē Trinētram.
Tam Siddhidam Stōtraśatairāṇekaiḥ Siddhāḥ Stuvantīyātmaraśōvimṛṣṭyai.*
339. *Āsthāvaram Tārakitam Nabhō Yat Svam Siddhisāṅkalpakita Vyanakti.
Rūpam Svabhāvō Guṇavīryavattvam Na Siddhasaṅkalpamatītya Kiñcañcit.*

That self-determined one officiates like this with the help of his qualities and he is a combination of R̥ta (cosmic order) and satya (truth) and appears in the form of male, female and neuter.

That Lord could be visualised in the heart by the knowledgeable people and to appease Him they chant his divine names to purify themselves.

Just as the sky, which is endowed with stars and planets, reveals the capacity of the Lord in the form of his complexion or qualities, similarly there is nothing greater than Him in the Universe.

254. *Siddhidah:—*

Siddhi is the success in the auspicious acts and that depends on Sadhana. Since He gives sense organs to achieve success in one's life, He comes to be known as *Siddhidah*, who is none other than the Omnipresent *Viṣṇu*. The world is seen with planets and planets.

Even in this world we can see- An artist requires instruments to achieve his objective. Even one who makes others work provides them the necessary implements. Even Lord *Viṣṇu*, to enjoy the fruits of his own action gives different sense organs to achieve their objectives and thus comes to be known as *Siddhidah*. Thus this *Ātman* in the form of jiva aspires for the mental stability.

It is as follows -

Rcam Vācam Prapadyē Manō Yajuh Prapadyē Sāma Prāṇam Prapadyē Čakṣuḥ Śrōtram Prapadyē. Vāgōjah Sahōjau Mayi Prāṇāpānau..

(Yajur Veda 36.1.)

(Refuge in hearing and in sight, speech energy endowed with strength, in breath and out breath is in me.)

*Bhadram Karṇēbhīḥ Śruṇuyāma Dēvā Bhadam Paśyēmākṣabhirjatrāḥ.
Sthirairāṅgaistuṣṭuvāmsastanūbhīrvyaśēma Dēvahiṭam Yadāyuh..*

(Yajur Veda 25.21.)

(Gods, may we with our ears listen to what is good, and with our eyes see what is good. With limbs and bodies firm, may we extol in you attain the term of life appointed by the Gods.)

The mantras are:—

*Yasmādytē Na Sidhyati Yajñō Vipascītaścana.
Sa Dhīnām Yōgaminvati.. (R̥g Veda 1.18.7.)*

(Without whose aid the sacrifice even of the wise does not prosper, he prompts the pious feelings in our thoughts.)

Ya Ātmadā Baladā Yasya Viśve Upāsate (Yajur Veda 25.13.)

(Giver of vital breath of power and vigour.)

Here, we have our composition:—

340. *Sa Siddhidah Sāadhanadō'tha Gītaḥ Sa Sāadhanaiḥ Siddhamidaṃ Tanōti.
Yathā Sa Yuktva Samanōbhirakṣai-Rjantum Praçārāya Karōti Śaktam.*

341. *Tathaiva Sādhyaiḥ Sa U Dēvasiddhaiḥ Siddhaiḥ Pravāhēṇa Sadāstimadbhiḥ.
Karōti Viśvaṃ Vividhaṃ Vitanvan Sa Siddhidau Viṣṇurihāsti Gītaḥ.*

342. *Taṃ Siddhidam Sarvamanō'bhirāmaṃ Rāmaṃ Virāma Ça Namanti Dēvāḥ.
Tasyānukṛtyā Manujah Śvasṛṣṭiṃ Tantanyamānastanutē Sahāyān.*

He is the *Siddhidah* who with the means makes one achieve the result. He makes everyone capable of movement instilling the mental capacities in them. The gods could accomplish this only through that method. He makes this manifold Universe and thus *Viṣṇu* comes to be known as *Siddhidah*.

That *Siddhidah* causes mental equanimity in everyone and thus even the gods offer their respects to Him. By imitating Him men also take to creation with their own limitation.

255. *Siddhisāadhanah:—*

The word *Siddhi* has already been explained. One who is the means for all such *Siddhis* is a *Siddhisāadhanah*. *Sādha Saṃ Siddhau* is the root and from the sutra (3.1.134. *Nandivāśimadidūṣisādhivarddhiśōbhirōcibhyō nīyantēbhyah Sañjñāyām* (After the verbs classed as *Nanda* "To be happy", *Pra* - to take, and *Pach* - to cook, there are the affixes *lyu*, *Nini* and *Acha* respectively.) as it comes under *gana nandi* and others, *lyu* is the affix and the word is *Sāadhanah*, that which is possible to be achieved through one who is the root cause for all accomplishments. There is none else who is the cause for auspicious deeds and nothing will achieve its fruition without His grace.

This is true even regarding the nature of the body, which abandons itself once the soul, departs from the body. Thus one can infer that it is *Jivātman* who is the activator in the body and thus comes to be known as *Siddhisāadhanah*.

Since He is the root cause for everything and one who is always sought after by everyone, that auspicious Lord *Viṣṇu* comes to be known as *Siddhisāadhanah*. The example is as follows - *Sūrya Ātmā Jagatastasthuṣaśca* (Yajur Veda 7.42. and (Yajur Veda 3.46. (The Sun hath filled the air and earth and heaven.) makes it clear that it is the Sun who is the soul of everyone but if one questions as to who prompts the Sun, the answer is Lord *Viṣṇu* and thus he comes to be known as *Siddhisāadhanah*.

The mantras are -

Kaṇvā Indram Yadakrata Stōmairyajñasya Sāadhanam.

(Atharva Veda 20.138.3.)

(The sage Kanva invoked Indra to the sacrificial altar.)

Yasmādytē Na Siddhyati Yajñō Vipascitaścana.

Sa Dhīnām Yōgaminvati.. (Rg Veda 1.18.7.)

(Without whose aid the sacrifice even of the wise does not prosper, He prompts the pious feelings in our thoughts.)

Here, we have our composition:—

343. *Sa Sādhanaḥ Sādhanavargamukhyō, Na Taṁ Vinā Sādhanamatra Kiñcit.*

Sūryō Yathātmā Sakalasya Lōkē Tasyātmabhūtaḥ Sa U Viṣṇurēkāḥ.

344. *Siddhisādhanaḥ Ākhyātō, Viṣṇuḥ Prāṇēna Sammitaḥ.*

Bhuktaṁ Vyāptañca Pratyagaṇaṁ, Sarvaṁ Puṣṇīti Varṣma Tat.

He is the means and the most important end and there is no means other than Him. Just as the Sun is the substratum for everything, the substratum for the Sun is Viṣṇu.

Viṣṇu who is treated on par with one's own soul comes to be known as Siddhisādhanaḥ. He has enveloped the whole body and nourishes everything.

41. *Vṛṣāhī Vṛṣabhō Viṣṇurvṛṣaparvā Vṛṣōdaraḥ.*

Vardhanō Vardhamānaśca Viviktaḥ Śrutisāgaraḥ.

256. Vṛṣāhī, 257. Vṛṣabhaḥ, 258. Viṣṇuḥ, 259. Vṛṣaparvā, 260. Vṛṣōdaraḥ. 261. Vardhanaḥ, 262. Vardhamānaḥ, 263. Viviktaḥ, 264. Śrutisāgaraḥ.

256. Vṛṣāhī:—

Vṛṣā is fire Vṛṣō Agniḥ Samidhyatē (Rg Veda 3.27.14.) (The offerers of oblations glorify that Agni who is the showerer (of benefits).) expounds it, Ahah is light, Vṛṣā is therefore taken to be Sunlight. Due to the *Tatpuruṣa* compound from the sutra (5.4.51. *Rājāhaḥ Sakhibhyaphṭac* the termination is *Taḥ* and from the sutra (6.4.144. *Nastaddhitē* (Of the stem Bha, the finam N with the vowel that precedes it, is elided, before a Taddhita affix.) the letter 't' gets dropped.

The word Vṛṣā is taken to be a synonym of Agni here, and this could be seen in all the burning things. The lustre present in all the objects is only due to Him. That means one who is the substratum for all the lustrous objects is He, and thus comes to be known as Vṛṣāhī.

The lustre which could be seen between sun and fire is nothing but that which belongs to Lord Vṛṣāhī. He, on account of his radiance makes everything else shine and thus comes to be known as Brihadbhanu.

Just as jivatma with the combination of knowledge and radiance makes all the sense organs shine forth, similarly the Lord, who is present everywhere makes the sentient and the insentient objects shine forth just as the *Vaḍavānalā* fire in the ocean or the fire *Dāvāgni* which is present in the forest or the *Vaiśvānarā* which is present in every being.

Even in this world we can observe - As long as jiva is in the body the five types of Agni is present in the body. Once the jiva departs from the body, the body falls. It is Agni who has made the body different among the humans. Whatever *Vikṛtis* could be noted in different people are due to Agni only. While highlighting the term Vṛṣā, revered Charaka has pointed out—

Jagadvīṣaṇṇaṃ Taṃ Dṛṣṭavā Tēnāsau Viśasañjñitah.

(Charaka Samhita 23.5.)

(The world became despaired at his sight because of which he was called poison.)

The mantras are-

Tvaṃ Bhāsā Rōdasī Ātatanthā Jastrēṇa Śōciṣā Śōśucānaḥ.

(Rg Veda 7.5.4.)

(Shining with undecaying splendour, you overspread heaven and earth with light.)

Ā Yastatantha Rōdasī Vi Bhāsā Śravōbhiṣca Śravasya Starutrah.

(Rg Veda 6.1.11.)

(Do You, Agni, who have spread heaven and earth with light, who are the preserver (of man), and (who are) to be glorified with praises.)

Idaṃ Śrēṣṭhaṃ Jyōtiṣāṃ Jyōtiruttamaṃ Viśvajit Dhanajiducyatē Brhat.

(Rg Veda 10.170.3.)

(This light, the best of lights, the most excellent, is called the conqueror of all, the conqueror of wealth, mighty.)

Tvamindrābhībhūraṣi Tvaṃ Sūryamarōcayaḥ. (Rg Veda 8.98.2.)

(You are the conqueror, Indra; you have lighted up the Sun.)

Here, we have our composition:—

345. *Vaiśvānaraḥ Prāṇigatō 'bhidhīyatē Tathābhidhigō Vāḍavanāmaṇvācyah.*

Dāvānalaḥ Kāṣṭhagatastathēti Dhattē Sa Nāmāni Tadāptibhēdāt.

Vaiśvānaraḥ is present in every being and so does *Vāḍavanānala* in the ocean and similarly *Dāvānalaḥ* is present in the woods and He takes different names due to different appellations.

346. *Vibhāti Bhānuprabhayā Vibhāsu- Rvibhāvasuścāsti Vinātmabhāsā.*

Svayamprabhāsādravirēti Bhāsaṃ Viṣṇurvṛṣāhīti Nigadyatē'tah.

Vibhāvasu appears on account of the lustre of the Sun and this *Vibhāvasu* doesn't have the glow of *Ātman*. On account of his self-manifesting nature, *Viṣṇu* comes to be known as *Vṛṣāhī*.

257. **Vṛṣabhah:—**

Vṛṣabhah is none other than Agni and he Himself being in the form of the Sun causes rain. *Vṛṣō* means that which sheds rain and that which makes everything shine forth is the Sun. Thus *Viṣṇu* is the prime cause for even *Vṛṣabhah*, who, on account of his inward potency makes everything shine forth.

The mantra is:—

Tvamagnē Vṛṣabhah Puṣṭivardhana Udyatastrucē Bhavasi Śravāyyah.

Ahutiṃ Pari Vēdā Vasaṭkṛtimēkāyuragrē Viśa Āvivāsasi..

(Rg Veda 1.31.5.)

(O Agni, you are the showerer of desires, the increaser of prosperity of your worshipper; You will hear the hymns of the worshipper as soon as the ladle is lifted (to

pour the oblation on the fire). Upon him who fully understands the invocation and makes the oblation with the word Vashatkṛiti at the moment of pouring the clarified butter on the fire, you, the provider of food, first bestow light, and then upon all men.)

This word *Vṛṣabhaḥ* has manifold meanings. It is as follows -

Tridhā Baddhō Vṛṣabhō Rōravīti Mahō Dēvō Martyām Ā Vivēśa

(Rg Veda 4.98.3. (Yajur Veda 17.91.)

(Bound with a triple bond the bull roars loudly: The mighty God hath Entered into mortals.)

The word *Vṛṣabhaḥ* has been taken in connection with the Word Index in Nigantu. *Vṛṣabhaḥ* is also taken in many case affixes and is used to mean differently in different contexts in the Vedas. The learned should understand the term *Viṣṇu* in the sense of the all-pervasive God.

Here, we have our composition:—

347. *Vṛṣatvadharṁēṇa Jagannibaddham, Vibhāti' Cākālpata Adya Yāvat.*

Tam Sarvavandyaṁ Vividhāṭhayaṭktaṁ Namanti Dēvā Vṛṣabākhyaviṣṇum.

He has held the entire Universe together with his nature of Vṛsa and remains intact like that even to this day. The one which gives manifold meanings and that which is universally respected will be adored as *Vṛṣabhaḥ*.

258. *Viṣṇuḥ:—*

Viṣṇu is one who shines forth everywhere with his lustre. There is no place where he is not present. If he is present everywhere, then why is he not attained? It is said that to reach Him one should get the unswearing faith physically and mentally coupled with sattvic qualities. The Vedas declare—

Śraddhayāgniḥ Samiḥyatē Śraddhayā Hūyatē Haviḥ.

Śraddhām Bhagasya Mūrdhani Vāṇasā Vēdayāmasi..

(Rg Veda 10.151.1.)

(Agni is kindled by Shraddha, by Shraddha is the oblation offered; with our praise we glorify Shraddha, (who is seated) on Bhags's head.)

In the same *Śraddhā* hymn—

Śraddhām Prātarhavāmahē Śraddhām Madhyandināṁ Pari.

Śraddhām Sūryasya Nimruṇi Śraddhē Śraddhāpayēha Nah..

(Rg Veda 10.151.5.)

(We invoke Shraddha at dawn, and again at midday, and also at the setting of the Sun; inspire us in this world, Shraddha, with faith.)

Śraddhayā Vindatē Vasuḥ. (Rg Veda 10.151.4.)

(Through Shraddha a man acquires wealth.)

Here, we have our composition:—

348. *Niṣpāpabuddhyā Yajña U Viśvamātrē Bhargasya Dēvasya Kṛtērbahutvam.*

Punaḥ Punaḥ Paśyati Tattvadarśiṁ Sa Sarvaviṣṭaṁ Manutē Ha Viṣṇum.

349. *Viṣṇurhi Sūryaḥ Sa Hi Traidhamitvā Tribhiḥ Padaiḥ Krāmati Viśvamātram.
Sō'gniḥ Sa Mitraḥ Sa U Indra Ēkō Na Čāsti Viṣṇōḥ Paramatra Kiñcit.*

Without even an iota of sin, one can notice the manifold nature of the Lord. The knower of tattva witnesses again and again and this is how the term *Viṣṇu* is explained.

The threefold movement of Lord *Viṣṇu* is mentioned-

Viṣṇu is the Sun and he has a three-fold movement and traverses the whole Universe with His three steps. He is Agni, Mitra and *Indr* and there is nothing other than *Viṣṇu*.

The mantras are:—

*Tadviṣṇōḥ Paramaṃ Padaṃ Sadā Paśyanti Sūryaḥ.
Divīva Cakṣurātataṃ. (Rg Veda 1.22.20.)*

(The wise always contemplate that supreme place of *Viṣṇu* as the eyes fixed in broad heaven.)

*Sa Varuṇaḥ Sāyamagnirbhavati Sa Mitrō Bhavati Prātarudyan.
Sa Savitā Bhūtvāntarikṣeṇa Yāti, Sa Indrō Bhūtvā Tapati Madhyatō Divam.
Tasya Dēvasya Kruddhasyaitadāgō Yaṃ Ēvaṃ Vidvāmsaṃ Brāhmaṇaṃ Jināti.
Udvēpaya Rōhita Prakṣiṇīhi Brahmaṇyasya Prati Muñca Pāśān..*

(Atharva Veda 13.3.13.)

(That Varuna during the evening becomes Agni and in the morning becomes Mitra. He manifests in the form of Savita in the Sky and as Indra in heaven. Whoever commits mistake and causes harm to Brahmins, You catch them by binding them with your noose.)

That Sun, who is fit to be adored during the morning times comes to be known as Mitra. The same Sun while traversing in the sky will get the appellation *Savitā*. The same Sun in the afternoon will be known as *Indrā* and the setting Sun is known as Agni. Thus the Sun with his threefold movement takes the entire Universe under his fold. Thus *Viṣṇu* Himself comes to be known as Sun and the mantra like *Idaṃ Viṣṇurvicakramē Trēdhā Nidadhē Padaṃ* (YajurVeda 5.15. (Forth through this all strode *Viṣṇu*: thrice His foot He planted.) has to be interpreted likewise.

259. *Vṛṣaparvā:—*

*Parva means the meeting point. The mantra is as follows -
Amṡādaṃgāllōmnō Lōmnō Jātaṃ Parvaṇi Parvaṇi.
Yakṣmaṃ Sarvasmādātmanastamidaṃ Vi Vṛhāmi Tē*

(Rg Veda 10.163.6.)

(I banish disease from each limb, from each hair, from each joint where it is generated, from your whole person.)

Vṛṣa is Agni. The entire Universe is nothing but Agni. Even in the world we see that every organ in the body has its own specific function to perform. Agni is pitta in the body and that pitta will be divided into fivefold manner. The mechanism of the Universe is similar to the functions of the organs in the body. We see in the world -the connecting link between the *Vāyu* and Agni is lightning. In the ocean it is known as *Vāḍavanāmaṇvā* and in the forest as *Dāvānalaḥ*. The fire which emanates from the earth is a volcano and thus comes to be known as *Jvālāmukhi*. The world in turn follows the Lord *Vṛṣaparvā*.

Dharma is also known as *Vṛṣa*. The whole Universe is controlled by Dharma. It is as follows - Eyes will not depend on the ears. The serpent comes to be known as *Ṣaṅkṣaravā* as it hears through its eyes, one and only sense organ performs double function. Just as in the upper portion of the body He comes to be known as *Vṛṣaparvā* and *Dharmaparvā*.

The other illustration is- the water-lets will be different for the ocean. The functions performed by the planets, stars etc., display the acts of that Almighty Lord.

The mantra is -

*Indrāya Sōmāḥ Pradivō Ṛbhuryēbhīroṣaparvā Vihāyāḥ.
Sa Viṣṇurnidharmābhyaṁ, Viśvaṁ Vyāpnōti Paravat.*

(Rg Veda 3.36.2.)

(To Indra have libations been presented in the days of old, whereby he has become illustrious, the regulator of time, the granter of desires: accept, Indra, these prescribed (offerings), and drink of this auspicious (beverage) expressed by the stones.)

Here, we have our composition:—

350. *Vṛṣō Hyagnirathō Dharmō, Dvayōḥ Sandhiśca Parva Tat.
Sa Viṣṇurnidharmābhyaṁ, Viśvaṁ Vyāpnōti Paravat.*

Vṛṣa is the function of Agni and it is the link between the two objects. That *Viṣṇu* envelops the entire Universe in between Agni and Dharma.

Definitely the fire nourishes the world just as the joints of the body are made erect by pitta. The same pitta also becomes the cause for the degeneration of the body if it works negatively. Thus the entire Universe is held together by fire in the form of a sacrifice. For details other things have to be inferred.

260. *Vṛṣōdarah:—*

Vṛṣa is Agni. The mantra is -

*Vṛṣō'gniḥ Samīdhyatē Dēvānāṁ Yajñavāhanaḥ.
Taṁ Haviśmanta Īdatē.. (Rg Veda 3.27.14.)*

(The offerers of oblations glorify that Agni who is the showerer (of benefits) and is the bearer of the offerings to the gods as a horse (bears his rider to his home).)

One who has fire in his body is *Vṛṣōdarā*. He is none other than *Viṣṇu*. Even in the world we can see every animal digests whatever it has taken in the form of food through *Lēhya*, *Ṣarvya*, *Ṣōṣya* and *Pēya*. The one and the same pitta gets divided into fire, Whatever is the form of pitta, it belongs to Agni. Just as pitta is present in the stomach, similarly Agni is present in the form of Sun and whatever is seen gets digested on account of form, qualities and valour. This is the methodology of the Lord, which gets manifested. He is *Vaṣṭvāgni* in the ocean and in the earth he comes to be known as Agni. Thus different things could be imagined by scholars.

Here, we have our composition:—

351. *Vṛṣōdarō Viṣṇuranantarūpō Viśvaṁ Vyavasthāpya Karōti Vahnīm.
Madhyē Śārīrasya Tathōḍadhau Ṣa Pṛthvī Ṣa Vahnīm Bahuṣō Vyanakti.*
352. *Ēṣā Vyavasthā Hi Vṛṣōdarasya Vijñāṁ Vidhijñāṁ Kṣaṇaśō Vyanakti.
Agnau Shītē Īvītāmāhurarcyaṁ Vṛṣōdarō Varṣati Vahnīmantaḥ.*

Vṛṣōdaraḥ is *Viṣṇu* who has manifold forms, having enveloped the entire Universe, generates fire. He is present in the middle of the body, in the ocean and in the earth.

This is the mechanism of *Vṛṣōdaraḥ* and this can be glanced at in a minute by the knowers. Agni also comes to be known as the life giver and thus fire is an integral part of *Vṛṣōdaraḥ*.

Even in the world it could be seen that the moisture will be more at night times and if one stretches out one's hand during that time, it scorches him like fire and this is practically experienced by us. In the same way the root, leaf, fruit, flower and other herbs also comes to be known as *Vṛṣōdaraḥ*. It is like an inner part of the fire. Thus, Lord *Viṣṇu* is enveloping everything as *Viṣṇu*.

The mantra is:—

Hiranyagarbhaḥ Samavarttatāgrē Bhūtasya Jātaḥ Patirēka Āsit.

(Rg Veda 10.121.1.)

(*Hiranyagarbha* was present at the beginning; when born, he was the sole Lord of created beings.)

Here, we have our composition:—

353. *Vṛṣō Vāgnirviṣaṃ Vāgniryathādṛśyaṃ Vanaspatau.*

Tathā Vṛṣōdaraḥ Śrīmān, Viṣṇurviśvaṃ Samasnūtē.

Vṛṣa or Agni or the vegetation and all this is nothing but *Viṣṇu*. Thus many instances should be remembered.

261. *Vardhanaḥ*:—

Vṛdhu Vṛddhau is the root and it gets the termination *lyu* and according to the sutra (3.1.134. (After the verbs classed as Nanda "To be happy", Pra - to take, and Pach - to cook, there are the affixes *lyu*, *Nini* and *Acha* respectively.) the *varṭika* is - *Nandivāsidadidūṣisādhiṣvārdhiṣōbhīrōcibhyō nīyantēbhyah Sañjñāyām*. This methodology which is in keeping with the world and that which enhances comes to be known as *Viṣṇu*. Everywhere this method occurs as a common factor.

Even in this world, we can see - *jiva* to enhance whatever it has created will always strive. This act is in keeping with the act of the Lord. It is well known that fourteen *manvantaras* are there during *Bhuklapa*.

The mantra is-

Sa Vardhitā Vardhanaḥ Pūyamānaḥ Sōmō Mīdhvām Abhi Nō Jyōtiṣāvīt.

Yēna Naḥ Pūrvē Pitaraḥ Padaññāḥ Svarvidō Abhi Gā Adrimuṣṇan..

(Rg Veda 9.97.39.)

(May *Soma* the augments (of the gods), Self-augmenting, being purified, the showerer (of benefits), protect us by his radiance; through whom our forefathers, tracing the footmarks, cognizant of all things, stole the cattle from the rock.)

Yasya Brahma Vardhanaṃ Yasya Sōmō Yasyēdaṃ Rādhaḥ Sa Janāsa Indrah

(Atharva Veda 20.34.15.)

(He is *Indra* who protects the sacrificer, who protects the priest, who sings *samans*. One who nourishes the gods with sacrificial food.)

Here, we have our composition:—

354. *Sa Vardhanaṃ Viṣṇuranantaśakti-Rviśvaṃ Samagraṃ Nayatē Cirāya.
Samagralōkānuta Jivadēhā-Nābhūtṛṇān Mērupada Ča Yāvat.*

That Viṣṇu who has infinite strength is always on the rise and He leads the Universe onwards. Either all the worlds or the jiva or the body and even a blade of grass can reach the hilltop with His grace.

The Sun is also known as *Vardhana* only because of this reason. He, being on the rise also makes all the animate and inanimate creatures to rise. He instils longevity among the animals and instils life in them

The mantra is:—

Āpnōhi Śrēyāṇīsamati Samaṃ Krāma. (Atharva Veda 2.11.5.)

(May you destroy the enemies who may be equal to us in strength.)

262. *Vardhamānaḥ:—*

Whatever was said while explaining the term *Vardhanaḥ* also holds good here as he has the form of Viṣṇu in Him. One which is growing will be instilled in the present. Viṣṇu always displays his eternal form and thus comes to be known as *Vardhamānaḥ*.

It could be seen even in this world - Having seen the rise of the children the parents will be favourable to them and thus the children grow. Similarly the gardener in the garden also comes to be known as *Vardhamānaḥ*.

The mantras are -

Rdhanmantrō Yōniṃ Ya Ābabhūvāmṛtāsu Vardhamānaḥ Sujanmā.

(Atharva Veda 5.1.1.)

(He has taken birth who is as radiant as that of the day and who protects all the three worlds.)

Śṛṇvē Vīra Agramugraṃ Damāyannanyamanyamatinēnīyamānaḥ.

Ēdhamānadviḍubhayasya Rājā Cōṣkūyatē Indrō Manuṣyān..

(Rg Veda 6.47.16.)

(The hero Indra is renowned; humiliating every formidable (foe), and repeatedly changing the place of one (worshipper) with that of another; Indra, the enemy of the arrogant, the sovereign of both (heaven and earth), calls again and again (to encourage) the men who are his worshippers.)

Here, we have our composition:—

355. *Sa Vardhamānaḥ Sakalaṃ Janitvā Yathārhakālaṃ Sthitimad Vidhattē.*

Nityō Hi Viṣṇurniyata Viçinvan Kalā Svakā Vyāpya Virājatē.

That *Vardhamānaḥ* having created everything makes them maintain in time. That eternal Viṣṇu by bestowing wisdom in a timely way manifests Himself with all His auspicious qualities.

263. *Viviktaḥ:—*

Vijir Prthagbhāvē is the root and it means that which is separated. Just as in the world

the inventor of the machines, having invented it gets separated from his invention, similarly this creator of everything, Viṣṇu gets the appellation of *Viviktaḥ* from the knowers of truth.

In the same way, many examples of this world could be thought about. It is as follows - Kam means water and malam means that which takes birth. The lotus leaf and the lotus though appear different from water, are a part of it.

The mantra is-

Dvā Suparṇā Sayujā Sakhāyā Samānam Vṛkṣam Pariśasvajātē.

Tayōranyaḥ Pippalaṁ Svādvattayanaśnannanyō Abhiçākaṣīti..

(Rg Veda 1.164.20.)

(Two birds associated together, and mutual friends, take refuge in the same tree: one of them eats the sweet fig: the other, abstaining from food, merely looks on.)

Sahasraśīrṣā Puruṣaḥ Sahasrakṣaḥ Sahasrapāt.

Sa Bhūmimī Viśvatō Vṛtvātyatiṣṭhad Daśāṅgulam.

(Rg Veda 10.90.1.)

(Puruṣa, who has a thousand heads, a thousand eyes, a thousand feet, investing the earth in all directions, exceeds (it by a space) measuring ten fingers.)

Here, we have our composition:—

356. *Sṛṣṭvā Jagat Sarvavidham Vidhātā Svayaṁ Viviktō Hyajarō'marah Saḥ.*

Sahasraśīrṣā Sa Sahasradṛṣṭiḥ Sa Sarvabandhuḥ Sa Pṛthak Ça Dṛśyāt.

That creator having created the world maintains separate identity as he is untouched by old age and is immortal. Having innumerable eyes he sees everywhere and he is the relative to everyone and is different from what appears.

264. *Śrutisāgarah:—*

Śruti is that which is heard. *Śru Śravaṇē* is the root and from the sutra *Striyām Ktin* (3.3.94. (To express an action etc., by a word in a feminine gender, the affix *ktin* is added to the root.) we get the termination *Ktin* in the sense of doer.

And by the immortal words of the Vedas this worldly as well as the other worldly ways are determined. They also ordain what is to be done as a duty and what is to be avoided. *Lyut* is an exception to *Ktin* that which is not feminine should be taken as *lyut*.

Gr Nigaraṇē is the root and from the sutra *Ṛdōrap* (3.3.57. (After a root ending in long *Ṛī*, short *U*, or long *Ū*, there is the affix *Ap*.) *Ap* is the termination and *Garaḥ* is the form. *Sāgarah* is that which is inclusive of *Sahrah*, and what is *Sagarā* also comes to be known as *Sāgarah* and *Aṇ* is the affix. The repository of rivers is the ocean and so also the repository of Vedic knowledge is God.

Just as rivers merge in the ocean, so also all the sacred statements merge in God. Just as sound emanates in the sky or just as sky is the repository of sound, so also the Lord Viṣṇu is the repository of all sacred lore and makes everyone act according to a system.

The mantras in support of this meaning are:—

Ṛcō Akṣarē Paramē Vyōman Yasmin Dēvā Adhiviśvē Niṣēduḥ.

(Rg Veda 1.164.39.)

(All the gods have taken their seats upon this supreme heaven.)

*Apūrvēṇēṣitā Vācastā Vadanti Yathāyatham.
Vadantīryatra Gaṇchanti Tadāhurbrāhmaṇaṃ Mahat..*

(Atharva Veda 10.8.33.)

(The voices sent forth by the un-preceded one -they speak as they should; where they go speaking, that people call the great Brahmana.)

Here, we have our composition:—

357. *Yathā Nadīnām Bahavō'mbuveṅgāḥ Samudramēvābhimukha Dravanti.
Tathā Śrutīnām Bahavō'rthakalpā Viṣṇuṃ Vinā Nānyamiyanti Kañcit.*

Just as the various rivers merge in the ocean, Similarly Vedic statements, having manifold meanings will reach Viṣṇu alone and none else. The gist is that Viṣṇu is the repository for everything.

42. *Subhujō Durdharō Vāgmī Mahēndrō Vasudō Vasuḥ.
Naikarūpō Bṛhadrūpaḥ Śipiviṣṭaḥ Prakāśanaḥ.*

265.Subhujah, 266.Durdharah,267. Vāgmī,268. Mahēndrah,269. Vasudah, 270.Vasuḥ, 271.Naikarūpah,272. Bṛhadrūpah,273. Śipiviṣṭaḥ,274. Prakāśanaḥ.

265. Subhujah:—

Su is the prefix and the root is *Bhuja* *Pālanābhyavahārayō* or *Bhuja Kauṭilyē*. From the sutra *Halaśca* (3.3.121. {And after a verb ending in a consonant, comes the affix Ghan (When the word to be formed is masculine, and related to the verb as an instrument or a location, and thereby the palate is changed to a guttural.)) *Ghai* is the affix in the sense of doer and from the sutra *Bhujanyubjau Pānyupatāpayōḥ* (7.3.61.(Bhuja - An arm, and Nyubja - A kind of bodily disease, are irregularly formed, without any change of their Ja before Ghan.) there is no guna and there is no *Kutvā*. The termination ka should be taken as it comes under *Ākṛtigaṇa*.

By holding the form of Prajapati he is present everywhere and protects all the people and releases them from the bondage and thus comes to be known as *Subhujah*. In the world one can always notice the concept of creation, sustenance and release. The body of the individual will be tied up with many bondages, just as a tree is bound by branches, tendrils and thus He comes to be known as *Subhujah*. Such other illustrations can be multiplied.

The mode of protection by that Lord is also manifold. It is as follows - With the inhalation and exhalation of air he protects them, sometimes with water and still at other times with moisture. Those who fly in the air take resort to in the sky, those that are born in the soil takes resort to the mind. Cakra takes resort to the fire, the animals feed on the grass, birds on small insects and food, lion and others take resort to flesh, hen and others eat flesh as well as rice. By observing the ways of the world one has to understand.

The different method in which he protects is also well known. It is as follows - To kill the men and birds, serpents tie up. One such incident took place near Rohtak in a village called Gohrna, where an uncle tried to kill his nephew. When he was about to hit the boy with an axe, a serpent encircled his legs. When the police prayed to the serpent, it left Him and went away. The uncle was trying to kill the boy for the sake of land.

Even the animals are protected by urine, excretion, milk, curds, skin, flesh, marrow, bones etc., Here also the Lord who is known as *Subhujah* is the protector.

He is in the world in the form of the teaching of the Vedas. As he does the act of protecting he comes to be known as *Subhujah*. Agni also protects the world with different acts. Thus, the name *Subhujah* as a synonym of Viṣṇu has been variously explained by us. By looking at the ways of the world, different illustrations can be imagined. What we have explained is only a sample.

The mantras regarding the food are:—

*Ahaṃ Bhuvam Vasunah Pūrvyaspatoraham Dhanāni Sam Jayāmi Śaśvataḥ
Mām Havantē Pitarāṃ Na Jantavō'ham Dāsuṣē Viṣṇu Bhajāmi Bhōjanam*
(Rg Veda 10.48.1.)

(I am the principle Lord of wealth: I conquer the treasure of many (adversaries): living beings call upon me as a father; I bestow food on the donor of oblations.)

Regarding protection -

*Tamīśānam Jagatastathuśaspatiṃ Dhiyaṃ Jinvaṃavasē Hūmahē Vayam
Pūṣā Nō Yathā Vēdasāmasadvṛdhē Rakṣitā Pāyuradabdhāḥ Svastayē*
(Yajur Veda 25.18.)

(Him we invoke for aid who reigns Supreme, the Lord of all that stands or moves, inspirer of the soul. That Pushan may promote the increase of our wealth, our keeper and our god, infallible for our good.)

Regarding imprisonment—

*Tryambakaṃ Yajāmahē Sugandhiṃ Puṣṭivardhanam.
Urvārukamiva Bandhanānmṛtyōrmukṣīya Māmṛtāt*
(Yajur Veda 3.60.)

(Tryambaka we worship, sweet augments of prosperity. As from its stem a cucumber, may I be freed from bonds.)

Here, we have our composition:—

358. *Bahvarthamētatsubhujēti Nāma Tam Vakti Viṣṇuṃ Vividhasvarūpam.
Bhūnakti Bhūntō Bhujatīti Yasmād Viśvaṃ Sa Tasmāt Subhujō'tra Gītaḥ.*

The word *Subhujah* carries many meanings, which are nothing but the different manifestations of the same Lord Viṣṇu. He is called *Subhujah* as he devours, protects and creates the world.

The compound regarding *Subhujah* is *Bahurvīhi*. The word arms refer to the shoulders. The creator, protector and dissolver is the same Almighty Lord. His posture of the arms will be curved.

The mantras in support of this are—

Pradiśō Yasya Bāhū (whose are the two arms.) (Rg Veda 10.121.4.)
Bāhū Rājanyaḥ Kṛtaḥ. (Yajur Veda 31.11.)

(Of both His arms was the *Rājanya* made.)

The contextual significance of the word shoulder could be derived as follows -From the sutra *Arjidyśikamyamipamṣibādhāmṛjipaśitu- Gdhugdīrghahakārāśca* (1.27. it gets the termination ku and the root is *Bādṛ* and the letter Dha will be substituted by the letter Ha. The word *Dṛśē* gets *Paś* as the *Ādēsa* and the termination ku. *Paśu* is that which sees and according to this derivation, *Paśu* is nothing but Agni. *Paśu* is the Lord who witnesses everything.

Here, we have our composition:—

359. *Nūnaṃ Hi Subhujō'tra Viśvaṃ Yathārthasiddhyai Vividhān Pradāya.
Bhujān Samēbhyah Pratipālāsaktaṃ Kṛtvā Svayam Tīṣṭhati Nirvikalpaḥ.*

Definitely, the term is given to the Lord who maintains the world systematically. He confers the strength to the shoulders with which one can protect oneself, but he remains totally un-attached.

Even if one takes the stand of a *Bahurvīhi* compound the explanation will be the same.

266. *Durdharaḥ:—*

Du is the prefix and *Dhṛai Dhāraṇē* is the root and the termination is *Khal*, from the sutra *Īsadduḥsuṣukṛccāhākṛcchrthēsu Khal* (3.3.126. (In the sense of 'hard and difficult' or 'light and easy', the affix *Khal* is added to a verb, when *Īsad* and *Dur* and *su* are combined with it as *Uppapadas*.) That which is held together with pain is *Durdharaḥ*. That which is beyond the comprehension of ordinary men, but that which controls even the Sun and the moon is *Durdharaḥ* and he is none other than Lord Viṣṇu.

Just as in the world the body is given to the people to reap the deeds, the different animals and men appear differently. As they are made up of five elements they are non-eternal in nature. When the element of the earth is on the rise it comes to be known as earth, when the element of air is on the rise it is known as air, when the element of water exceeds others it is known as water. This body starts with the combination of *śukra* and blood and according to the notion of the Lord the body is held together. This *jiva* is held together by the body and thus he comes to be known as *Durdharaḥ*.

On account of one's own potency he holds everyone till the end of the dissolution and thus comes to be known as *Durdharaḥ*.

The mantras are -

*Yasya Sūryaścaṣṣuścandramāśca Punarṇavaḥ.
Agniṃ Yaścaakra Āyaṃ Tasmai Jyēsthāya Brahmanē Namaḥ..*

(Atharva Veda 10.7.33.)

(Whose eyes are the Sun and the Moon, whose happy countenance is Agni, I offer my respects to that Brahman.)

Yēna Dyaurugrā Pṛthivī Ča Dṛḍha Yēna Svah Stabhitam Yēna Nākaḥ. (R̥g Veda 10.121.5.)

(By whom the heavens are strong and earth stands firmly, by whom light's realm and sky-vault are supported; By whom the regions in mid-air were measured, What God shall we adore with our oblation?)

Sa Dādihāra Pṛthivī a Dyāmūtēmāṃ Kasmai Dēvāya Haviṣā Vidhamē.. (R̥g Veda 10.121.1.)

(He upheld this earth and heaven - let us offer worship with an oblation to the divine Ka.)

Here, we have our composition:—

360. *Yathā Śārīraṃ Gatimadvidhattē Manō'rthavajjīva U Durdharākhyah.
Tathārthavad Bhēṣu Jagadvibhaktam Sa Durdharastad Gatimadvidhattē.*

As he makes the body move by prompting the mind, he comes to be known as *Durdharaḥ*. The world is divided into stars and planets and it is this *Durdharaḥ* who makes them move.

The summary is - Just as this body is capable of seeing depends on that almighty Lord for its movement, so also through the eye like the day. He is incomprehensible, but still Brahman has the capacity of holding them together and thus comes to be known as *Durdharaḥ*.

267. *Vāgmī:—*

Vaca Paribhāṣaṇē is the root and from the sutra (2.57. *Kvibvacipracchiṃ* it gets the *Kvip* termination and then it elongates into *Samprasāraṇa* and the word *Vāk* gets justified. From the sutra *Vācō Gminiḥ* (5.2.124. (The affix *Gmini* comes after the word *Vach*, in the sense of *matup*.) it gets the termination *Miniḥ* and then the form would be *Vāgmī*. One who speaks a lot and correctly is known as *Vāgmī*.

The mantras are -

Citpatirmā Punātu Vākpatirmā Punātu Dēvō Mā Savitā Punātu..

(Yajur Veda 4.4.)

(Purify me the Lord of thought, purify me the Lord of speech, purify me the God Savita.)

Yathēmām Vācam Kalyāṇīmāvadāni Janēbhyah. (Yajur Veda 26.2.)

(That I to all the people may address this salutary speech.)

The potency of speech associated with God is visibly seen. Even the birds and animals talk less as and when the situation demands. Having understood the speech of the birds the knowers of *tattva* have formulated *Śākunaṃ Śāstraṃ* for the sake of the good of the humanity at large.

The mantras in this context are -

Āvadamstvam Śakunē Bhadrāmā Vada Tūṣṇīmāsīnaḥ Sumatiṃ Čikiddhi Naḥ.

Yadutpatan Vadasi Karkariryathā Bṛhad Vadēma Vidathē Suvīrāḥ..

*Bhadraṃ Vada Dakṣiṇato Bhadrāmutteratō Vada Bhadrām Purastānnō Bhadrām Paścāt
Kapiñjala (Rkpariśiṣṭē)*

(One should always utter auspicious things; otherwise it is better to remain silent with good intentions. One should always utter auspicious things in whichever direction we face, like facing the southern direction, northern direction, from the front and from behind.)

Such five other hymns have been composed in regard to only *Śakuna*. One has to see that there itself.

Even the cows and buffaloes talk only when they are expected to do so. The lightning indicates the fall of rain. The rain bearing clouds also give the indication of shedding rain with a sound. The sea also makes loud sound with its waves and hence the following mantra may be considered here:—

*Apūrvēṇēṣitā Vācāstā Vadanti Yathāyatham.
Vadantīryatra Gaṇṇanti Tadāhurbrāhmaṇaṃ Mahat..*

(Atharva Veda 10.8.33.)

(The voices sent forth by the un-preceded one -they speak as they should; where they go speaking, that people call the great Brahmana.)

Vāgmī is one who speaks just like that. Where there is the use of words, there it will be uttered.

In the words of man there will be both truth and falsehood on account of desire, anger, lust, infatuation and defects or due to deformity in any of the senses or due to fear and hence it holds good.

*Apakrāman Pauruṣēyād Vṛṇānō Daivyaṃ Vacaḥ.
Praṇītirabhyāvartasya Viśvēbhiḥ Sakhibhiḥ Sahasraṇyaṃ..*

(Atharva Veda 7.105.7.)

(Men should abstain from this worldly acts and should get together with his classmates and should study Vedas.)

Like this in the world of God at every act and step, his indelible mark can be seen. To get the proximity of such a God, the ascetics maintain silence as their vow. All ascetics speak very little. Those who maintain silence see that God everywhere and hence meditate on Him. Thus the fruit of self-control is to have control over one's speech.

By maintaining silence, nature displays truth. It is as follows -

The day on which the smoke emanates is a cold day, from that day onwards within hundred and eighty days; definitely clouds will bring forth rain. This is only a example and by observing the world people should know for themselves.

Here, we have our composition:—

361. *Yathārthavācaḥ Śrutayō Vadantya-Staṃ Vāgmināṃ Sarvagataṃ Stuvanti.
Jagat Samastaṃ Niyatārthabaddha Taṃ Vāgmināṃ Vakti Yathārthavācam.*

Śruti always describes as it should be known and that great speaker is eulogised by everyone. The whole world is controlled by Him and that great speaker speaks impeccably.

Men try to speak gently. The Vedas declare -

Vācaspatirvācaṃ Naḥ Svadatu. (Yajur Veda 9.1.)

(The Lord of Speech sweeten the food we offer.)

268. Mahēndraḥ:—

From the sutra *Rjēndrāgravaḥ* (2.28. the word *Indr* is dissolved. *Idi Paramēśvaryai* is the root, *Indrā* is one who is resplendent with lustre, *Run* is the termination here and the letter *da* in the end gets dissolved. *Nirukta* declares it as *Indē Bhutani*. The one and only *Ātman* is being eulogised differently.

The mantras are -

Raśmibhirnabha Ābhṛtaṃ Mahēndrā Ētyāvṛtaḥ.

(Atharva Veda 13.4.2.)

(He has enveloped the sky with his radiance, and you are approaching us with the same radiance.)

Upayāmagrhitō'si Mahēndrāya Vaiṣa Tē Yōnimahēndrāya Tvā.

(Yajur Veda 26.10.)

(Taken upon a base art Thou. Thee for Mahendra. This is thy home. Thee for Mahendra.)

Śanna Indrō Bṛhaspatiḥ Śannō Viṣṇururukramaḥ.. (RgVeda 1.90.9.)

(May Indra and Brhaspati be propitious to us; may the wide-stepping Viṣṇu be propitious to us.)

The Sun having taken the form of *Indrā* blazes forth in the middle of the sky.

The mantra is -

Sa Varuṇaḥ Sāyamagnirbhavati, Sa Savitā Bhūtṛvā Antarikṣēṇa Yāti.

Sa Indrō Bhūtṛvā Tapati Madhyatō Divam.. (Atharva Veda 13.2.13.)

(That Varuna becomes Agni during the evening, having manifested himself as Savita, he transcends the sky, he blazes forth by taking the form of Indra and the middle regions are also radiant on account of Him.)

Whatever occupies whichever position in the sky, thinks that the Sun shines forth in the middle of the sky, thus the one and only Sun is right in the middle of the sky and appears in his Omniscient form. So also this *Mahēndra* which is like the Sun, so the Sun and *Viṣṇu* who transcend time, space and place come to be known as *Mahēndra*.

Here, we have our composition:—

362. *Indrō Ha Sūryō Yajña U Madhyatō Divam Gōlē Svakāt Paśyati Madhyatō Jagat.*

Mahēndra-Nāmā Bhagavān Sa Vardhanō Viśvaṃ Jagat Paśyati Madhyamaḥ Sthitaḥ.

Whether He is *Indr* or Sun he sees the world in the middle. Thus the Lord comes to be known as *Mahēndraḥ* as he witnesses the whole world from the middle.

Again, we have our composition -

363. *Vibhrājamānasya Guṇēna Lōkē Sarvasya Mūlaṃ Sa Mahēndra Ēkaḥ.*

Viśvaṃ Samastaṃ Sa Samaśnuvānō Yathāyathaṃ Śāsti Ča Viśvamātram.

That one and only *Mahēndraḥ* who shines forth with his qualities is the basis for everything. By witnessing the entire Universe in an un-biased manner, He controls the entire Universe.

269. *Vasudaḥ:—*

Vasudaḥ is one who bestows riches. The word *Vasu* has already been commented on in the one hundred and fourth name. Whichever has whatever longevity of lifespan is being conferred by that *Vasudaḥ*.

Even in the world we can see with the birth of a child, milk develops in the breasts of the mother. This is the nature of the law which provides the necessary things required for

that time. The all encompassing nature of the Lord could be thus practically experienced by everyone.

The mantras are -

Draviṇōdā Dadātu Nō Vasūni Yāni Śṛṇvirē. Dēvēṣu Tā Vanāmahē.

(Rg Veda 1.15.8.)

(May Dravinodas give us riches that may be heard of; we ask them towards the service of the gods.)

Samśamidyuvasē Vṛṣannagnē Viśvānyarya Ā.

Ihaspadē Samidhyasē Sa Nō Vasūnyābhara.. (Yajur Veda 15.30.)

(Thou mighty Agni, gatherest up all that is precious for thy friend. Bring us all treasure as thou art enkindled in libation's place.)

Sāyaṃ Sāyaṃ Gṛhapatirñō Agniḥ Prātaḥ Prātaḥ Saumanasasya Dātā

Vasōrvasōrvasudāna Ēdhi Vayaṃ Tvēndhānastanvaṃ Puṣēma..

(Atharva Veda 19.55.3.)

(Let the fire Garhapathya confer happiness on us during day and night. O Agni may you approach us with bountiful of riches. May we strengthen you with sacrificial food and in turn may you bestow good health to us.)

Prātaḥ Prātagṛhapatirñō Agniḥ Sāyaṃ Sāyaṃ Saumanasasya Dātā

Vasōrvasōrvasudāna Ēdhindhānāstvā Śataṃ Himā Rdhēma..

(Atharva Veda 19.55.4.)

((Let the fire Gārhapathya confer happiness on us during day and night. O Agni may you approach us with bountiful of riches. May we strengthen you with sacrificial food and in turn may you bestow good health to us.)

By looking at the body structure of every animal, it can be seen that the mode of inhabitation differs. This is also true in the case of mountains, trees, bushes and creepers.

Here, we have our composition:—

364. *Sṛṣṭavā Jagadvīṣṇuranēkarūpaṃ Pṛthak Pṛthak Sādhanaavadvidhattē.*

Lōkē Prasiddhō Vasudāḥ Sa Ēva Sa Ēva Sūryaḥ Sa U Čāgniruktaḥ.

365. *Yō Vastra-Dātā, Ya U Canna-Dātā Yō Vāsti Bhūmēruta Tōyadātā.*

Jñānasya Dātā Kimu Dhairyadātā Svayaṃ Nimagnō Vasudō'sti Tēṣu.

Having created the manifold Universe, Lord Viṣṇu simultaneously creates the means for their existence. Thus he is well known in the world as *Vasudāḥ* (bestower of riches), who is also Sun and Agni.

One who gives clothing and food or bestows water to this earth or the giver of knowledge and strength lies in that *Vasudāḥ*.

270. Vasuḥ:—

The word Vasu has been explained already by us in the hundred and fourth name. The all encompassing Lord emanates everywhere with his riches.

The mantra is -

Īśā Vāsyamidaṃ Sarvaṃ Yatkiṃ Ca Jagatyāṃ Jagat.

(Yajur Veda 40.1.)

(Enveloped by the Lord must be this all - each thing that moves on earth.)

Tvaṃ Hi Naḥ Pitā Vō Tvaṃ Mātā Śatakratō Babhūvitha.

Athātē Sumnamīmahē.. (Rg Veda 8.98.11.)

(You have been our father, O giver of dwellings, you our mother O Shatakrutu; we pray for that happiness which is yours.)

When Vasu is taken in the sense of wealth then it can be observed -

Dēvō Vaḥ Savitā Hiranyapāṇīḥ Pratigṛbhṇātvaçchidrēṇa Pāṇinā.

(Yajur Veda 1.16.)

(May Savita the god, the golden handed with flawless hand unto himself receive You.)

Vasōṣpatē Niramaya Mayyēvāstu Mayi Śrutam.

(Atharva Veda 1.1.4.)

(We invite Brahman who is incharge of speech, so that he can confer his abilities on us.)

Vasurvasupatirhi Kamasyagnē Vibhāvasuḥ.

Syāma Tē Sumatāvapi.. (Rg Veda 8.44.24.)

(Agni, you are rich in splendour, the Lord of wealth, and the giver of dwellings; may we too abide in your favour.)

Na Hi Tē Śūra Rādhaso'ntaṃ Vindāmi Satrā.

Daśasyā Nō Maghavan Nū Çidadrivō Dhiyō Vājēbhirāvitha..

(Rg Veda 8.46.11.)

(Verily, hero, I find no limit to your wealth; O Maghavan, the thunderer, bestow (your gift) quickly upon us, and bless our offerings with (abundant) food.)

This is only a sample survey.

Here, we have our composition:—

366. *Vasuḥ Svayaṃ Viṣṇurajā Nibadhnan Vasau Ça Rūpaṃ Svakamātātāna.*

Lōka'rthitatē'tō Vasumān Vasurvā Jagacça Manyē Vasunāsti Guptam.

Vasu is that un-born Lord Viṣṇu who binds everyone with riches. Thus he comes to be known differently in the world as Vasumanah or Vasu and the whole Universe is protected by that Vasu.

271. Naikarūpaḥ:—

The particle Na is used in a negative sense here. The word Eka(one) indicates the number. Bahurvihi has three words. The meaning is "not one form is many forms". The word roopa comes from the letter Ru and from the sutra (3.28. *Khaṣpāṣilpaṣaṣpavāṣparūpaparpatalpāḥ* the termination pa makes the letter 'U' elongated.

Or—from the root *Rūpa Rūpakriyāyām*, the termination is pa and when it gets dissolved there is no Guna. *Rūpam* (form) is that which comes under the purview of the organ eye. It may also mean beauty or the Vedas declare -

Nakṣatrāṇi Rūpaṃ (The stars are thy form.) (Yajur Veda 31.22.)

In the galaxy of stars there are planets also, It is as follows -

In the constellation of Aśvini there are three planets. Similarly in the constellation of Bharani, six in the gamut of Krittika and five in the constellation of Rohini and the clarification of this is available in Astrology. Even these seven planets with their radiance are different from the point of view of their movement, the Sun and the moon go around the twelve planets every month and thus makes the weather hot or cold. Creation takes place with the combination of men and women.

Here, we have our composition:—

367. *Ābrahṃakīṭāntamidam Nibaddham Pamstriṇṇayōgēṇa Jagat Samastam.
Prthak Sa Śukram Sa Prthagrajō Vā Bhināti Bhuktaikarasaśca Satvam.*

The entire Universe is divided into men and women right from the Brahman down to the lowest creature. Though men and women take the same food, they still develop sukra and rajas in them.

Even in the body of a man, there is diversity of organs and thus multiplicity could be seen everywhere, though the nature of the Lord is uniformly present in all of them. Thus this diversity could be seen even among the animals. But, amidst this diversity there is an order. Just as there is diversity in the skull and the bones, the structure of the hair grown on the chest is different from that on the hip.

The five fingers in the hand are of different size and shape. If by adopting some means all the five fingers could be brought together then each of the fingers would perish and the nature of the Lord having diversity also would have perished.

Life is a combination of *Ātman*, mind and senses and if they are separated it is death. When the combination is separated then the objective is not fulfilled. Even if one gets separated then also the goal of life suffers, thus the different senses make the jiva go on with its activities and if they are separated the body perishes. Lord Viṣṇu by taking resort to manifold forms creates the world.

The mantra is:—

*Rūpaṃ Rūpaṃ Pratirūpō Babhūva Tadasya Rūpaṃ Praticakṣanāya.
Indrō Māyābhīḥ Pururūpa Īyatē Yuktā Hyasya Harayaḥ Śātā Daśa..*

(Rg Veda 6.47.18.)

(Indra, the prototype, has assumed various forms, and such is his form as that which (he adopts) for his manifestation: Indra, multiform by his illusions, proceeds (to his many worshippers) for the horses yoked to his car are a thousand.)

Prajāpatē Na Tvadētānyanyō Viśvā Rūpāṇi Paritā Babhūva.

(Yajur Veda 10.20.)

(Prajapati, thou only comprehends all these created forms, and none beside thee.)

This manifold creation of the Lord comes to be known as Maya and with that Maya, he becomes many. The word 'maya' may also mean to remind something and all the varieties of expression for maya has been narrated by us while explaining the term Mahāmāya.

Here, we have our composition:—

368. *Sa Naikarūpō Bhagavān Varēṇyō Viśvaṃ Sṛjannaikavidhaṃ Vidhattē.
Yō Naikarūpaṃ Tamu Hṛdguhāsthaḥ Paśyañjagat Paśyati Vikṣatē Sah.*

That Lord who is sought after takes manifold forms and thus the creation made by Him is also manifold in nature. That Lord though manifold is present in the inner cavities of every individual and watches the proceedings of the world as a witness.

272. *Bṛhadrūpaḥ:—*

Bṛhad means mahad to state that it is huge and great.

The mantras are:—

*Yasya Bhūmih Pramāntarikṣamathōdaram.
Divam Yaścakrē Mūrdhānam Tasmai Jyēsthāya Brahmanē Namaḥ.
Yasya Sūryaścakṣuśndramāśca Punarṇavaḥ.
Agniṃ Yaścakra Āsyam Tasmai Jyēsthāya Brahmanē Namaḥ..
Yasya Vātaḥ Prāṇāpānau Čakṣuraṅgirasōabhavan.
Dīśō Yaścakrē Prajñānistasmai Jyēsthāya Brahmanē Namaḥ..
Skambhō Dādihāra Dyāvāpṛthivī Ubhē Imē Skambhō Dādihārōrvantarikṣam.
Skambhō Dādihāra Pradiśaḥ gaḍurviḥ Skambha Idam Viśvaṃ Bhūvanāvivēśa.
(Ātharva Veda 10.7.32-35.)*

(From that Lord Brahman the earth, the sky, the directions came into being. Then He created the Sun, the Moon, directions, fire and according to his will the various vital airs came into being. He is also the repository of knowledge.)

With the citing of this mantra we come to know that one who holds together the planets like Sun and others is only Lord Viṣṇu. The Vedas declare the greatness of Viṣṇu in many ways.

Here, we have our composition:—

369. *Yō Rūpatām Viśvamiyati Nityam Yō Vā Ča Garbhē Tamu Ādadhāti.
Rūpēṇa Viśvaṃ Bṛhatā Sa Viṣṇu-Rjagad Dadhad Rūpamaya Vidhattē.*

One who reaches out to the world with his form or one who holds that in his womb, one who is mighty through his form as well as deeds, makes the world in keeping with Himself.

273. *Śipiviṣṭaḥ:—*

Śipi means the rising Sun (infant Sun) and the Sun with his tender rays at the time of dawn comes to be known as *Śipiviṣṭaḥ*. Just as the rising Sun is lauded and respected by every individual and he leaves behind an orb at the time of rise and so also this Lord Viṣṇu, every minute creates fourfold forms of creation and encompasses the whole world with his nature of *Śipiviṣṭaḥ*. Thus he will be the true and undiminished in the minds of the infants.

The mantra is:—

*Kimittē Viṣṇō Paričakṣyam Bhūt Pra Yad Vavakṣē Śipiviṣṭō Asmi.
Mā Varpō Asmadapa Gūha Ētad Yadanyarūpaḥ Samithē Babhūtha..*

(Rg Veda 7.100.6.)

(What is to be proclaimed, Viṣṇu, of you, when you say, I am Śipivista ? Conceal not from us your real form, although you have engaged under a different form in battle.)

Viṣṇuḥ Śipiviṣṭa Urāvāsannō Viṣṇurnarandhiṣaḥ. (Yajur Veda 8.55.)

(Viṣṇu Śipivista when on the sacrificer's thigh, He resteth.)

Here, we have our composition:—

370. *Udiyamānaḥ Prapala Pataṅgō Gōlē Janānāṃ Samupaiti Drṣṭim.*

Viṣṇuḥ Svayaṃ Vai Śipiviṣṭaḥ - Nāmā Jagad Vidhattē Śipiviṣṭarūpam.

At the time of rise the Sun greets everyone as a round globe. Himself, being in the form of Śipiviṣṭa, Viṣṇu transforms others also as Śipiviṣṭa. Even the animals are known as Śipi as they envelop the beings of the world with their innate splendour.

Yajñō Vai Viṣṇuḥ, Paśavaḥ Piśiryajña Ēva Paśuṣu Pratitiṣṭhati..

(Taittiriya Samhita 1.7.4.)

(sacrifice is Viṣṇu and the performance of sacrifice lies in the presence of the cows.)

Here, we have our composition:—

371. *Paśurjagat Paśyatimātrahētō-Rviṣṇurviśan Khyāpayatē Tanūṃ Svām.*

Atō'sti Lōkē Śipiviṣṭa Uktō Namanti Taṃ Vikṣya Janā Jagatyām.

The Lord witnesses the whole Universe and thus Viṣṇu with his encompassing nature surrounds everyone. Thus, He comes to be known as Śipiviṣṭaḥ and people offer their respects to Him for that very reason.

274. *Prakāśanaḥ:—*

Pra is the termination *Kāṣṭh* *Dīptau* is the root, then the affix *ñic* and then the termination *Yuc* in the sense of doer. *Prakāśanaḥ* is one who shines forth. Whatever has effulgence comes to be known as *Prakāśanaḥ*.

Even in this world we could see the *Jivātman* by holding the corporal body with the help of the five sense organs tries to project five organs. Once the jiva departs, the eyes and other senses fail to perform their duties.

The mantras are:—

Idaṃ Śrēṣṭhaṃ Jyōtiṣāṃ Jyōtiruttamaṃ Viśvajit Dhanajiducyatē Brhat.

Viśvabhrāt Bhrājō Mahi Sūryō Dṛśa Uru Paprathē Saha Ōjō Acyutam..

(Rg Veda 10.170.3.)

(This light, the best of lights, the most excellent, is called the conqueror of all, the conqueror of wealth, mighty; all illuminating, rediant, mighty Surya displays to view his vast power, his unfailing lustre.)

Taraṇirviśvadarśatō Jyōtiṣkṛdasi Sūrya. Viśvamābhāsi Rōcanam..

(Rg Veda 1.50.4.)

(O Surya, you overtake all in speed; you are visible to all; you are the source of light.)

Idaṃ Svaridamidāsa Vāmamayaṃ Prakāśa Urvantarikṣam.

(Rg Veda 10.124.6.)

(This, O Soma, is heaven; this verily was beautiful, this (was) light, the broad firmament.)

Āprā Dyāvāprthivī Antarikṣam Sūrya Ātmā Jagatastasthuṣaśca..

(Ṛg Veda 1.115.1.)

(The Sun, the soul of all that moves or is immoveable, has filled (with his glory) the heaven, the earth and the firmament.)

The Sun is taken to be Viṣṇu here. The Sun makes everyone shine forth from inwards.

Here, we have our composition:—

372. *Prakāśanō Viśvamidam Samastam Prakāśayan Sarva-Jagad Bibharti.*

Svayamprakāśaḥ Sa U Sarvavandya-Stējāṁsi Sarvāṇi Ča Tam Namanti.

That self-radiant Principle by radiating the entire Universe maintains it. That self luminous Principle is Universally adored and all those who have auspicious qualities in them, offer their respects to Him.

As all the planets get their radiance on account of Him, that Viṣṇu comes to be known as *Prakāśanaḥ*.

Here, we have our composition:—

373. *Prakāśatē Diptimataḥ Pradīptyā Sūryaḥ Śaśāṅkō'Pi Tathā Tayaiva.*

Prakāśanam Tam Praṇamanti Sarvā Grahāḥ Samastāḥ Svavikārayuktāḥ.

He makes everyone radiant with his radiance and thus maintains the whole Universe. Even the Sun and the Moon get their effulgence from Him. All of them offer their respects to this effulgent Principle as all the planets are nothing but dependent on Him.

43. *Ōjastējodyutidharaḥ Prakāśātmā Pratāpanaḥ.*

Ṛddhaḥ Spaṣṭāśksarō Mantraścandramśurbhāskaradyutih.

275. *Ōjastējodyutidharaḥ*, 276. *Prakāśātmā*, 277. *Pratāpanaḥ*, 278. *Ṛddhaḥ*, 279. *Spaṣṭāśksaraḥ*, 280. *Mantraḥ*, 281. *Čandramśuḥ*, 282. *Bhaskaradyutih*.

275. *Ōjastējodyutidharaḥ*:—

Ubja Ābjērvē is the root and from the sutra *Ubjērbalē Balōpaśca* (9.52.. It gets the termination *Asun* and the word *Ōjas* is used in the sense of strength (balaṁ). *Tija Nisānē* is the root from which the word, *Tējaḥ* originates and from the sutra *Sarvadhātubhyō'sun* (4.190. the word *Tējaḥ* is taken in the sense of radiance.

Dyutih -Dyu Abhigamanē is the root and the termination is *Ktin* used in the sense of radiance. When *Ōjas*, *Tējas*, and *Dyuti* combine, it becomes *Ōjastējodyutidharaḥ*. The word which occurs after *Dvandwa* has to be taken in the individual sense. Then the terms would be *Ōjodharaḥ*, *Tējodharaḥ* and *Dyutidharaḥ*.

Dyuti means to proceed onwards. Just as the planets, the Sun and others move from constellation to constellation, so also this *Ātman* being fond of the body moves from one to another. Thus *jiva* also comes to be known as *dyutidhara*. The Lord has held this Universe together with the qualities of *Ōjas*, *Tējas*, and *Dyuti*. So also this *jiva* in the body holds together *Ōjas*, *Tējas* and *Dyuti*. Since Lord Viṣṇu has those three qualities in Him, the world also possess those three qualities.

The mantras are:—

Ōjō'syōjō Mayi Dhēhi, Tējō'si Tējō Mayi Dhēhi (Yajur Veda 19.9.)

(Thou art passion, give me passion. Thou art conquering might:give me conquering might.)

Dyumāṁ Asi Kratumāṁ Indra Dhīraḥ. (Rg Veda 1.62.12.)

(Indra, you are illustrious, wise, and diligent of action.)

*Tvaṁ Hi Manyō Abhibhūtyōjāḥ Svayambhūrbbhāmō Amimātiśāhaḥ.
Viśvaçarṣaṇīḥ Sahurīḥ Sahāvānasmāsvōjāḥ Pṛtanāsu Dēhi..*

(Rg Veda 10.83.4.)

(Do you Manyu, who are possessed of over-powering strength, self-existent, irate, the overcomer of enemies, the beholder of all, enduring, vigorous, grant us strength in battles.)

Here,we have our composition:—

374. *Ōjastējodyutiḍharastathā, Vyāpya Jagat Sthitāḥ.*

Yathā Jīvō Vapurnityaṁ, Vyāpnōtyōjōbbhirāntakam.

He is of the form of Ōjas, Tējas, and Dyuti who has enveloped the whole Universe, just as the jivatman envelops the body with all pervasiveness.

276. *Prakāśātmā:—*

Prakāśa is radiance. The word *Atma* is synonymous with the innate nature. One whose form is nothing but radiance is *Prakāśātmā*.

The mantra is -

Vēdāhamētaṁ Puruṣaṁ Mahāntamādityavarnāṁ Tamasāḥ Parastāt.

(Yajur Veda 31.18.)

(I know this mighty Purusha whose colour is like the Sun, beyond the reach of darkness.)

Tadēvāgnistadādityastadvāyustadu Čandramāḥ. (Yajur Veda 32.1.)

(Agni is that: the Sun is that: Vayu and Chandramas are that.)

Idaṁ Svaridamidāsa Vāmamayaṁ Prakāśa Urvantarikṣam.

(Rg Veda 10.124.6.)

(This, O Soma, is heaven; this verily was beautiful, this(was) light, the broad firmament.)

Just as the Sun, having the form of radiance makes the whole world radiant, so does this Lord Viṣṇu with His innate radiance makes the whole Universe radiant. Similarly we can notice - *Ātman* in the form of radiance makes the body and the senses radiant and in turn the body also comes to be known as radiant. Since radiance is inwardly present in this *Ātman*, he comes to be known as *Prakāśātmā* and this is how the compound should be dissolved.

Or one who moves with radiance always is *Prakāśātmā* who is none other than Sun. Since the Sun moves incessantly in the world, the world also comes to be known as *Prakāśātmā*. Thus the word *Prakāśātmā* is used in manifold ways in the world.

Here, we have our composition:—

375. *Prakāśakānāmapī Yō'ntarātmā Svayaṃ Svarūpēṇa Ca Yaḥ Prakāśaḥ.*
Viśvasya Sarvasya Gatau Ratasya Prakāśabhūtaḥ Sa U Cā'tmabhūtaḥ.

One who is an indwelling principle for the radiance and one who shines forth on his own and makes the whole Universe shine forth comes to be known as *Prakāśātmā*.

277. *Pratāpanaḥ*—

Tapa Santāpē is the root, then it gets the termination *ñiç* and from the sutra *ñyāsaśranthō* (3.2.124.) gets the termination *Yuc* in the sense of doer. *Pra* is a prefix in the sense of glow. *Pratāpanaḥ* is none other than *Viṣṇu* who makes the Sun glow. Even the child which is in the womb of a mother is being made to heat up with His grace. He equally makes the seed in the earth to get the heat. From that Lord *Ṛtaṃ* and *Satyam* have developed.

The mantras are -

Ṛtaṃ Ca Satyam Cābhūddhāttapasō'dhyajāyata.

(Ṛg Veda 10.190.1.)

(Truth (of thought) and truthfulness (of speech) were born of arduous penance, thence was night generated, thence also the watery ocean.)

Vṛṣā Vijajñē Janayannamartyaḥ Pratapañjyōtiṣā Tamaḥ.

(Ṛg Veda 9.108.12.)

(The showerer (of benefits) is manifested begetting (light), immortal, destroying the darkness with his radiance.)

Thus *Viṣṇu* comes to be known as *Tāpanaḥ* (one who is the root cause for heat). The Sun is also known as *Pratāpanaḥ* as he lights up the whole Universe.

Here, we have our composition:—

376. *Pratāpanō Viṣṇuranantarūpaḥ Pratāpabhēdaiśca Jagat Samastam.*

Pratāpayan Sauti Śubhāptayē 'Das-Tapasvinam Svīkurutē Ca Vidyā.

Pratāpana is *Viṣṇu* who has manifold forms, who manifests Himself in a manifold way and he knows that to get the auspicious things, He takes knowledge in the right stride.

278. *Rudhaḥ*—

Ṛdhu Vṛddhau is the root. *Rudhaḥ* means one who is complete. Lord *Viṣṇu* is all enveloping in nature as he is complete (without any deficiencies) comes to be known as *Rudhaḥ*.

It is as follows - Just as the human body which is capable of all kinds of acts invariably depends on Lord *Viṣṇu*, so also a man having created various machines will be in a position to make them function properly. This is nothing but an imitation of the act of that Omniscient Lord.

The mantras are:-

Yadvā Pravṛddha Satpatē Na Marā Iti Manyasē. Utō Tatsatyamittava..

(Atharva Veda 20.112.2.)

(O Indra, whom you like, will be devoid of death, as you intend them to be like that.)

Āt Ṛdhnōti Haviṣkṛtam.. (Ṛg Veda 1.18.8.)

(And then he rewards the presenter of oblations.)

*Samittan Vṛtrahākhidat Khē Adau Iva Khēdayā.
Pravṛddhau Dasyuhābhavat..* (Rg Veda 8.77.3.)

(The slayer of Vritra dragged them along as spokes (are tied fast) with a rope in the nave of a chariot wheel: he swelled in vigour, the slayer of enemies.)

Here, we have our composition:—

377. *Ṛddhaḥ Svayaṃ Sa Bhagavān Varēṇyō Viśvaṃ Samagraṃ Kurutē Ha Vṛddham.
Ṛdhnōti Čārthyān Bahudhārthinah Sa Kāyā Tamṛddham Prapadam Vicaṣṭē.*

Ṛddhaḥ is none other than the all-pervasive Lord who makes the whole world abundant. He gives plenty of wealth to those who are in need of money and also enriches them physically by giving them health.

Regarding the statement that he gives abundant riches, we have the following mantra:—

*Prātaḥ Prātagṛhapatirnō Agniḥ Sāyaṃ Sāyaṃ Saumanasasya Dātā
Vasōrvasōrvasudāna Ēdhindhānāstvā Śataṃ Himā Rādhēma..*

(Atharva Veda 19.55.4.)

(Let the fire Gārhapathya confer happiness on us during day and night. O Agni may you approach us with bountiful of riches. May we strengthen you with sacrificial food and in turn may you bestow good health to us.)

279. *Spaṣṭāśkṣarah:*—

Spaṣa Bandhanē is the root. *Spaṣṭā* means that which is tied up. *Akṣarah* is that which is eternal and un-diminished as long as it survives.

It is as follows -

As long as the life is there in the body, the bones will not decay. Similarly in the entire body the limbs are meant to enjoy the pleasures of the body and so is the life expectancy in the body. The body is covered with flesh and marrow. Since Lord *Viṣṇu* possesses the nature of *Spaṣṭāśkṣarah*, this nature of the Lord is present everywhere. The same should be understood regarding the trees, creepers, bushes etc.,

As long as the stars are present in the sky, they lead the time of Kalpa. Even the planets are supposed to move according to destiny. Since that Lord *Viṣṇu* will not come under the purview of number, he is taken to be Omniscient.

The mantras are:—

*Yāni Nakṣatrāṇi Divyantarikṣē Apsu Bhūmau Yāni Nagēṣu Dikṣu.
Prakālpayaṃśacandramā Yānyēti Sarvāṇi Mamaitāni Śivāni Santu..*

(Atharva Veda 19.8.1.)

(Sky, earth, water, mountains, directions and stars are visible to us. May the moon who shines forth the stars cause happiness to me.)

Tamṛtaṃ Ča Satyaṃ Ča Sūryaṣca Čandraṣca Nakṣatrāṇi Čānuvyačalan..

(Atharva Veda 15.6.5.)

(Sun, Moon, Stars, Truth and Ṛta follow Him.)

Apa Tyē Tāyavō Yathā Nakṣatrā Yantyaṭtubhiḥ. Sūrāya Viśvaçakṣasē.

(Rg Veda 1.50.2.)

(At the approach of the illuminating Sun, the stars depart with the night like thieves.)

Here, we have our composition:—

378. *Spaṣṭāṣṭkarō Viṣṇurasanīkhyā-Bhēṣu Naddhvā Grahān Nahyati Viśvamētat.*

Spaṣṭrā Nibaddham Jagadātmamāna Nayan Jagannahyati Viśvamatram.

Viṣṇu who is known as *Spaṣṭāṣṭkaraḥ* is beyond number who leads the planets onward by tying them as well as regulating the movement of the world. The word *Akṣaraḥ* is taken as a synonym with *Varna*.

280. Mantra:—

Mana Jñānē and *Manu Avabōdhanē* is the root. From the sutra (4.156. *Sarvadhātubhyaḥ*) the form would be *Mantraḥ*. Whatever knowledge is available in the world, the one who motivates that knowledge is *Viṣṇu*, also known as *Mantra*. The means of knowledge viz:—*Rks* also comes to be known as *Mantra*.

Lord *Viṣṇu* is known as *Mantraḥ* as he leads the world by instilling knowledge into it. It is as follows -

In whichever country during whatever time whatever happens will remain so till the end of a kalpa. To have a careful analysis of this, one should know the concept of creation as found in the Vedas. The Vedic dictum is unwavering. It is as follows -

Gāvō Ghṛtasya Mātaraḥ. (Atharva Veda 6.9.3.)

(Let the milk yielding cows be the mothers.)

Cows are the mother of ghee. The ghee which is produced by a buffalo is not considered here because of the defect.

And also

Sambhūtiṃ Ca Vināśaṃ Ca Yastād Vēdōbhayaṃ Saha.

Vināśēna Mr̥tyuṃ Tīrtvā Sambhūtyāmr̥tamanuśyatē.

(Yajur Veda 40.11.)

(The man who knows *Sambhuti* and *Vinasha* simultaneously, He, by *vinasha* passing death, gains by *Sambhuti* endless life.)

Loss is the sale. Death is the inevitable lapse. *Sambhūti* is creation and nectar is to live till the end of one's lifespan. This is the inevitable thing till the end of a Kalpa.

The other thing is:—*Daśamē Māsi Sūtavē* (Atharva Veda 5.25.10-13.)

(May you give birth to progeny on the tenth month.)

All the constellations take birth after nine months. The constellation *Meṣa* produces the ninth one and that constellation is May and this constellation is on par with *Tula* which inturn produces *Karkataka* which inturn generates *Mesha*. Similarly all other things have to be taken. This is only an example.

The knowledge produced by men may be faulty and hence the Vedas declare -

Apakrāman Pauruṣēyād Vṛṇānō Daivyaṃ Vacaḥ.

Praṇītirabhyāvartasva Viśvēbhiḥ Sakhibhiḥ Saha.

(Atharva Veda 7.105.1.)

(May you lead us men away from day to day activities, May you inspire them from divine sayings and may you instigate them to study Vedas along with their companions.)

The letter Jna corresponds with Mantra. The mantra in the form of Viṣṇu is controlling the entire Universe. Therefore one who knows mantra, knows Viṣṇu. Like this, other things have to be understood.

The mantras are:—

*Yasmādṛçō Apātakṣan Yajuryasmādapākaṣan.
Sāmāni Yasya Lōmānyatharvāṅgirasō Mukham
Skambham Taṃ Bruhi Katamaḥ Svidēva Saḥ.*

(Atharva Veda 10.7.20.)

(From whom they fashioned off the verses, from whom they scraped off the sacrificial formula, of whom the chants or the heirs, the Atharvas and Angirasas the mouth belongs to that Skambha.)

Kavirmanīṣiparibhūḥ Svayambhūryāthātathyatōarthānvyadadhācchāśvatībhyah Samābhyah..

(YajurVeda 40.8.)

(He, self existent hath prescribed aims, as propriety demands, unto the ever-lasting Years.)

Yathēmām Vāçaṃ Kalyāṇīmāvadāni Janēbhyah. (Yajur Veda 26.2.)

(That I to all the people may address the salutary speech.)

Here, we have our composition:—

379. *Jñānātmanā Viśvamidaṃ Samastaṃ Mantrēṇa Gupta Tadu Yāti Kalpam.*

Yō Vēda Mantraṃ S U Vēda Viśvam Mantrēṇa Guptēna Samūḍhamētat.

The whole Universe is built in the form of Knowledge and is present in the form of Mantra. One who knows mantra knows the Universe as everything is hidden in the mantra.

281. *Çandrāmśuḥ:—*

Çadī Āhlādē Dīptau Ça is the root and the termination is *Rak* from the sutra *Sphāyitāñcivañci* (1.13.. Chandra is that which creates happiness or lustre. Chandra also may be taken in the sense of Soma or the Lord of the night.

Aṃśa Vibhājanē is the root out of which the term *Aṃśu* is formed. *Ku* is the termination or *U* or *Aśūn Vyāptau Sandhātē* or *Aśa Bhōjanē Ça* are the roots which get the termination *U* and *Nam* is the Agama or *Ana Prānanē* is the root and the termination is *U* or *Ama Gatau* is the root and *U* is the termination and the letter *Śa* is the Agama. Thus, with the help of many roots the term *Aṃśu* is formulated.

Here, in the commentary, one has to remember that the derivations have been given based on the roots regarding the formulations of various śabdās and accordingly the interpretations differ.

*Anvākhyānāni Bhidyantē Śabdavyutpattikarmasu.
Bahūnāṃ Sambhavē'rthānāṃ Nimittaṃ Kiñçidiśyatē..*

(Vākyapadīya 2.171.)

The word *Çandrāmśuḥ* with the change in the root will get different meanings -

That which causes happiness, that which divides, that which envelops, that which devours, that which moves, etc.

One has to interpret it as follows - The Lord's capacity of causing delight and expanding could be seen in the flower. The flowers and the leaves cause delight and get divided among themselves. Though the mode of division is uniformly present in every being, the mode of action differs from being to being which causes happiness and delight. It is as follows—

Two thighs and two shoulders, twenty fingers with different outlets for the senses occur in that Omniscient Lord Viṣṇu.

With the element of moon being present in that Lord Viṣṇu, that all pervasive Lord envelops everything and thus every minute death will be present in the world.

What is said as that which delights and devours everything, one can see the ways of the world. In family children, those who are in their youth and old people by taking resort to different items of food derive happiness; similarly the animals rely upon different leaves and fruits. Thus, one could see that the element of moon is present in everyone.

What is said as causes delight and sustains - In this globe the beings derive delight amidst variegated situations and to live gets infatuated with something or the other. So also Lord Viṣṇu who has the element of moon being present in Him makes every being happy, makes Him live and unites him with different enjoyments.

What is said as delights and envelopes can be seen in day-to-day activities in the world. By making everything move he delights the mind and thus the element of moon being present in Him could be seen everywhere. Thus one can understand His nature by imagining different situations. One who witnesses the world could get the revelation of the following mantra:—

*Tadviṣṇōḥ Paramaṁ Padaṁ Sadā Paśyanti Sūrayaḥ.
Dīva Čakṣurātataṁ..* (Rg Veda 1.22.20.)

(The wise always contemplate that supreme place of Viṣṇu as the eyes fixed in broad heaven.)

Lord Viṣṇu comes to be known as Čandrāmśuḥ (an element of moon) as he delights the entire Universe.

The mantras are:—

*Tadēvāgnistadādityastadvāyustadu Čandramā
Tadēva Śukraṁ Tad Brahma Tā Āpaḥ Sa Prajāpatiḥ*

(Yajur Veda 32.1.)

(Agni is That: the Sun is That: Vayu and Chandramas are That. The Bright is That: Brahma is That, those Waters, that Prajapati.)

Bhāgaṁ Dēvēbhyō Vi Dadhātvyāyan Pra Čandramāstiratē Dīrghamāyuh.

(Rg Veda 10.85.19.)

(He distributes their portion to the gods as he goes; the moon protracts a long existence.)

Here, we have our composition:—

380. *Çandrāmśuḥrāhlādayatē Samastaṃ Çandramśurantaḥkaraṇāni Yauti.
Çandramśumantarvītaṭaṃ Ha Lōkē Paśyanti Karmāṇi Ça Tasya Vijñāḥ.*

Çandrāmśuḥ delights everyone, it also delights the mind and is present inwardly everywhere and those who know Him know the deeds.

282. *Bhāskaradyutiḥ:—*

Bha is effulgence and one who causes that effulgence is a *Bhaskara*. From the sutra *Divāvibhānīśāprabhā* (3.2.21). (The affix Ta comes after the verb Kr - to make, when the following words are in composition with it:— *Divā* -By Day, *Vibhā*- Light, *Nīśā* - Night, *Prabhā* -Splendour.) the root karoti gets the termination *Dyutiḥ*, also means radiance. The radiance of the Sun is *Bhaskaradyutiḥ* and ultimately this radiance is present in Lord *Viṣṇu*.

The mantras are:—

Taraṇirviśvadarśatō Jyōtiṣkṛdasi Sūrya. Viśvamābhāsi Rōçanam..

(Rg Veda 1.50.4.)

(O Surya, you overtake all in speed; you are visible to all; you are the source of light; you shine throughout the whole firmament.)

Indrō Rājā Jagataścarṣaṇīnām (Rg Veda 7.27.3.)

(Indra is Lord of earth and men.)

Idaṃ Śrēṣṭhaṃ Jyōtiṣaṃ Jyōtiruttamaṃ Viśvajit Dhanajiducyātē Bṛhat. (Rg Veda 10.170.3.)

(This light, the best of lights, the most excellent, is called the conqueror of all, the conqueror of wealth, mighty.)

Sa Indrō Bhūtva Tapati Madhyatō Divam.. (Atharva Veda 13.2.13.)

(He blazes forth by taking the form of Indra and the middle regions are also radiant on account of Him.)

In this world also we can see in this body whatever radiance is present, is only on account of the *Ātman* and it is said in the Vedas—

Sūrya Ātmā Jagatastasthuṣaśca.. (Rg Veda 1.115.1.)

(The Sun, the soul of all that moves.)

Thus the radiance, which is present in the world, is on par with that of *Viṣṇu*.

Here, we have our composition:—

381. *Prakāśakānām Sa U Ēka Ēva Prakāśakah Sarvajagadvarēnyaḥ.
Yathā Śarīrasya U Sūrya Ātmā Prakāśakō'syāpi Tathaiva Viṣṇuḥ.*

That which has effulgence is Him only, He is to be sought after in the whole world, just as the *Ātman* in the body. Similarly this *Viṣṇu* throws light on them.

44. *Amṛtāmśūdbhavō Bhānuḥ Śaśabinduḥ Surēśvaraḥ.*

Ouśadhaṃ Jagataḥ Sētuḥ Satyadharmaparākramaḥ.

283. *Amṛtāmśūdbhavan*, 284. *Bhānuḥ*, 285. *Śaśabinduḥ*, 286. *Surēśvaraḥ*. 287. *Ouśadhaṃ*, 288. *Jagataḥ Sētuḥ*, 289. *Satyadharmaparākramaḥ*

283. Amṛtāṁśūdbhavaḥ:—

Amṛtāṁ is water, *Aṁśa Vibhājanē* is the root and *Aṁśuḥ*. Having differentiated water, he comes to be known as *Amṛtāṁśūdbhavaḥ*.

The mantra is:—

*Tama Āsīt Tamasā Gūḍhamagrē prakētaṁ Salilaṁ Sarvamā Idam.
Tucchacēnābhvapihitaṁ Yadāsīt Tapasastanmahinājāyataikam*

(Rg Veda 10.129.3.)

(There was darkness covered by darkness in the beginning, this entire (world) was undistinguishable water; that empty united (world) which was covered by a mere nothing, was produced through the power of austerity.)

The gist is - The nectar having divided itself manifests and thus *Viṣṇu* comes to be known as *Viṣṇu*.

Even in the world we see that different kinds of children are born in the womb. Lotus etc., reveal the same Lord *Viṣṇu*. Similarly this jiva, by taking resort to water and feeding upon water nourishes this body. Rasa is the substratum of that body. Like this by seeing the act of the Lord one can imagine in the world. Thus *Amṛtāṁśūdbhavaḥ* with his very name displays his Omniscience.

Here, we have our composition:—

382. *Jalaṁ Sa Viṣṇustapasā Vibhīndan Jagat Prakāśya Kurutē Ha Nityam.
Tañcāmṛtāṁśūdbhavanāmagēya Jagat Samastaṁ Prapadaṁ Vicaṣṭē.*

By dividing the waters that Lord *Viṣṇu* makes the whole Universe effulgent and this sings the name of *Amṛtāṁśūdbhavaḥ* which is being talked about differently in the world.

284. Bhānuḥ:—

Bhā Dīptau is the root. From the sutra *Dābhābhyāṁ Nuḥ* (3.32. the termination is *Nuḥ*. That which shines forth is the Sun. *Viṣṇu* who is of the form of radiance also comes to be known as Sun. Just as this external world gets light from the Sun, similarly fire brightens the body from inside.

It is stated by Charaka -

*Āyurvāṇau Balaṁ Svāsthyaṁutsāhōpaçayau Prabhā.
Ōjustējō'gnayaḥ Prāṇaścōktā Dēhāgnihētukāḥ..
Śāntē'gnau Mriyatē Yukte Ćiraṁ Jivatyanāmayaḥ.
Rōgī Syādvikṛtē Mūlamagnistas mānnirucyatē*

(Chikitsakanda 15.3-4.)

(Dehagni is the *raison de etre* of life, colour, strength, health, enthusiasm, plumpness, complexion, energy, tejas, Agnis and Prana. Extinction of Jataragni leads to death; its proper maintenance helps a person to live a long life, and its impairment gives rise to diseases. Therefore Jataragni is considered to be the most important sustaining factor of living beings.)

Thus the Lord appears in the form of Agni as well as the Sun on account of the all pervasive nature of the Lord. He comes to be known as *Bhānuḥ*.

The mantras are:—

*Pāhi Nō Agnē Rakṣasahpāhi Dhartērarāvṇaḥ.
Pāhi Riṣata Uta Vā Jighāṃsatō Brhadbhānō Yaviṣṭhaça..*

(Rg Veda 1.36.15.)

(Youthful and most resplendent Agni, protect us against evil spirits, and from the malevolent (man), who gives no gifts; protect us from noxious (animals), and from those who seek to kill us.)

*Agnē Yattē Divi Varçaḥ Pṛthivyāṃ Yadōśadhīṣvapsvā Yajatra.
Yēnāntariḱṣamurvātatantha Tvēṣaḥ Sa Bhānurarṇavō Nṛçakṣāḥ..*

(Yajur Veda 12.48.)

(The splendour which is thine in heaven, O Agni, in earth, O holy One, in plants in waters. Where with thou hast over spread mid air's broad region, that light is brilliant, billowy, man surveying.)

Contextually - Çitrabanu is none other than Āditya or Agni and so also one who shines forth in the sky is *Svarbhānu*. One who appears in a big way is *Brhadbhānu* and one who appears in the entire Universe is *Viśvabhānu*.

Here, we have our composition:—

383. *Bhānurhi Viṣṇuḥ Vibhāti Viśvē Çarē'gnirūpēṇa Vibhāti Kāyē.
Sa Çitrabhānuḥ Sa U Viśvabhānuḥ Sa Bhāsvatām Çāpi Vibhāsakō'tra.*

Bhānu is *Viṣṇu* who appears in the sky and is in the form of fire in the body. He is also addressed to as *Çitrabhānu* and *Viśvabhānu* as He is the illuminator of the rest of the illuminations.

285. *Śaśabinduḥ:—*

Śaśa *Plutaçatāvi* is the root and *Aç* is the termination on account of which the word *Śaśa* gets justified. As they move at a brisk rate they come to be known as *Śaśa*.

The word *Vindu* is derived from the root *Vid* in the sense of knowledge and from the sutra *Vinduricçhuḥ* (3.2.169). (The words *Vindu* and *Ricchu* are irregularly formed by the addition of the affix *Uḥ*, in the sense of 'the agent having such a habit etc.,) gets the *Uḥ* termination, then *Num* is the *Agama* and the form is justified.

Thus, one who knows about the movement of the Sun, the moon etc., comes to be known as *Śaśabinduḥ*. Whoever is known as whatever thing also makes it move as could be envisioned in the world. One who knows the nature of the sense organs including the mind is the knower of that and he is the one who prompts all the sense organs and thus He happens to be the controller of everything. Having known this, the knowers of truth call the Lord as *Śaśabindu*.

This is on account of the fast movement of the Lord coupled with His infinite knowledge. Thus every individual in this world to satisfy his objective of life causes haste and also tries to invent machinery, which moves fast. Mind is the fastest among the senses and amidst planets it is the moon and thus they come to be known as *Śaśabinduḥ*.

The mantras are:—

*Anējadēkaṃ Manasō Javīyō Nainaddēvā Āpnuvan Pūrvamarṣat.
Taddhāvatōnyānatyēti Tiṣaṭhattasminnapō Mātariśvā Dadhāti...*

(Yajur Veda 40.4.)

(Motionless, one, swifter than mind - the gods failed to overtake it speeding on before them. It, standing still, outstrips the others running. Hearing death the wind establish action.)

*Tadējati Tannaijati Taddūrē Tadu Antikē.
Tadantarasya Sarvasya Tadu Sarvasyāsa Bāhyataḥ.*

(YajurVeda 40.5.)

(It moveth, it is motionless. It is far distant, it is near. It is within this all, and it surrounds.)

Yō Naḥ Pitā Janitā Yō Vidhātā Dhāmāni Vēda Bhuvanāni Viśvā..

(Rg Veda 10.82.3.)

(He who is our preserver, our parent, the creator (of all), who knows our abodes (and knows) all beings.)

Here, we have our composition:—

384. *Jijñāsavastaṃ Śaśabindumagrayaṃ Manōjavēnaiva Vidanti Vēdyam.
Gatiṃ Sa Viśvē Pranīdhāya Sarvāṃ Gatyāiva Sarvānaṇuṣō Yunikta.*

The knowers of truth take the mind itself to be *Śaśabindu*. He, having given the movement to it instils it with all the auspicious qualities.

286. *Surēśvaraḥ:—*

Rā Dānē is the root and the prefix is *su* and the termination is *Kvip*. Who is that who is auspicious in nature?, One who is full of sattvic qualities in His mind. One who is the protector or Lord is *Surēśvara*. The word *Īśa Aīśvāryē* and from the sutra *Sthēśabhāsapisakasō Varaḥ* (3.2.175). (The affix *Varaḥ* comes in the sense of the agents having such a habit etc., after the verbs *Sta* -to stand, *Isa* - to rule, *Bhas* -to shine, *Pis* - to go and *Kas* - to go.) it gets the termination of *Varaḥ*.

Dānē means giving whatever has been acquired. One has to analyse a person before giving charities whether he deserves it or not. Giving and taking continues everyday in one's life. It is as follows - We inhale air and also exhale it, we take in food and leave out food. We take in liquids and abandon them in the form of urine.

Similarly in this world we can see among vegetation the animals use the leaves, flowers and fruits and in turn the kind of excretion the animals generate nourishes the vegetation. This is the Universal principle. A fool who abandons this format and doesn't give charities or gives it at a wrong time to an undeserving individual will never get fame nor could he get merits.

Everyday, the all pervasive Lord is involved in giving charities and on account of unfailing attitude in this respect, He comes to be known as *Surēśvara*. Those who do not give charities will die and then how can they get that stature ?.

The mantras are:—

*Ahaṃ Bhuvāṃ Vasunāḥ Pūrvyāspatirahaṃ Dhanāni Saṃ Jayāmi Śaśvataḥ
Māṃ Havantē Pitaraṃ Na Jantavō'haṃ Dāsuṣē Viṣṇu Bhajāmi Bhōjanam..*

(Rg Veda 10.48.1.)

(I am the principle Lord of wealth: I conquer the treasure of many (adversaries): living beings call upon me as a father; I bestow food on the donor of oblations.)

Dēvō Naḥ Savitā Vasōrdātā Vasvadāt. (Yajur Veda 4.16.)

(God Savita hath giveth wealth hath given treasure unto us.)

Tvaṃ Dātā Prathamō Rādhasāmasi Satya Īśānakṛt..

(Atharva Veda 20.104.3.)

(O Agni you are the bestower of wealth, you confer position and make people speak Truth.)

Here, we have our composition:—

385. *Puṣṇāti Lōkē'tra Čaram Hi Tasthivān Sthira Ča Puṣṇāti Čaramstathaiva.*

Surēśvarō'yam Bhagavān Varēṇyō Suram Jagat Śāsti Sanāt Purāṇaḥ.

386. *Hitvā Ča Yō Dānavidhim Vimugdhō Jijīviṣēddīrghamathāpi Kālam.*

Tam Naṣṭabuddhim Bhagavān Jahāti Tam Prāṇavāyusca Jahāti Sadyaḥ.

He nourishes those who inhabit the earth and also nourishes all the animate and inanimate things. Thus He comes to be known as *Surēśvara* - the much sought after God who rules the whole Universe.

Those who live long without involving themselves with the act of giving charities, the Lord will impair their intellect and he may also take out their lives.

One who never gives and only borrows will die. It is as follows - One who eats may not live, but dies. Similarly one who gives and never takes may also die and they cannot become Lord. It is as follows - After death, a commander in chief or a king can no longer control the army and thus one who gives charities to others comes to be known as *Surēśvara*.

287. *Ōṣadham:—*

Uṣa Dāhē is the root, that *Ōṣa* could be fire or food and that which sustains here, comes to be known as *Ōṣadhi*. The manifestation of *Ōṣadhi* is *Ōṣadham*.

The relation of the Sun towards the whole constellation, the nature of influence or misery and the kind of rasa that is produced is from the base. That rasa is externally manifested and once it gets manifested it comes to be known as effect.

Just as the base gives out the root, similarly the trees, bushes, creepers and vegetation will give life to the body and is as follows - When one is hungry he gets food and that which is filled with defects will take its opening as *Amalakī*, *Haridrā*, *Guḍūcyā* and so on.

Just as to light fire people make use of stove etc., so also the Lord in every individual creates the element of fire in the body like pitta. Thus Agni and pitta are taken to be synonymous and the ocean contains *Vāḍavāgni*.

It could be said like this - Vegetation is the ocean and also this vegetation is fire. Who has done this act? The answer to this would be synonymous with Fate and Brahman. Thus when a man dies though with the presence of the senses in the body, nobody can instigate them for action.

How does the Sun burn? In the sky. Thus by holding on to the Sun one can say that *Ōṣadhi* is Brahman. The manifestation of *Ōṣadhi* is *Ōṣadham* which is the entire Universe

itself and since it holds that it gets the termination *ac* in the sense of *Matvartha*. Hence, it is correct -

Īṣadham is Brahman and Brahman is *Īṣadham*, *Īṣadham* is *Viṣṇu* and *Viṣṇu* is *Īṣadham*. Thus Lord envelopes the entire Universe in the form of *Īṣadham* and thus the following mantra may be justified:—

*Āvapātantīravadan Diva Īṣadhayaspari
Yam Jivamaśnavāmahai Na Sa Puruṣaḥ..* (Ṛg Veda 10.97.17.)

(The plants, falling from heaven, said, "The man living we pervade, will not perish.")

This entire hymn is based on *Īṣa* and the people should take this like that. The animals depend invariably on *Īṣadhadhi* for their survival. As long as the Lord protects the people so long the *Īṣadhadhi* also nourishes them. When his longevity ends, at that time Brahman puts an end to his life. Thus Brahman gets the appellation of *Īṣa* in the larger sense.

The mantra is:—

Āpa Idvā U Bhēṣajī Āpō Amīvaçātanah. (Atharva Veda 3.7.5.)

(Water is the medicine as it dispels the various kinds of diseases.)

Āpō Brahma Janā Viduḥ. (Atharva Veda 10.7.10.)

(People know water as Brahman.)

Here, we have our composition:—

387. *Īṣasya Pittasya Yathāvidhasya Prakalpanam Brahma Çakāra Pūrvam.
Tathāvidham Naiva Śaśāka Kartum Prakalpanam Nā Bhagaṇairanēkaiḥ.*
388. *Tasyauṣadhasyāpi Ça Pātrabhūtam Kalāmayaṁ Brahma Çakāra Jālam.
Çaram Samastam Kimu Vāçaram Vā Tamauṣadham Viṣṇumupastuvanti.*
389. *Īpō Hi Sūryaḥ Sa U Tam Jvalantaṁ Svakōdarē Brahma Dadhāti Nityam.
Atō'sti Viṣṇuḥ Kathitaḥ Purāṇaiḥ Sa Ouṣadham Brahma Ça Tat Sa Dēvaḥ.*

The *Īṣadhi* have been associated with pitta by Brahman and there is no other word, which is on par with this word.

Even for that *Īṣadhi* Brahman has made a trap. Whether one is moveable or immovable, animate or inanimate all that meditate on Lord *Viṣṇu*.

Īṣadhi are the Sun and He is the radiant one and Brahman holds them within Himself. Thus the scriptures are of the opinion that He is *Viṣṇu* and Brahman.

From the sutra *Īṣadhīrajātau* (5.4.37.) (The affix *Aṇ* comes after *Īṣadhi* when it does not mean a species.) it gets the termination *Aṇ* and *Īṣadhi* itself becomes *Īṣa* or from the sutra *Ātō'nupasargē Kaḥ* (3.2.3.) (The affix *Ka* comes after a verbal root that ends in long *Ā* when there is no upasarga preceding it and when the object is in composition with it.) it gets the termination *ka* and *Īṣadha* is Brahman and the termination *an* is used here in the sense of *Svārtha*.

Like this, one has to imagine. For one who has lust, a woman will serve as medicine.

288. Jagataḥ Sētuḥ:—

The term Jagat is derived from the root *Gati* and the termination is *Kvip* from the

sutra *Dyutigamijuhōtyādīnām Dvē Ḥa* (3.2.178. and *Kvau* is used as a dual and from the sutra *Gamaḥ Kvau* (6.4.40. (The nasal of Gam is always elided before Kki.) there will be the dropping of the Anunāsika or from the sutra *Varttamānē Ṣṣadbṛhanmahajagacchatvaca* (2.48. *Gamlr Gatau* is the root, its dual number and the letter t gets dropped. The Sun moves from one world to the other and thus the term 'Jagat' and Viśva are taken as synonyms.

Sētuḥ:—

gai Bandanē is the root and gets the affix *Tun* from the sutra *Sitanigami* (1.69. and from the sutra *Titutratatha* (7.2.9. (The *lṭ* augment is not taken by the following Krit affixes:— *Ti, Tu, Tra, Ta, Tha, Si, Su, Sar, Ka and Sa*) The termination *In* is negated. Thus that which bridges the gap is the bridge (*Sētuḥ*). Since oceans are bridges between different islands, it gets the epithet of a bridge. A river is also a bridge as it bridges two banks.

One who binds the whole Universe is the bridge. The Universe What is it? Is it mount Meru or the back of the body? It is the back of the person, which bridges the body. There are different veins, bones and marrow and so on, which bind together. Totally there are twenty eight connections in the body.

Just as this vein connects the body there lies *Ida*, *Pingala* and *Sushumna*. 'Ida' is the left nostril, 'Pingala' connects the right nostril and 'Sushumna' carries knowledge.

Similarly the twenty-seven stars become twenty-eight and this helps in the movement of a person. Just as the Lord who has superhuman strength connects the different planets which are on the move and binds the entire constellation of stars and thus the name of the Lord is the bridge of the Universe. In every individual we can note the stamp of the Lord and thus Lord Viṣṇu comes to be known as the bridge of the Universe.

Here, we have our composition:—

390. *Yathā Jagad Bhēṣu Nibaddhamētat Tathaiva Jantuśca Kaśērudanḍē.
Kaśērukānāmatha Tārakānā Martyē'sti Sāmyaṃ Śrutisammatam Tat.*
391. *Kō Nāma Śaknōti Vinā Mahēṣaṃ Kartum Ha Sētum Jagatā Yathārtham.
Prabhāsatē Tat Pratijantu-Kāyaṃ Viṣṇurha Uktō Jagatām Sa Sētuḥ.*
392. *Yathā Nabhōgā Uḍumārgabaddhāḥ Karaiḥ Svakairviśvamidaṃ Vibhānti.
Tathātra Vaṃśākta-Śiraḥsthitānā Khānām Ḥa Bhāsā Pratibhāti Kāyā.*

Just as the sky is endowed with stars so are the people is their veins and the common factor between the stars and the veins is the man.

Who else other than the Lord is capable of bridging the gap between the man and the Universe? He shines forth in every individual and thus Viṣṇu is the bridge for the entire Universe.

Just as the sky is covered by the stars and the Sun by his rays, so also the intellect in the mind is the connector in the body.

The same point is highlighted in the *Triskandhajyōtiṣaṃ- Ātmān* is the Sun in the body and the mind occupies the role of the moon. That mind in the form of an atom in the body makes the things work.

It is said in Pāniniya śikṣa:—

*Ātmā Buddhayā Samētyārthān Manō Yুক্তē Vivakṣayā.
Mārutastūrasī Cāran Mandam Janayati Svaram.*

Ātmān having come together with the intellect will instill the desire to know in the mind. The mind will generate fire in the body and that will instigate air. The mind by travelling to the heart will generate voice.

*Ātmā Buddhayā Samētyārthān Manō Yুক্তē Didrkṣayā..
Manah Kāyāgnimāhanti Sa Prērayati Mārutam..
Mārutō Dṛṣṭi-Strōtāṃsi Gatvā Dṛśyaṃ Prakāśayēt..*

Similarly one has to imagine on all occasions regarding the Ātman- the mind having entered the eye will make it visible.

*Ātmā Buddhayā Samētyārthān Manō Yুক্তē Ha Riraṃsayā.
Manah Kāyāgnimāhanti Sa Prērayati Mārutam..
Mārutō Śukrasratāṃsi Gatvāvaṅgaṃ Praçōdayēt..*

The wind having mixed with Śukra will cause delight to Manmatha.

*Ātmā Buddhayā Manō Yুক্তē Ha Lipsayā.
Manah Kāyāgnimāhanti Sa Prērayati Mārutam..
Mārutaścāpyasjtrōtāṃsi Gatvā Lōbham Praçōdayēt..*

The wind having entered the waters will generate greed.

*Ātmā Buddhayā Manō Yুক্তē Ninaṃsayā
Manah Kāyāgnimāhanti Sa Prērayati Mārutam..
Mārutō Rasastrōtāṃsi Gatvā Çumbamuḍīkṣatē..*

The wind having mixed with the Rasa will generate the kin.

*Ātmā Buddhayā Manō Yুক্তē'hamāsthitaḥ.
Manah Kāyāgnimāhanti Sa Prērayati Mārutam..
Mārutō Bahustrōtāṃsi Gatvā Bāhumudasyati..*

The wind having entered the body may generate activity for the shoulders.

*Ātmā Buddhayā Manō Yুক্তē Jighatsayā.
Manah Kāyāgnimāhanti Sa Prērayati Mārutam..
Mārutō Bahusrōtāṃsi Gatvā Kṣut Samuḍirayēt..*

The wind having entered into the body (fire) may cause hunger.

*Ātmā Buddhayā Manō Yুক্তē Pipāsayā
Manah Kāyāgnimāhanti Sa Prērayati Mārutam..
Mārutō Bahusrōtāṃsi Gatvā Tarṣamuḍirayēt..*

The wind having entered the water may cause thirst in the body. These stanzas are composed just to show the path.

Just as the twelve planets combine with the stars, so also in every body there are thirty bones. Thus there will be thirty bones in each body and it is said in Sushrutha samhita śarīrastana chapter v -

Trīṇi Saṣaṣṭīnyasthiśatāni Vēdavādinō Bhāṣantē.

The mantra is:—

*Dvādaśa Pradhayaścakramēkaṃ Trīṇi Nabhyāni Ka U Taççikēta
Tatrāhatāstrīṇi Śatāni Śaṅkavaḥ gaṣṭi Ca Khilā Avicācalā.*

(Atharva Veda 10.8.4.)

(There are twelve Pradhis and three Nabhyas out of which three hundred and eight conches would be formed. Who will know this?)

It is said in Charaka -

Trīṇi Saṣaṣṭīni Śatānyasthnāṃ Saha Dantōlūkhalanakhēna

(Śarīrasthana -7.)

Thus there is a common factor between the body and the world and thus the statement *Lōkasammitaḥ Puruṣaḥ* holds good.

289. Satyadharmaaparākramaḥ:—

The words Satya and Dharma have been indicated separately. *Kramu Pādaviksēpē* is the root and *Ang* is the prefix and the termination is *Ghai*, the resultant word would be *Parākramaḥ*. One whose valour depends on satya and Dharma is *Satyadharmaaparākramaḥ* and he is none other than Viṣṇu.

Just as with the component of Satya one can hold Dharma for the sake of protection and one who traverses everywhere with his charm. Thus the Lord Viṣṇu shines forth in the world, being devoid of the six changes.

This is the role of the Omniscient Lord - He will be in the heart as long as life is in the body. Viṣṇu with his penance satya and Dharma will hold the Universe which is visible and always eulogises the Lord who is the combination of Satya, Dharma and *Parākramaḥ*.

Tadvīṣṇōḥ Paramaṇi Padaṃ Sadā Paśyanti Sūrayaḥ.

Divīva Çakṣurātataṃ.. (Rg Veda 1.22.20.)

(The wise always contemplate that supreme place of Viṣṇu as the eyes fixed in broad heaven.)

The mantras are:—

Śannō Mitraḥ Śaṃ Varuṇaḥ Śaṃ Viṣṇuḥ Śaṃ Prajāpatiḥ.

Śanna Indrō Bṛhaspatiḥ Śannō Viṣṇururukramaḥ..

(Rg Veda 1.90.9.)

(May Mitra be propitious to us; may Varuna, may Aryaman, be propitious to us; may Indra and Bṛhaspati be propitious to us; may the wide-stepping Viṣṇu be propitious to us.)

Mā Mā Himsīt Janitā Saḥ Pṛthivyā Yē Vā Divaṃ Satyadharma Vyānad.

(Yajur Veda 12.102.)

(May he not harm me who is earth's begetter, nor He whose laws are faithful, sky's poverder.)

Sarvaṃ Tadindra Tē Vaśē. (Rg Veda 8.93.4.)

(It is all, Indra, under your power.)

Here, we have our composition:—

363. *gaḍbhirvikāraiḥ Prativastu Yuktam' Yathāptakālam Parirakṣatē Yaḥ.
Taṁ Satyadharmēṣu Parākramantaṁ Viṣṇuṁ Ha Lōkaḥ Prapadam Gṛṇāti.*

One who protects those who undergo the six fold modifications and one who maintains the Universe with truth, righteousness and valour is being eulogised by the devotees.

Summary - As long as one has one's lifespan in this Universe, it is possible for the Universe to merge itself in Satya and Dharma and thus he comes to be known as *Satyadharmaparākramah*. Viṣṇu is all-pervasive in nature. This is only a sample which could be seen everywhere.

45. *Bhūtabhavyabhavannāthaḥ Pavanaḥ Pāvanō'nalāḥ.
Kāmahā Kāmakṛtkāntaḥ Kāmaḥ Kāmapradaḥ Prabhuḥ.*

290. Bhūtabhavyabhavannāthaḥ, 291. Pavanaḥ, 292. Pāvanaḥ, 293. Analāḥ. 294. Kāmahā, 295. Kāmakṛt, 296. Kāntaḥ, 297. Kāmaḥ, 298. Kāmapradaḥ, 299. Prabhuḥ.

290. Bhūtabhavyabhavannāthaḥ:—

The past, future and the present put together becomes *Bhūtabhavyabhava* and one who is their Lord is *Bhūtabhavyabhavannāthaḥ*. When the Lord thinks it is the present time, the past gets the appellation of *Bhūta* and the future tense is known as future time. He is the Lord who is present in all the three times.

The root *Nāth* starts from 'bhu' root and this is in the sense of request, anger, wealth and blessing, with the termination of Ghai becomes *Nātha*. One who requests in front of God will be taken out of all miseries. One who controls the jiva is the Lord Viṣṇu.

This time factor is presented here, by taking into account only the human beings. In Brahman's time there are no distinctions and that is why while commenting on the fourth name *Bhūtabhavyabhava- Nnāthaḥ* this is commented upon. What is it? One who is the Lord of everyone is beyond the factor of place, time and division. Being the Lord Himself he creates the entire Universe. He is the un-diminished, one who manifests Himself without time constraints.

The comments made there can also be implemented here. Thus Viṣṇu is known as the all pervasive Lord.

The mantras are:-

*Yō Bhūtaṁ Ḍa Bhavyaṁ Ḍa Sarvaṁ Yaścādhitiṣṭhati.
Svayasya Ḍa Kēvalaṁ Tasmai Jyēsthāya Brāhmaṇē Namaḥ..*

(Atharva Veda 10.8.1.)

(One who is present in past and future, one who is in charge of the heavens is that Brahman and I offer my respects to Him.)

*Puruṣa Ēvēdaṁ Sarvaṁ Yād Bhūtaṁ YacḌa Bhāvyam.
Utāmṛtatvasyēśānō Yadanēnātirōhati..* (Yajur Veda 31.2.)

(Puruṣa is in truth all this, what hath been and what yet shall be: Lord, too, of immortality which waxes greater still, by food.)

Here, we have our composition:—

394. *Nāthaḥ Sa Viśvasya Jaganniyantā Trikalabhēdēna Vibhaktamātram.
Trilōcanaḥ Paśyati Kāla-Bhukta Tathā Yathā Viśvamidam Dīnēśaḥ.*

He is the Lord of the whole Universe, who is the controller and he has divided everything amidst the three times and through His three eyes he watches the time (past, present and future) just as the Sun watches the people in the Universe.

291. Pavanaḥ:—

Pūñ Pavanē is the root that which blows is *Pavanaḥ*. The root *Pūñ Pavanē* in the sense of lyut becomes *Pavanaḥ*. Air, fire, water, earth and others sanctify and it is said in Nirukta -

Vāyuh Pavitraṃ Sa Mā Punātu Agniḥ Pavitraṃ Sa Mā Punātu

(Nirukta 5.6.)

(let the auspicious Vayu protect me, let the auspicious Agni protect me.)

With this we come to know that the Lord has the capacity of sanctifying everyone and enveloping everything.

The mantra is -

Amasthāḥ Pūtāḥ Pavanēna Śuddhāḥ. (Atharva Veda 4.34.2.)

(He purifies the body with his wind.)

Tasya Tē Pavitrapatē Pavitrapūtasya Yatkāmaḥ Punē Tacchakēyam.

(Yajur Veda 4.4.)

(With, what desire I purify myself, may I accomplish it.)

Sa Paryagācchukramakāyamavaraṇamasnāvīram Śudhamaṇḍapāvidhdam.

(Yajur Veda 40.8.)

(He hath attained unto the bright, bodiless, woundless, sinless, the pure which evil hath not pierced.)

Here, we have our composition:—

395. *Sa Viśvakṛt Sarvajaganniyantā Viśvaṃ Pavitraṃ Kurutē Ha Sarvaṃ.*

Śuddhaḥ Sa Viṣṇuḥ Sa Punāti Lōkān Parasparaṃ Śuddhamuśanti Viśvaṃ.

He is the creator of the Universe and the controller of it. He sanctifies the entire Universe. He is pure and in turn purifies everyone and thus there will be mutual purity everywhere.

292. Pavanaḥ:—

One who sanctifies everything, *Pūñ Pavanē* is the root and *Lyu* is the affix.

One transformation will affect the other thing and this is the general rule. It is as follows - It sanctifies even the spider which is known to emit poison. Thus even the honeybees are responsible for the various kinds of modifications. The same logic can be extended everywhere. It is as follows - If the juice of the *Apāmārga* plant is put in the ears, then the pain in the ear will be relieved.

The mantras are:—

Śuciḥ Pāvako Adbhutō Madhvā Yajñaṃ Mimikṣati.

(R̥g Veda 1.142.3.)

(The pure, purifying, wonderful Narashansa, thrice mixes the sacrifice with the sweat (juice of Soma).)

*Pavamānaḥ Sō Atha Naḥ Pavitrēṇa Viçarṣaṇiḥ.
Yaḥ Pōtā Sa Punātu Mā..* (Yajur Veda 19.42.)

(May Pavamana with His sieve, guest of all tribes, cleanse today. He who is cleanser makes us clean.)

Here, we have our composition:—

396. *Sa Pavanō Viṣṇuranantaśakti-Rviṣvaṃ Mithaḥ Pāvayatē Samastam.
Taṃ Pavanaṃ Nauti Jagat Samastam Nainīyatē Viśvamidaṃ Ća Tēna.*

That holy Viṣṇu is known to have immense strength and thus he can satisfy the entire Universe. The whole world adores the Lord as he maintains the entire Universe.

Just as the river is sanctified on account of its speed and a dip in the water of the river will sanctify a person, whatever is put into fire gets purified and this is the Universal rule.

293. *Analāḥ:—*

Analāḥ means the animals and one who protects them is either fire or Sun. The animals inherit everything from the rays of the Sun. He comes to be known as Viṣṇu on account of his enveloping nature and movement.

We can see in the day-to-day activities of the world that if the rays of the Sun are severe, it will cause the drying up of everything, just as the rivers dry up in summer and the weak die because of not being in a position to bear the excessive heat.

Or *Nala Gandhanē* is the root and with the help of termination aḥ it becomes *Nala*. *Naiaḥ* is that which can grasp odour. *Analāḥ* is that which doesn't take all kinds of forms and rasa and thus it is said that Brahman is not sound, not touch, not form and not odour.

Just as whatever place is touched by air, it transforms itself into that nature and spreads, similarly this jiva with the kind of inbuilt wisdom will forsake the body and takes on another body. This quality of the Lord could be noticed to be going on eternally, though being absolutely devoid of qualities. He infuses qualities into the life of the people.

Or that which is not complete is complete and He is *Analāḥ* who comes to be known as the Infinite. Even in the world nobody's end could be perceived just as the form of fire and he makes the Universe with all his variety. So the Lord with his innate nature comes to be known as *Analāḥ*.

The mantras are:—

*Yataḥ Sūryaṃ Uđētyastaṃ Yatra Ća Gaççhati.
Tadēva Manyēhaṃ Jyēṣṭhaṃ Tadu Nātyēti Kiñcana.*

(AtharvaVeda 10.8.16..)

(On account of whom even the Sun rises and sets and grows, is this Almighty One who is not being transgressed by anyone.)

Yasya Ćhāyā'mṛtaṃ Yasya Mṛtyuḥ Kasmai Dēvāya Haviṣā Vidhēma..

(Rg Veda 10.121.2.)

(The Lord of death, whose shade is life immortal. What god shall be adore with our oblation?)

Akāmō Dhīrō Amṛtaḥ Svayambhūḥ, Rasēna Tr̥ptō Na Kutaścānōnaḥ.

(Atharva Veda 10.8.44.)

(One with no desires, brave, self born one, un-parallel. One who is not afraid of death.)

Mā Mā Himṣit Janitā Saḥ Pṛthivyā Yē Vā Divaṃ Satyadharmā Vyānad. (Yajur Veda 12.102.)

(May He not harm me who is earth's begetter, nor He whose laws are faithful, sky's pervader.)

Here, we have our composition:—

397. *Viṣṇurvīrūpaṃ Kurutē Ha Viśvaṃ Svayaṃ Vigandhaḥ Kathitō Virūpaḥ.*

Anantakarturbhuvanē Na Śaktō Jivah Kadācit Paramāptumasya.

Viṣṇu makes the world variegated though being devoid of odour. He is known as formless. Still he becomes the cause of the creation of the entire Universe and the jiva tries to attain to that stature.

294. *Kāmahā:—*

Kāma means desire. It is in the form of desire towards the ways of the world, desire towards having a son or towards fame. Vedas get ultimately merged in Brahman and thus the knower of Brahman would have transcended desire and Viṣṇu comes to be known as *Kāmaha* (the subduer of desire).

The all-pervasive nature of the Lord is seen- Just as by ascending to the top of the mountain nobody wants to descend, similarly having created this manifold Universe no desires seem to rest with the Lord. Thus the epithet *Kāmaha* given to the Lord would be highly relevant. The knower of Brahman would have transcended desires.

The mantras are:—

Akāmō Dhīrō Amṛtaḥ Svayambhūḥ, Rasēna Tr̥ptō Na Kutaścānōnaḥ.

Tamēva Vidvān Na Bibhāya Mr̥tyōrātmānaṃ Dhīramajaraṃ Yuvānām..

(Atharva Veda 10.8.44.)

(One with no desires, brave, self born one, un-parallel. One who is not afraid of death, One who has transgressed old age and death and one who is eternally young.)

Yatkāmāstē Juhumastannō Astu Vayaṃ Syāma Patayō Rayīṇām.

(R̥gVeda 10.121.10.)

(May that object of our desires for which we sacrifice to you be ours, may we be the possessors of riches.)

Just as a person who is filled with bliss never craves for any desire, so is this Lord who comes to be known as *Akāma* or the knowledge of Brahman which is in Him is on par with that.

Here, we have our composition:—

398. *Viṣṇuḥ Svayambhūrna Kutaścānōna- Stajjñasya Kāmān Sa Nirākarōti.*

Rasēna Tr̥ptaḥ Sa Narō'tra Lōkē Viṣṇōḥ Padaṃ Gāyati Čāpramattaḥ.

Viṣṇu is a self-evolved Principle and one who is realised also would have transcended all desires. Being filled with that knowledge the individual would have risen to the level of Viṣṇu.

295. Kāmakṛt:—

Kāmakṛt is one who has satisfied all desires. All the desires take resort in Him just as different waters take resort to the ocean. As *Viṣṇu* satisfies the desires of his devotees he comes to be known as *Kāmakṛt*.

Even in this world we see that, only the affluent people can satisfy all their desires.

The mantras are:—

*Prajāpatē Na Tvadētānyanyō Viśvā Jātāni Paritā Babhūva.
Yatkāmāstē Juhumastannō Astu Vayaṃ Syāma Patayō Rayiṇām..*

(RgVeda 10.121.10.)

(No other than you, Prajapati, has given existence to all these beings, may that object of our desires for which we sacrifice to you be ours, may we be the possessors of riches.)

Kāmānasmākaṃ Prapūraya Pratigrhṇāhi Nō Haviḥ.

(Atharva Veda 3.11.16.)

(May you fulfil our desires by accepting the sacrificial food offered to you.)

Here, we have our composition:—

399. *Vyṛddhaḥ Samṛddharthamupaiti Yadvat Tadvat Ha Viṣṇuṃ Samupaiti Jivah.
Kāmān Sa Tēṣāṃ Hṛdayasthitah San Puṣṇāti Gītaḥ Sa U Kāmakṛt Kah.*

Just as a needy person approaches the rich, so does a jiva approach *Viṣṇu*. All the desires in the heart are getting satisfied with His Grace and thus he comes to be known as *Kāmakṛt*.

296. Kāntaḥ:—

The termination *Kta* is used here in the sense of 'doer'. *Kāntaḥ* is one who is dear to everyone. Only when mental desires are satisfied, one gets happiness. The mind always longs to have beautiful things. Thus having enveloped the entire Universe, that Lord, as he causes delight, comes to be known as *Kāntaḥ*. This is a synonym for beauty *Ramaṇiya*. This nature of the Lord is visible in the world.

The mantra is:—

*Prajāpatiścārati Garbhē Antarajāyamānō Bahudhā Vijāyātē.
Tasya Yōniṃ Paripaśyanti Dhīrāstasmin Ha Tasthurbhuvanāni Viśvā..*

(YajurVeda 31.19.)

(In the womb moves Prajapati: he, never becoming born, is born in sundry figures. The wise discern the womb from which he springeth. In Him alone stand all existing creatures.)

Here, we have our composition:—

400. *Kāntaḥ Sa Viṣṇuḥ Sukharūpa Uktah Sa Viśvarūpaḥ Prativastusaṃsthaḥ.
Vidvāṃstamiśaṃ Vividhasvarūpaṃ Paśyan Muhurhṛṣyati Vitamōhaḥ.*

Viṣṇu, who is known as *Kāntaḥ* is taken to be the very personification of happiness, who is present in every object of the world intrinsically. A man having wisdom witnesses the Lord who manifests in different forms and will derive happiness, having transcended infatuation.

297. Kāmah:—

Kamu Kārtau is the root and the termination is *Ghai*. That which aspires for something is *Kāma*. This *Kāma* basically pertains to desire and the root cause for that *Kāma* (desire) is determination (*Sankalpa*).

The mantra is:—

*Kāmastadagrē Samavartatādhi Manasō Rētaḥ Prathamam Yadāsīt.
Satō Bandhumasati Niravindan Hṛdi Pratiṣyā Kawayō Marīṣā..*

(Ṛg Veda 10.129.4.)

(In the beginning there was desire, which was the first seed of mind; sages have meditated in their hearts have discovered by their wisdom the connection of the existent with the non-existent.)

Tvaṃ Kāma Sahasāsi Pratiṣṭhitō Vibhuḥ. (Atharva Veda 19.52.2.)

(O Kama, you are very valorous and Omnipresent.)

This *Kāma* entered the Universe at the time of its inception. What's that? It was there in the mind from time immemorial as an instinct. This is the basis for all kinds of bondage. Nobody can see creation without a seed. Great men on account of their wisdom know this. The presence of a seed, which is a must, would be shown in the first half of the hymn. Actually Brahman is that which is neither 'Sat' nor 'Asat' and that which is an unchanging Principle, but still it holds the Universe in the form of mahat and the rest.

The mantra is:—

Ṛtaṃ Ća Satyaṃ Ćābhiddhātāpasō'dhyajāyata

(Ṛg Veda 10.190.1.)

(Truth (of thought) and truthfulness (of speech) were born of arduous penance, thence was night generated, thence also the watery ocean.)

The mantra to state that it is neither Sat or Asat is:—

Nāsadāsīnnō Sadāsīt. (Ṛg Veda 10.129.1.)

(The non-existent was not, the existent was not.)

There is also a statement to this effect -

As and when the god starts the creative endeavour, he becomes impure and with the division he becomes purified.

Similarly, even in this world we can see- The moment a man gets up from his sleep desires will be born in him. Thus, the Lord is present in every individual in the form of *Kāma*. Right from the grossest object to the subtlest object, this desire is present in everyone. Thus the statement *Lōkasammita Puruṣaḥ* holds good.

In the same manner the desire starts in the mind of a woman and then she conceives and then she takes the role of primordial root matter and desires for the child.

As all the fourfold forms of creation aspire for Him, he comes to be known as *Kāma*. Depending on Him the other's horizon will also be broadened. A hermit to perform austerities takes to sacrifice; the student to acquire knowledge serves his master. One who is desirous of grain will plough the land. Thus, that one and only Kama envelops the entire Universe.

*Saṅkalpaprabhavaḥ Kāmaḥ, Saṅkalpaḥ Kāma Ēva Vā.
Saṅkalpa-Vṛkṣa-Saṅkīrptaḥ, Jagad Bhōgaya Kalpatē..401..*

Kāma is mainly dependant on Sankalpa (determination) is nothing but Kāma. Thus being endowed by various desires the world proceeds towards enjoyment.

Thus we can say -

Kāma depends upon determination and thus sankalpa and kāma are taken as synonyms. The whole determination is based on a tree and this world is meant for enjoyment. Thus Manmatha comes to be a synonym for Kāma which also indicates the emotions of the heart, just as the moon at the time of giving birth to a child might have come with an intention of seeing the planets. That kind of desire would be produced in his mind and hence the statement of Yajur Veda.

Çandramā Manasō Jātah (Yajur Veda 31.12.)

(The Moon was gendered from His mind.)

With this we come to know that during the starting of the New Year in the half stage on the first day of the month of Vaishaka, the condition of the moon during the time of rise, the attitude will be for causing good of the mind and this is examined by us on many occasions.

He is known as Ananga or Kama only for this purpose. He is also known as Rahasiya (one who resides secretly) and only in secrecy many thoughts emerge. Even love emerges in secrecy. Darkness (night) is also secretive. Thus Viṣṇu, who envelopes everything comes to be known as Kāma. That Kāma, since he bestows the desired objects, Viṣṇu comes to be known as Kāmadeva.

It is precisely on account of this reason that Mahadeva comes to be known as Kāma. This is evinced even among the mutual confluence of animals. Even the large animals like buffalo, bull etc., emerge from the womb. Only on account of the desire of the people man has evolved different machines. Thus the matter concerning people and the Vedas synchronise, thus one can imagine things by imagining along the above lines.

Since desires have their basis in the moon, it generates different kinds of pleasure. He will experience the pleasures of Brahman. The same Kāma by going in a curved way will generate various kinds of sound, touch, taste and odour.

Just as the mind creates various objects, so also women create various children of different attitudes. Just as the moon traverses around the stars for twenty-seven days, similarly a woman gets purified after a span of twenty-seven days.

Just as there are defects in the moon (in the form of dots), so also the impurities of the women will come out of her body every month. Rajas are the root cause of creation in this world. Thus the world comes to be known as Rajas.

Rajas develops on account of the combination of the Moon and Mars and with the combination of Surya and Śukra the womb formulates and with the presence of Bṛhaspati it culminates. Śani will make it to be in a different form. Rahu is there always to affirm or to cause calamities. This way one can imagine by taking resort to different Śāstras only to indicate the mode of transmission of knowledge. We have given this illustration.

Here, we have our composition:—

402. *Kāmō Hi Viṣṇuḥ Sa Sasarja Viśvaṃ Rūpāṇi Kāmō Vividhāni Vavrē.
Tatkāmaklṛptaḥ Samanaskamātmā Khānāṇi Sahāyanē Tanōti Tanyam.*

Kāma is *Viṣṇu* who has created the entire Universe and that *Kāma* manifests in various forms. One whose mind is engrossed by that *Kāma* gets satisfied with the help of various senses.

Tantu means progeny and it also comes to be known as independent as it can take care of itself.

Contextually the same thought has been highlighted in the six hundred and fifty first name as *Kāmadeva*, eighty third stanza as *Kāmapala*, six hundred fifty second name *Kāmini*, six hundred fifty third name, *Kāmaprada* in the forty fifth stanza two hundred and ninety eighth name. That which bestows with *Kāma* is *Kāmadeva* and that which protects *Kāma* is *Kāmapala* and that which has *Kāma* in it, is *Kāmini*.

Here, we have our composition:—

403. *Sa Kāmadēvaḥ Sa U Kāmapālaḥ Kāmī Sa Uktah Sa U Kāmadaśca.
Sa Ēva Viśvaṃ Vividham Vidhattē Bhāṣāṃśayuktaiḥ Prativastuniṣṭhaiḥ.*

He is *Kāmadēvaḥ*, *Kāmapālaḥ*, *Kāmī* or *Kāmada* and He is the one who makes this manifold Universe and is present in part in every individual.

The mantras are:—

*Agniḥ Priyēṣu Dhāmasu Kāmō Bhūtasya Bhavyasya.
Samrāḍēkō Mā Virājati..* (Yajur Veda 12.117.)

(The One imperial Lord shines forth in the homes, Agni, the desire of all that is and is to be.)

Kāmēna Mā Kāma Āgan Hṛdayāddhṛdayam Pari..

(Atharva Veda 19.52.4.)

(O *Kama*, may you receive the sacrificial offerings as we are giving that to you with the intention of fulfilling our desires.)

298. *Kāmapradaḥ*:—

One who fulfils desires is *Kāmapradaḥ*. *Pra* is the prefix and *Dadātḥ* is the root and from the sutra *Prē Dājñah* (3.2.6.) (The affix *Ka* comes after the root *Dā-* to give, and *Jñā-* to know, when taking the preposition *Pra* and in composition with a word in the accusative case.) it gets the termination *Kah*. One who satisfies the desires is *Kāmapradaḥ*.

The mantras are:—

*Udbudhyasvāgnē Pratijāgrhi Tvamiṣṭāpūrtē Saṃ Sṛjēthāmayam Ča.
Asmitsadhashtē Adhyuttarasmin Viśvē Dēvā Yajamānaśca Sīdata..*

(Yajur Veda 15.54.)

(Wake up O Agni, thou, and keep him watchful. Wish and fruition, meet, and He, together. In this and in the loftier habitation be seated, all gods ! And the Sacrificer.)

Agninā Rayimaśnavat Pōṣamēva Divē Divē. Yaśasaṃ Viravattamam.. (Rg Veda 1.1.3.)

(Through Agni, may the worshipper obtain wealth and prosperity which increases day by day accompanied by renown and a host of followers.)

Yatkāmāstē Juhumastannō Astu Vayaṃ Syāma Patayō Rayīṇām..

(RgVeda 10.121.10.)

(May that object of our desires for which we sacrifice to you be ours, may we be the possessors of riches.)

Vatsuḥ Kāmadudhō Virājaḥ Sa Guhā Çakrē Tanvaḥ Parāçaiḥ.

(Atharva Veda 8.9.2.)

(That son of Virat will fulfill the desires, who has made his own body as the cave.)

Here, we have our composition:—

404. *Agniḥ Samasmai Pradadāti Kāmān Kāmēna Yuktaśça Vibhāti Jantuḥ.*

Kāmapradō Viṣṇurihāsti Gītaḥ Kastaṃ Vināgniṃ Jvalayēçça Kāyē.

Agni satisfies the desires of everyone and every animal is filled with desires. Viṣṇu is taken here to be as Kāmapradah. Who can invite fire in the body without that Lord ?

299. Prabhuh:—

From the sutra *Viprasambhūbhō īvasaṅjñāyām* (3.2.180.) (The affix *iū* comes after the word *Bhu*, then it is preceded by the upasargas *Vi, Pra* and *Sam*, provided that the word to be formed does not mean in appellative.) it gets the termination *du* and the term *Prabhuh* is used in the sense of one who is capable, as the capacity of the Lord is manifest everywhere.

The mantras are -

Tvaṣṭā Rūpāṇi Hi Prabhuh Paśūn Viśvāntsamānajaḥ.

Tēṣāṃ Naḥ Sphātimā Yaja.. (RgVeda 1.188.9.)

(Twashtri, who is the master (in fashioning) the forms (of beings), has made all animals distinct; grant us (Twastri), their increase.)

Sam Çōdaya Çitramarvāgrādhi Indra Varēṇyam.

Asadittē Vibhuh Prabhuh.. (Atharva Veda 20.71.11.)

(O Indra, you are fit to be adored charming and strong, may you confer riches on us.)

Vibhuh Ça Mē Prabhuh Ça Mē Pūrṇataraṃ Ça Mē Yajñēna Kalpantām..

(Yajur Veda 18.10.)

(May the pervading power and my Lordship, and my abundance prosper by sacrifice.)

Here, we have our composition:—

405. *Sāmarthyayuktasya Vibhōrjagatyām Vinā Prabhutvēna Na Kiñçidasti.*

Prabhurhi Viṣṇuḥ Sa Samastamitvā Jagat Samastaṃ Kurutē Saśaktam.

Without the grace of that Omniscient Lord nothing can move in this world. Lord Viṣṇu is Prabhu as he holds the entire Universe within Himself and regulates it.

46. *Yugādikṛdyugāvartō Naikamāyō Mahāśanaḥ.*

Adṛśyō'vyaktarūpaśça Sahasrajananantajit

300. Yugādikṛt, 301. Yugāvartaḥ, 302. Naikamāyaḥ, 303. Mahāśanaḥ. 304. Adṛśyaḥ, 305. Vyaktarūpaḥ Ça, 306. Sahasrajit, 307. Anantajit.

300. Yugādikṛt:—

Yujir Yōgē and *Yuja Samādhau* are the roots and in the absence of guna with the affix *Ghai* the word *yuga* comes into being. That in which every aspect of time holds good is *Yuga*(aeon) and that which it brings about is *Yuga*. *Āṅg* is the prefix and *Da* is the root, from the sutra *UPasargē Ghōh Kiḥ* (3.3.92)(The affix *Ki* comes under Similar conditions, after a *Ghu* verb, when an *upasarga* is in composition with it.) the termination is *ki* and there will be the dissolving of *Āt*. The beginning of a *yuga* is *Yugādi* and one who causes that is the Lord. He creates the Universe by putting together the planets, stars and thus he comes to be known as *Yugādikṛt*

This could be seen in the world also-the ox is different from the camel, machines, axe is different, the staff is different, the rope is different and thus by having different means the plougher keeps all of them together. Thus even a plougher gets the title *Yugādikṛt* because the act of man-made things get approved in the world. Thus one can notice the all-pervasive nature of the Lord. The following mantra may be considered here -

*Sūryācandramasau Dhātā Yathāpurvamakalpayat.
Divam Ća Pṛthivīm Ćantarikṣamathō Svah..*

(Ṛg Veda 10.190.3.)

(The creator created the Sun and the Moon as before, the heaven and earth were also created as before.)

*Tatō Virāḍajāyata Virājō' dhipūruṣaḥ.
Sa Jātō Atyaricyata Paścād Bhūmimathō Puraḥ..*

(Yajur Veda 31.5.)

(From Him *Viraj* was born: again *Puruṣa* from *Viraj* was born. When born, He spread to west and East beyond the boundaries of earth.)

Iyam Viṣṭīryata Ābabhūva.. (Ṛg Veda 10.129.7.)

(He from whom this creation arose, he may uphold it.)

Here, we have our composition:—

406. *Pṛthak Sthitān Viśvavitē Samarthān Grahānuḍūn, Bhāni Diśō' tha Kālam.
Samyōjya Ćakraṁ Kurutē Salīlaṁ Yugādikṛt Taṁ Kathayanti Viṣṇum.*

That *Viṣṇu* comes to be known as *Viṣṇu* who unites the separate things and leads them at his will and thus comes to be known as *Yugādikṛt*.

Like this Sri 108. Pandit Satyadev Vasista's commentary on *Viṣṇu Sahasranāma* which is based on *Anuśāsana Parva* of the *Mahābhārata*, the third hundred comes to a close.

301. Yugāvartah:—

The word *Yugā* is a denotation of time. From the sutra *Caḥ Ku Ghīṇnyatōh* (7.3.52). (For the final *C* or *J* of a root, there is substituted a corresponding guttural, before an affix having an indicative *Gh*, and before *ṇyat*.) there is no *guna* that is, in which everything holds good and that which is constantly on the move is *Yugāvartah*. The term *Yuga* is a denotation of time, one who rotates the Sun and the moon again and again is *Viṣṇu*, who comes to be known as *Yugāvartah*.

Just as in the world the potter again and again makes the pots, similarly the Lord rotates the Sun and the moon. Every individual can witness this nature of the Lord.

The mantras are:—

*Swasti Panthāmanuṣarēma Sūryācandramasāviva.
Punardadatā Ghnatā Jānatā Saṅgamēmahi.*

(Rg Veda 5.51.15.)

(May we ever follow prosperously our path, like the Sun and the Moon: may we be associated with a requiting, grateful and recognisant (kinsman).)

The word Sangamana is taken as a synonym of Yuga and it holds good.

*Yā Gaurvartani Paryēti Niṣkṛtaṁ Payō Duhānā Vratavīravārataḥ.
Sā Prabruvāṇā Varuṇāya Dāśuṣē Dēvēbhyō Dāśaddhaviṣā Vivasvatē..*

(Rg Veda 10.65.6.)

(May that cow, the leader of the rite, which yielding her milk proceeds uncalled to the consecrated place, (of sacrifice), may she, propitiated by me, yield her milk (to me), the offerer of oblations to liberal Varuṇa and the (other) gods.)

Yō Bhūtāṁ Ḍa Bhavyāṁ Ḍa Sarvaṁ Yaścādhitīṣṭhati.

(Atharva Veda 10.7.1.)

(The past and the present are inherent in Him.)

Here, we have our composition:—

407. *Āvartayan Sō'tra Yugaṁ Yugasthaṁ Viṣṇu Ryugāvarta Ihāsti Gītaḥ.
Yathādikālaṁ Bhagaṇa Yunakti Sō'dyāpi Viṣṇustamu Taṁ Tathaiva.*

He, by rotating the whole Universe comes to be known as *Yugāvartaḥ*. Just as the planets and the stars hold the sky, so does the Lord hold the entire Universe.

302. Naikamāyaḥ:—

The word Nai is taken differently. One of the meanings is that it is not being helped and it is also an act, which reminds us of Maya. The word Maya has already been explained by us in the hundred and seventh name. One can look for the details there.

One who has manifold maya comes to be known as *Naikamāyaḥ* which indicates the manifold action of the Lord Viṣṇu. Those who knowledge the śāstras should take that all the thousand names in the *Sahasranāma* hold good for Lord Viṣṇu.

The mantras are:—

Indrō Māyābhiḥ Pururūpa Īyatē (Rg Veda 6.47.18.)

(Indra, multiform by his illusions, proceeds (to his many worshippers).)

Māyābhirindra Māyinaṁ Tvaṁ Śuṣṇamavātiraḥ. (Rg Veda 1.11.7.)

(O Indra, you kill the vily Sushna by your stratagems.)

Tvaṁ Māyābhirapamāyinō'dhamaḥ Svadhābhiryē Śudvāvajuhvata.

(Rg Veda 1.51.5.)

(O Indra, by your devices you have humbled the deceivers who presented oblations to their own mouths.)

Here, we have our composition:—

408. *Indrō Mahān Dīdhitibhiḥ Svakābhi-Rmānaṃ Sa Ēkaṃ Kurutē Hyanēkam.
Yathāsthimānaṃ Kurutē Sa Bāhau Tathāsthimānaṃ Kurutē Ća Savithna.*

That almighty *Indrā* with his innate lustre can make one as many. Just as the shoulders are constituted by the bones in the body.

Every shoulder bears thirty bones, their form and action will be different in the body. Similarly by following *Viṣṇu* a man with his limited means performs manifold things and rotates amidst knowledge and science and thus derives happiness. Thus the statement - *Lōka Sammitaḥ Puruṣaḥ* holds good.

303. *Mahāśanaḥ*:—

Āsanaḥ - *Aśūṅg Vyāptau* is the root or *Āśa Bhōjanē* and the term *Āsanaḥ* gets justified in the affix *lyut*. *Mahāśanaḥ* is one who has a great potency to devour everything. *Āsanaḥ* means that which is held in one's own self.

It is as follows - The food, which is eaten, will get digested in one's belly and what is eaten gets transmitted in a different form. In the same manner the Sun maintains the various beings just as the scheme of *Viṣṇu* works. The dead person attains another body. The different ingredients of the dead body will get merged in the five elements. This method could be seen everywhere in *Viṣṇu* and thus He comes to be known as *Mahāśanaḥ*.

Thus one has to imagine differently- the modifications of the earth are absorbed by the trees and in turn give out modifications in the form of leaves, flowers and fruits. Man has taken these. Whatever he eats becomes excretion, which in turn acts as food for the trees. Like this, the world moves like the spokes of a wheel, which is there in the womb of the Lord. This method ascertains that *Mahāśanaḥ* who is *Viṣṇu*.

The mantras are:—

Vāyuraṇilamamṛtamathēdaṃ Bhasmānta Śarīram

(Yajur Veda 40.15.)

(My breath reach everlasting air ! In ashes let my body end.)

Mṛtyuryamasyāsīd Dūtaḥ (Atharva Veda 18.2.27.)

(May you take away death from us by becoming our messenger.)

Yamaḥ Parō'varō Vivasvāman Tataḥ Paraṃ Nātipaśyāmi Kiñcana.

(Atharva Veda 18.2.32.)

(Yama, the god of death also known as Vivasvan is all-pervasive in nature and there is nothing beyond Him.)

Tasminnadā Saṃ Ća Viçaiti Sarva Sa Ōtaḥ Prōtaśca Vibhuḥ Prajāsu..

(Yajur Veda 32.8.)

(Therein unites the whole, and thence it issues: far spread it is the warp and woof in creatures.)

Here, we have our composition:—

409. *Mṛtyurna Tṛptiṃ Bhajatē Kadāçit Mṛtā Yatantē Na Ća Dēhalabdhyaḥ.
Bhuktaṃ Hyabhukta Kurutē Ha Viśvaṃ Mahāśanaṃ Viṣṇumiyāti Bhōjyam.*

Death will never get satisfaction at any point of time and the dead people will never aspire for the body. What is eaten appears as though not eaten and all this becomes food for Viṣṇu who is a *Mahāśanaḥ*.

304. *Adṛśyaḥ* -

Dṛśīr Prēkṣēpaṇē is the root, One can see with their eyes and the negation of that is invisible. Viṣṇu also cannot be seen with the naked eyes and hence comes to be known as *Adṛśyaḥ*.

The womb could only be inferred as it is within the belly and hence would be invisible and so is Viṣṇu.

The mantras are:—

*Prajāpatiścarati Garbhē Antaradṛśyamānō Bahudhā Vijāyatē.
Ardhēna Viśvaṃ Bhuvanaṃ Jajāna Yadasyārdhaḥ Katamaḥ Sa Kētuḥ..*

(Atharva Veda 10.8.13.)

(Prajapati the creator resides in an invisible form in the womb. The world came into existence as part of his body and from the other half of the body what came about?)

Na Taṃ Vidātha Ya Imā Jajāna Anyad Yuṣmākamantaraṃ Babhūva.

(Rg Veda 10.82.7.)

(You know not him who has generated these (beings): (his life) is another, different from yours.)

Thus, the methodology of Viṣṇu pertains to the fourfold mode of creation.

Here, we have our composition:—

410. *Sa Viṣṇurantaḥ Pratiprāṇisaṃsthō Vidyōtatyātma vibhūtimantaḥ.
Tathā Yathā Janturananyabuddhi-Rguhyāni Kurvan Na Janairhi Dṛśyaḥ.*

That Viṣṇu is present in every animal in an invisible way and makes his timely presence. Just as the man with his non-dual identity grasps everything in an invisible manner.

305. *Vyaktarūpaḥ*:—

V is the prefix. Kta is the termination for the root *Anjatchi* and it

becomes *Aktaḥ*. The word *Rūpaḥ* comes into being with the word *Rū* and from the sutra *Khaṣpa-Śilpa-Śaṣpa-Vāṣpa-Rūpa-Tarpa-Talpāḥ* (3.28. the termination Pa gets elongated. Viṣṇu is one who appears distinctly).

In this world wherein God is present everywhere gets manifested in an invisible way. It is as follows - To know whether the womb carries a male child or not, by touching the womb the mother will come to know. On account of shyness if the belly contracts it will be a girl child and if it doesn't contract then it is a boy. One can also find out by looking at the position of the eye (expansion or contraction).

Thus God, by manifesting in the world manifests everywhere with His own qualities and thus Viṣṇu comes to be known as the manifest principle. Thus one can understand by looking into the world.

The mantras are:—

*Tadviṣṇōḥ Paramaṁ Padaṁ Sadā Paśyanti Sūrayaḥ.
Divīva Čakṣurātataṁ.. (Atharva Veda 7.26.2.)*

(That is the abode of Lord Viṣṇu which is perceived by the knowers of him through their extra sensory perception.)

Susandṛśaṁ Tvā Vayaṁ Maghavan Vandiṣīmaḥi.

(Yajur Veda 3.52.)

(Thee will be reverence, thee, O Lord of Bounty, who art fair to see.)

Apāśyamasya Mahatō Mahitvamartyasya Martyāsu Vikṣu.

(Rg Veda 10.79.1.)

(I have beheld might of the adorable (Agni) immortal in (the hearts of) mortal beings.)

Rūpaṁ Rūpaṁ Maghavā Bōbhavīti Māyāḥ Kṛtvānastanvaṁ Pari Svām.

(Rg Veda 3.53.8.)

(Maghvan becomes repeatedly (manifest) in various forms.)

Rūpaṁ Rūpaṁ Pratirūpō Babhūva Tadasya Rūpaṁ Pratičakṣaṇāya.

(Rg Veda 6.47.18.)

(The prototype, has assumed various forms, and such is his form as that which (he adopts) for his manifestation.)

Here, we have our composition:—

411. *Sō'vyaktarūpō Hi Mahān Varēṇyō Vyanakti Rūpaṁ Prativastusaṁstham.
Taṁ Vyaktarūpaṁ Prativastusaṁsthaṁ Vijānatē Jñānadṛśaḥ Samantāt.*

That un-manifest principle appears everywhere in a manifest way. That manifest one, which is, present everywhere could only be known as the suprême knowledge.

306. Sahasrajit:—

The words hundred and thousand are taken as synonyms in the dictionaries. *Sahasrajit* is one who is victorious over (transgresses) thousand.

The mantras are;—

Gōjinnah Sōmō Rathajiddhiranyaajit Svarjidadbjit.

Yaṁ Dēvāsačakrirē Pītayē Madam Svādiṣṭam Drapsamaruṇam Mayōbhuvam..

(Rg Veda 9.78.4.)

(Soma flows for us, the conqueror of cattle, of chariots, of gold, of heaven, of water, of thousand-fold (wealth), whom the gods have made for (their) drinking, exhilarating, most sweet-flavoured, dropping purple, causing happiness.)

Pavasya Gōjidaśvajidviśvajit Stōmaranyaajit. (Rg Veda 9.59.1.)

(Flow, Soma, conqueror of cattle, of horses, of all things, of desirable wealth.)

Idam Śrēṣṭhaṁ Jyōtiṣaṁ Jyōtiruttamaṁ Viśvajit Dhanajiducyatē Brhat.

(Rg Veda 10.170.3.)

(This light, the best of lights, the most excellent, is called the conqueror of all, the conqueror of wealth, mighty.)

In this world also we can see- One who lives with one's Lord will be victorious but

one who is dead cannot be like that. This is the rule of that Viṣṇu, who is all pervading in nature and thus Viṣṇu comes to be known as *Sahasrajit*.

Here, we have our composition:—

412. *Sēnā Yathā Svāmyupadiṣṭānēstrā Jayatyasēṣān Dviṣatām Mahaudhān.
Tathāiva Dēhi Sakalāṅgayuktō Jayyaṃ Parājitya Ča Mōmudīti.*

Just as the army is known to defeat the enemies in the battle so does the body, which is endowed with all the senses vanquish the enemy and becomes victorious.

307. *Anantajit*:—

People cannot measure Him with any number and thus he comes to be known as immeasurable. Lord Viṣṇu conquers many worlds with his immense valour and thus he comes to be known as *Anantajit*.

This could be witnessed in the world - For times out of number man commits many follies and he keeps trying to come out of these acts, but cannot come out of his defects. Thus it could be said that there are so many obstacles which encounter the human being and since he would be victorious, He comes to be known as *Anantajit*, The eternal victory of man is possible only on account that Lord Viṣṇu who is *Anantajit*.

The mantras are:—

Anantaṃ Śuśmamudiyartti Bhānunā.. (Rg Veda 10.75.3.)

(With shining wave animates his endless speed.)

Ugraṃ Tē Pājō Naṇvā Rurudhē Vāsi Vāsaṃ Nayasē Ēkajatyam.

(Rg Veda 10.84.3.)

(who) can resist your fierce might ? 'O' you who are without companion, subjecting them you lead them subject.)

Sanḥrandanō' nimiṣa Ēkavīraḥ Śataṃ Sēnā Ajayat Sākaminḍraḥ.

(Rg Veda 10.103.1.)

(The slayer of foes, the exciter of men, loud-shouting, ever-vigilant, the chief of heroes overthrew at once a hundred hosts.)

Ahamindrō Na Parājigyē.. (Rg Veda 10.45.5.)

(I, Indra, am not surpassed in affluence.)

Here, we have our composition:—

413. *Anantajid Viṣṇuranantalōkān Vāsē Svavīryēṇa Dadhāti Nityam.
Tathā Yathā Nā Nijasiddhaśaktyā Vidhnānanantān Nihatān Vidhattē.*

Anantajit is none other than Viṣṇu who has kept under His control manifold worlds. With His divine powers, He is capable of avoiding innumerable obstacles.

47. *Iṣṭō'viśiṣṭaḥ Śiṣṭeṣṭaḥ Śikhandī Nahuṣō Vṛṣaḥ.*

Krōdhahā Krōdhakṛt Kartā Viśvabāhurmahādharaḥ.

308. *Iṣṭaḥ*, 309. *Aviśiṣṭaḥ*, 310. *Śiṣṭeṣṭaḥ*, 311. *Śikhandī*, 312. *Nahuṣaḥ*, 313. *Vṛṣaḥ*. 314. *Krōdhahā*, 315. *Krōdhakṛt Kartā*, 316. *Viśvabāhuḥ*, 317. *Mahādharaḥ*

308. Iṣṭaḥ:—

Kṛta is the termination, from the root *Dēvapūjā Saṅgatikaraṇa Dānārthād Yajatē* and from the sutra *Vaṇisvapiyajādi-Nāmi Kiti* (6.1.15. (The semi vowels of the root *Bac, Swap* and *Yajādi*, the verbs are vocalised when followed by an affix having an indicative *Ka*.) when *Samprasāraṇē* is done, from the sutra (8.2.36. *Vraścabhraśjarsjarmjayajarājabhājacchaśām gaḥ* (For the final consonants of *Vraśca, Bhrasj, Srij, Mrj, Yaj, Rāj* and *Bhāj*, and for the final *Cha* and *Śa*, there is substitution of *g* before a jhal letter, or at the end of a word.) the letter *ta* will get an *adesa*. For the termination *ta* from the sutra *gṭunāṣṭuḥ* (8.4.41. (The letter *S* and the dentals in contact with *g* and cerebrals, are changed into *ga* and cerebrals respectively.) the letter *ta* will come as an *Ādeśa* and thus the word *Iṣṭaḥ* gets formulated.

Or the word *Iṣṭaḥ* gets formulated from the root *Iṣcha*. That which is offered in the form of sacrifices by everyone is *Iṣṭaḥ* and it is pointed out in the Vedas - *Yajñēna Yajñamayajanta Dēvāḥ* (Yajur Veda 31.16. (Gods, sacrificing, sacrificed the victim.) and the Brahmana texts state that "Sacrifice is *Viṣṇu* " One who offers respects to *Viṣṇu* will become dearer to Him.

The sacrifice is all-pervasive in nature and it should be noted thus - The planets, the Sun and others which have different movements from the stars will be noticed to be moving for the sake of betterment of humanity. It is as follows - That which is present in one Meru like the hands, legs, head etc., officiate in the sacrifices. In this body *Viṣṇu* is the *Ātman* who, on account of his strength binds different people and thus the entire Universe comes into His fold, on account of his capacity to witness things.

The mantras are:—

Iṣṭō Yajñō Bhrgughirāśīrdā Vasubhiḥ.

Tasya Na Iṣṭasya Pritasya Draviṇahāgarbhah.. (Yajur Veda 18.56.)

(By Bhrgus and by Vasus hath prayer granting sacrifice been paid. Come wealth, into the house of Him our dear, our well beloved one.)

Īṣṭō Agnirāhutaḥ Pipartu Naḥ. (Yajur Veda 18.57.)

(May Agni, served with sacrifice and gifts, protect our offered food.)

Yajñēna Yajñamayajanta Dēvāḥ (Yajur Veda 31.16.)

(Gods, sacrificing, sacrificed the victim.)

Yajñō Yajñēna Kalpatām. (Yajur Veda 22.33.)

(Let sacrifice succeed sacrifice.)

Here, we have our composition:—

414. *Yajñēna Dēvā Ayajanta Viṣṇuruktaḥ. Miṣṭō Hi Tasmādiha Viṣṇuruktaḥ.*

Yajñēna Viśvaṃ Parivarttamānaṃ Garbhē Svakē Tat Kurutē Ha Yajñāḥ.

The gods performed sacrifices and thus the sacrifices are supposed to be very dear to the gods. The whole Universe gets transformed on account of performing sacrifices and so does the womb play its role in the body.

309. Avīṣṭaḥ:—

Viṣṭaḥ is that which is endowed with adjectives and that which is devoid of adjectives

is *Aviśiṣṭaḥ*. He is *Aviśiṣṭaḥ* as he is uniformly present among all the individuals. As he is endowed with sense organs and mind, he comes to be known as *Aviśiṣṭaḥ*.

It is as follows - People appear to be equal as they have the same kind of sense organs, so do the crows, antelopes, fish, tortoise, lions, foxes and so on., This could also be seen in the trees, creepers and bowers, where there is difference in vegetation, there one can see such similarities.

The mantras are:—

Na Taṃ Vidātha Ya Imā Jajāna Anyad Yuṣmākamantaram Bābhūva.

(Rg Veda 10.82.7.)

(You know not him who has generated these (beings): (his life) is another, different from yours.)

Mām Havantē Pitaram Na Jantavō.. (Rg Veda 10.48.1.)

(Living beings call upon me as a father.)

Pañcajanā Mama Hōtram Juṣadhvam. (Rg Veda 10.53.5.)

(May the five orders of men, may those who were born for the sake of ghee, may those who are entitled to worship be pleased by my (discharge of) the office of hotri.)

Śṛṇvantu Viśvē Amṛtasya Putrāḥ. (Yajur Veda 11.5.)

(All sons of the immortal One shall hear it.)

Yatra Viśvam Bhavatyēkanīdam. (Yajur Veda 32.8.)

(Wherein this All hath found one dwelling.)

Here, we have our composition:—

415. *Samānarūpēṇa Sa Jantumātram Yunaktayaśēṣaiḥ Karaṇaiḥ Samānaiḥ.*

Lōkē'viśiṣṭaḥ Kathitō'sti Viṣṇu-Stathaiḥ Vṛkṣādiṣu Kalpanīyam.

He makes people appear equal as they possess the common sense organs. *Viṣṇu* is unique in this Universe as he is the root cause for all the creations like trees and so on.

310. *Śiṣṭeṣṭaḥ*:—

Śāsu Anuśiṣṭau is the root and the termination is *Kta* and from the sutra *Śāsaīdanhalōḥ* (6.4.34. (Before the Aorist in and before an affix beginning with a consonant having an indicatory K or Ṇ, there is a substitution of E for the vowel of *Śās*.) It gets *Itva* and from the sutra *Śāśivasighasīnām Ča* (8.3.60. *gatva* and from the sutra *gṭunā gṭuḥ* (8.4.41. (The letter S and the dentals in contact with g and cerebrals, are changed into ga and cerebrals respectively.) *gṭutva*. The word *Istēn* has already been explained by us, what is liked by the good, what is liked for the sake of performing sacrifices comes to be known as *Śiṣṭeṣṭaḥ*. The question here is who are *Śiṣṭeṣṭaḥ* ? (worthy ones) the answer is - Gods.

The mantras are:—

Yajñēna Yajñamayajanta Dēvāstāni Dharmāni Prathamānyāsan.

Tē Ha Nākaṃ Mahimānaḥ Sacanta Yatra Pūrvē Sādhyāḥ Santi Dēvāḥ..

(Yajur Veda 31.16.)

(Gods. sacrificing, sacrifice the victim: these were the earliest holy ordinances. The

mighty ones attained the height of heaven, there where these Sadhyas, gods of old, are dwelling.)

*Tam Yajñam Barhiṣi Praukṣan Puruṣam Jātamagrataḥ.
Tēna Dēvā Ayajanta Sādhyā Rṣayaśca Yē..*

(Yajur Veda 31.9.)

(They blamed us victim on the grass, Puruṣa born on earliest time. With Him the deities and all Sādhyas and Rishis sacrificed.)

Since this sacrifice is very dear to the Almighty God, this protection of the good is seen everywhere as every minute the world is engrossed in the sacrifice.

The all-pervasive nature of the sacrifice could be seen here -

Yat Puruṣam Vyadadhuh (Yajur Veda 31.10.)

(Whet the divided Puruṣa how many portions did they make ?)

And the word *Puruṣa* is taken to be the synonym for world as it is indicated in neuter.

*Yat Puruṣēṇa Haviṣā Dēvā Yajñamatanvata.
Vasantō'syāsīdājyam Grīṣma Idhmaḥ Śaraddhaviḥ.*

(Yajur Veda 31.14.)

(When gods performed the sacrifice with Puruṣa as offering spring was the butter, autumn the oblation, summer was the wood.)

In this sacrifice, spring was supposed to be the ghee. This is because the combination of Hemantha and Śisira during the time of the spring with the falling of the Sun's rays melts the rasa element in the earth. The different dhatus present in the body, having transgressed fifteen days into the Vaiśākha from Phalgunā, comes to be known as Vaiśākha and this in turn will generate diseases.

So also in this Universal Sacrifice Grishma (summer) is taken as ghee as the powerful rays will make everything dry up, Sharath is to be taken as the offerings and he is the Sun as Sun will be towards winter and hence the statement "one has to offer Him wheat and corn" gets justified. Wheat and corn get themselves assimilated in Sharath.

There were seven demarking lines for this earth and they are nothing but the seven winds. They are as follows-*Āvaha*, *Pravāha*, *Anuvāha*, *Samvāha*, *Vivaha*, *Parāvaha* and *Parivāha*. The *Āvaha* is in the middle of the clouds and the earth that which is within clouds and Sun is *Pravāha*, that which is between the Sun and the moon is *Anuvāha*, that which is between the stars and the planets is *Samvāha*, and that which is between the seven sages is *Parāvaha* and the star Dhruva is *Parivāha*.

In this sacrifice in the form of the Universe the seven samits, Moon, Mars, Budha, Śukra and Śani have to be tribled. On account of their radiance they are like samits. During the spring and autumn they get lighted up in relation to Hemantha, Śisira and Varsha. In this earth on account of the heat of the Sun, the seasons also change, as in the Vedas we have the indication of different sattvas being enumerated.

Thus, in short the all-pervasive attitude of the sacrifices has been enumerated. The following passage of Brahmanas confirm this - Sacrifice is nothing but *Viṣṇu*.

Here, we have our composition:—

416. *Śiṣṭā Hi Sādhya Ayajanta Yajñam Yajñō Hi Viśvam Paritō'bhyupaiti.*
Śiṣṭeṣṭa-Nāmnā Ća Sa Viṣṇurukta-Stam Ćānukurvanti Narāṣṭa Śiṣṭāḥ.

What is to be attained is possible only to the good and it is the sacrifice, which envelops the entire Universe. That Viṣṇu is known as dearer to the good and thus good people try to follow Him.

311. Śikhaṇḍi:—

The word *Śikha* comes from the root *Śin* and from the sutra *Śinō Hṛsvaṣṭa* (5.24. it gets the termination *Kta* and then the form gets reduced. As it is feminine when one uses the *Ṭāb* termination it gets justified in the form of radiance.

The word *Aṇḍa* gets its derivation from the root *Am* and the sutra *īamantaḍḍaḥ* (1.114. and the termination *īa* gets justified. Then the forms would be *Amati* and *Gacṇhati* in the sense of movement and thus the word *Aṇḍaḥ* gets formed. One who envelops the sky with the rays is *Śikhaṇḍaḥ* which could be either the Sun or fire or light. When we add the terms *Śikha* and *Aṇḍa*, the resulting form would be *Śikhaṇḍaḥ*. This *Śikhaṇḍi* is Viṣṇu as the concept of the Sun is inbuilt in it. The word *Iniḥ* is used here in the sense of *Matu*.

Or *Śakṛ Śaktau* is the root and the termination is *Aṇḍan* and the letter *e* is the agama and there is also a change in letters. *Śikhaṇḍaḥ* is used here as capable. These are capable depending on the concept of creation and thus Brahman and others come to be known as *Śikhaṇḍi* and He is Lord Viṣṇu.

Because of the sky, which is interpreted as bed, he comes to be known as *Śikhaṇḍaḥ* and that is the name of *Indradhanuṣ* also, and that resides in the sky. Because of the uniformity of letters or because of the uniformity of sense states Yaska in his Nirukta - 'One who has that quality is *Śikhaṇḍi* and it could mean Sun also'.

The mantra is:—

Dhanurbibharṣi Haritam Hiranyayam Sahasradhni Śatavadham Śikhaṇḍinam.
Rudrasyeṣuṣcarati Dēvahētistasyai Namō Yatamasyām Diṣṭaḥ..

(Atharva Veda 11.2.12.)

(Thou bearest a yellow golden bow, a thousand slaying, hundred weaponed, O tufted one, Rudra's arrow goes a god missile; to that be homage in whichever direction from here.)

In all the directions one can find the presence of *Indradhanuṣ*. In that rainbow one can clearly see the colours green, red and golden. Because of its presence in the sky the lustre of the Sun he comes to be known as *Śikhaṇḍa* and that belongs to Viṣṇu and thus Viṣṇu comes to be known as *Śikhaṇḍi*.

As the feathers of the peacock also reside in the sky, the peacock also comes to be known as *Śikhaṇḍi*. Even in the feathers of the peacock one can notice the colours of rainbow. Even the Vedas use the word *Mayura* (peacock) in the sense of *Śikhaṇḍi* (feathers).

Yatrāśvatthā Nyagrōdhā Mahāvṛkṣāḥ Śikhaṇḍīnaḥ.
Tat Parētāpsarasah Pratibuddhā Abhūtāna

(Atharva Veda 4.37.4.)

(Where the Asvatthas, the Nyagrodhas, great trees with crests; thither go away, Ye Apsaras; Ye have been recognised.)

Ānṛtyataḥ Śikhaṇḍīnō Gandharvasyāpsarāpatēḥ

(AtharvaVeda 4.37.7.)

(Of the hither dancing, crested Gandharva, Apsaras, I split the testicles, I bind fast the member.)

Even in this world we can notice - the eyes of the Sun, which are firmly rooted in the sky bear similarity to the arrows and the lustre. There is similarity between the eyes and the water, just as the shape of the nose is near the eyes so is the proximity of Budha to the Sun and this is true even according to Atreya's maxim and the statement - "*Lōka-Sammatih Puruṣaḥ*".

Puruṣa is situated within the two worlds and among the animals, which have four legs; the cow finds its place. Among the wild animals the lion is taken, But the shape of the eyes is always in the form of a bow and the wings are meant for the purpose of flying for the birds.

By looking merely at the eyes the Omnipresence of the Lord can be easily made out, since the Lord is present everywhere in the form of *Śikhaṇḍī* and the mantra is -

Tadviṣṇōḥ Paramaṁ Padaṁ Sadā Paśyanti Sūrayaḥ.

Divīva Cakṣurātataṁ. (Yajur Veda 6.5.)

(The princes evermore behold that loftiest place where Viṣṇu is, laid as it were an eye in heaven.)

Here, we have our composition:—

422. *Viṣṇuḥ Śikhaṇḍī Svaguṇaṁ Tatānō Viśvē Samastē Kurutē Ḥa Drśyam.*

Nijaṁ Svarūpaṁ Kavayaḥ Prasannāḥ Paśyanti Nityaṁ Hṛdi Sanniviṣṭam.

The word *Seeng* is a short vowel and since the tuft of hair lies above. According to the Uṇādi sutras present in grammar, the repetition of the words has been used.

417. *Śīṅhrasvamāpnōti Ḥa Khēna Yukta-Ściḍā Śikhā Khē Śayanāt Saduktā.*

Uṇādisūtrāṇi Ḥa Yāni Tatra Śabdasya Siddhyai Bahulaprayōgaḥ.

418. *Anantapārasya Ḥa Śabdarāśē-Ryathākathaṁ Pāramavāptumatra.*

Aṇḍanvidhāna Kurutē Purastāt Tajjñāpayatyēva Bahuvamasya.

419. *Śētē Yathā Khē Varuṇasya Hēti-Stathaiva Lōkē Nayanasya Vartma.*

Sūryō Hi Tadoān Kathitah Śikhaṇḍī Cakṣuṣca Tadvat Kathitam Śikhaṇḍī.

420. *Naikasya Varṇasya Yathā Nivēśō Rudrasya Hētau Prapadaṁ Ha Drśyah.*

Tathā Mayūrasya Ḥa Barhimātrē Bahuvamanvōti Ḥa Varṇakānām.

421. *Āgnēyadharmā Kathitō Mayūra-Stathāgnidharmānusṛtaṇca Cakṣuḥ.*

Badhō Yathārkasya Tathātra Nāsā Sakhya Vidhattē Nayanasya Nityam

There are innumerable words in the galaxy of letters and one has to somehow find one's expertise over that and only later the termination *Andān* is focussed and to remind that we have the repetition.

Just as the rainbow resides in the sky, so is the man's nature on this earth and on account of this Sun comes to be known as *Śikhaṇḍī* and so do the eyes behave.

As no definite colour could be given to Rudra so to the feathers of a peacock and there will be multiplicity of colours.

Peacocks are supposed to have an element of fire in them and so is the character of the eyes. As in the Buddha so is the nose which keeps constant company with the eyes.

Viṣṇu, who is known as *Śikhaṇḍī* always manifests Himself with his qualities and becomes visible to everyone in the world. His real form could be visualised only by the poets and they always see Him as He is nearer to their heart.

312. *Nahuṣaḥ*:—

ñaha Bandhanē is the root and Sayana in his commentary on Ṛg Veda comments - *Nahikālihanyarttilasibhya Uṣac*. Ṛg Veda (1.31.11.) (with this sutra we come to know that the Uṇādi sūtras have many rules, Regarding the present context the Unādi sūtras are *Prnahikalibhya Uṣac* (4.75. and *RNahibhyāmuṣan* (9.13. and thus the term *Nahuṣaḥ* gets justified.

Just as one can find differences here, so does one find differences elsewhere also. It is as follows - *Bhṛmṛdṛśiyajiparvipacyamitaminamiha - Ryyibhyō' nac* (3.110.. The root *Dṛśir Prēkṣēṇē* could be interpreted in the sense of darshana and Madhava in his *Mādhaviyadhātuvṛtti* has stated - *Bhṛmṛdṛśiyajiparvipacyamitaminamiharyyibhyō' nac* and thus the terms *Bharaṇaḥ*, *Maraṇaḥ*, *Darśanaḥ*, *Yajanaḥ*, *Parvaṇa*, *Paçanaḥ*, *Amanaḥ*, *Tamanaḥ*, *Namanaḥ*, *Haryanaḥ* get justified.

This we have narrated contextually. Now let us come to the present - one who binds the entire Universe right from the time of its inception is known as *Nahuṣaḥ* and he is none other than *Viṣṇu*. This binding is of two forms - that between the two fingers and that between two sense organs and this could be noticed even among the in-animate things like trees.

This is the gist - The untying of the bound one is death or destruction and so is putting together the diverse things and if tying and release get exchanged, then *Nahuṣaḥ* comes to be known as *Viṣṇu*. This quality could be seen among all the animate and in-animate things of the world.

The mantras are:—

Toṣmagñē Prathamamāyumaṣavē Dēvā Akṛṇvan Nahuṣasya Viṣpatim.
Idāmakṛṇvan Manuṣasya Śāsanīm Pituryat Putrō Mamakasya Jāyatē..

(Ṛg Veda 1.31.11.)

(Agni, the gods formerly made you the living general of the king Nahusha; they made Ila, the daughter of Manu, the instructress in performing the sacrifices, when you were born as the son of my father.)

Asau Yaḥ Panthā Ādityō Divi Pravācyam Kṛtaḥ.
Na Sa Dēvā Atikramē Tam Martāsō Na Paśyatha..

(Ṛg Veda 1.105.16.)

(The Sun, who is avowedly made the path in heaven, is not to be disregarded, Gods,

by you; but you, mortals, regard him not. Heaven and earth be conscious of this (my affliction).)

*Skambhēnēmē Viṣṭabhitē Dyauśca Bhūmiśca Tiṣṭhataḥ.
Skambha Idam Sarvamātmanvat Yatprāṇannimiśaccha Yat..*

(Atharva Veda 10.8.2.)

(By the Skambha these two stand fixed apart, both sky and earth; in the Skambha (is) all this that has soul; what is breathing and what winking.)

The word *Nahuṣaḥ* has an ending with *Usas-Uṣajantō Nahuṣa*

(Rg Veda 5.12.6..)

Here, we have our composition:—

423. *Yadatra Dhātrā Vihitam Purastāt Baddham Svarūpāt Kimu Vāpyabaddham.*

Tathaiva Tannahyati Nirvikalpaṃ Viparyayē Nāśamiyāt Samastam.

424. *Yathā Khagā Nāmasvarūpabhinnāḥ Santō'pi Rāśēḥ Pariyanti Vartma.*

Tathaiva Dēhē Pṛthagindriyāṇi Dēham Nibaddham Pariyanti Čaikam.

Whatever has been ordained by the Lord which is bound or un-bound will be surviving and sometimes the whole thing may get destroyed.

Just as the planets, which have different names and forms, will always shine with the stars, so are the different senses in the body, which bind the body into one.

313. *Vṛṣaḥ:—*

Vṛṣu Sēcanē is the root and from the sutra (3.1.135.) *Igupadhajñāprikiraḥ Kaḥ*, (After the verb ending in a consonant but preceded by e,u or ru (long or short), and after the verbs Jna - to know, Pri - to please, and Kru -to scatter, comes the affix Ka.) Ka is the termination. *Vṛṣaḥ* means fire and it is the fire which creates everything. Agni is Sun and he formulates different seasons and he also modifies the seasons and fire makes things get dissolved in a fourfold way. The Sun creates the rasas on this earth on account of his heat.

The mantra is –

Vaiśvānarō Yatātē Sūryēṇa. (Rg Veda 1.98.1.)

(Vaiśvānara accompanies the rising Sun.)

The fire, which is present in every creature, gets the appellation of *Vaiśvānara* and it is stated in the Gita "I by becoming fire will make the devoured food get dissolved in fourfold ways". *Brahddēvatā* also states that -He resides in the belly of all individuals and thus Agni by getting the appellation of *Vaiśvānara* protects the entire Universe.

Vṛṣaḥ thus comes to be known as Agni, that Agni, which encompasses everything, comes to be known as *Vṛṣaḥ* one of the names of *Viṣṇu* which means the all pervasive one.

The mantras are:—

Vṛṣō'gniḥ Samidhyatē'śvō Na Dēvavāhanaḥ

Tam Haviṣmanta Īdatē.. (Atharva Veda 20.102.2.)

(O Vṛṣa and Agni, we want to shower sacrificial food on you and in turn may you satisfy our desires.)

Acikradad Vṛṣā Harirmahān Mitrah Na Darśataḥ.

Sam Sūryeṇa Didyatadudahirnidhiḥ. (Yajur Veda 38.22.)

(Loudly the tawny stallion neighed, mighty, like Mitra fair to see. Together with the Sun the sea, the store shone out with flashing light.)

Vṛṣō'gniḥ Vṛṣaṇaṁ Bharannapāṁ Garbhaṁ Samudriyam..

(Yajur Veda 11.46.)

(Bearer of Agni, child of waters, offspring of the sea.)

What Agni gives is narrated in brief here -

Prthivā Dhēnustasyā Agnirvatsaḥ Sā Mē'gninā Vatsenēsamūrjaṁ Kāmaṁ Duhām.

Ayuh Prathamam Prajāṁ Pōṣam Rayiṁ Svāhā.

(Atharva Veda 4.39.2.)

(The mother earth is the cow, Agni is its calf and let them confer timely showers on us. May you confer longevity, progeny, cattle and riches on us.)

Agnāvagniścarati Praviṣṭaḥ Rṣināṁ Putrō Abhiśastipā U.

Namaskārēṇa Namaṣā Tē Juhōmi Mā Dēvānāṁ Mithuyā Karmabhāgam..

(Atharva Veda 4.39.9.)

(On account of the strength of the mantras, god Agni cohabits with Angara. He protects people from wrong dispositions.)

Hṛdā Pūtaṁ Manasā Jātavēdō Viśvāni Dēva Vayunāni Vidvān.

Saptāsyāni Tava Jātavēdastēbhyō Juhōmi Sa Juṣasva Havyam..

(Atharva Veda 4.39.10.)

(O Agni, you know all the creations of the world. You are endowed with seven tongues with the intention of getting Agni's favours. I am offering ghee.)

Here, we have our composition:—

425. *Vṛṣō'gnirēkō Bahudhā Viklṛptō Viśvaṁ Samastaṁ Pariyāti Dhattē.*

Naṣṭō'ti Vōgrō Kurutē Vināśaṁ Vēdē Tvanagnē Kathitō'si Rudraḥ.

426. *Sō'gniḥ Samastaṁ Samabhāvamāpta-Staṁ Tatsthabhāvēna Yunakti Viśvam.*

Agnēroidhānānaṁ Ya U Vētti Vidvān Kāmānaśēṣān Sa U Dōgdhi Tasmāt.

That Vṛṣa or Agni though being one, manifests in many ways and thus envelops the entire Universe. If he gets enraged he will ruin the whole world and in the Vedas Rudra is addressed to as Oh! Agni.

That Agni by displaying his equanimity everywhere will maintain the entire Universe. Only he could know the nature of Agni as he is the supreme matter of all desires.

Even Dharma gets the appellation of Vṛṣa:—

Vṛṣō Hi Bhagavān Dharmah, Smṛtō Lōkēṣu Bhārata.

Naidhanṭuka-Padākhyānē Viddhi Mām Vṛṣamuttamam..

(Mahābhārata Shantiparva 342.88.)

(Vṛṣa is nothing but Dharma-the Lord and this is how it is taken in the Mahābhārata. According to the etymological significance He is the best among the Vṛṣas.)

314. Krōdhahā:—

Krudha Kōpē is the root and the affix *Ghai* is used in the sense of Bhavē. One who removes anger is *Krōdhahā*. Anger manifests on account of the bile, phlegm and so on., which rises to the head and generates anger. That having entered into different veins gets the appellation of anger.

The reverse of desire and anger is its cure. It is as follows - The generation of desire brings about anger and once anger comes forth it puts an end to desire. Anger will not taint *Viṣṇu* who is the substratum for everything. Thus even by taking the name of the Lord one can vanquish one's anger. He will gradually abandon his anger by following Him. Always anger generates on account of the presence of a second person.

Even in this world one can witness - One who involves in bad acts cannot inhale and exhale air properly. One who involves in righteous acts will have no breathing problem. The same thing holds good everywhere. It is as follows - The Sun will act on those who are prone to get anger and he will never act on those who are always calm. Anger manifests itself on account of knowledge. It is said in Yajur Veda and Atharva Veda - *Manyurasi Manyuṃ Mayi Dhēhi* (19.9.)

While commenting on this aspect, we have delineated the word *Jitakrōdhah* (one who has won over anger) in the sixty second stanza and four hundred sixty second name. Similarly in one hundred thirteenth stanza and nine hundred thirty fourth name. We have commented on the word *Jita manyu*. When any calamity like the earthquake happens, it is said that it is the wrath of the gods. There it is said- Actually it will not be the anger of the gods but what remains within the purview of the world viz:— planets, stars and so on. This relation has a system and during old age anger always flows out.

With this we come to know that whatever is known as anger will have no bearing on God. Not all can give birth at the same time. The same logic can be applied to other things. Since the modifications are many it helps us in restoring the intellect of the people.

Here, we have our composition:—

427. *Sa Krōdhahā Viṣṇuranantaśakti-Rnāpnōti Kōpan- Na Ća Manyumēti.*
Akāya Uktō Na Hi Tatra Manyē Dvandvōdayō , Na Ivābhyupaiti.
428. *Daiva-Prakōpō'yamiti Bruvānā Ātmālpā-Vijñāna-Balādhīhētōh.*
Bambhramyamānāśca Nijārthanāśai idanti Nandanti Ća Tam Mahēśam.
429. *Yadatra Viśvē Pratisūryalagnam Sṛ , Ća Vā Śravyamathāpi Drśyam.*
Tat Sarvakam Martyakṛtē'sti Nitya Sūtē Yathā Savyamanindya-Yōniḥ.

He is relieved from anger on account of His immense strength, who never gets anger. He is known to have no body and is known as Jiva.

Those who know that God will incur wrath, *Ātman* will have little strength will perish.

Whatever is there which comes under the purview of this world can come under the purview of whatever could be seen that will produce the truth.

Regarding the greatness of *Viṣṇu Sahasranāma* it is said -

Na Krōdhō Na Ća Matsaryam Na Lōbhō Nā'subhā Matih.
Bhavanti Kṛtapuṇyānām Bhaktānām Puruṣōttamē..

There is no anger, no jealousy, no greed and no inauspicious thoughts. For those who have done meritorious acts the Lord will be readily present.

By looking at the act of the Lord he will not get angry and will never think about it.

Here, we have our composition:—

430. *Sa Krōdhahā Viṣṇuranantaśakti Puṣṇāti Viśvaṃ Nijamārgabaddham.*

Na Krōdhamanvēti Na Harṣamēti Karmānubaddhaṃ Ča Yunakti Bhōgaiḥ.

That redeemer of anger is none other than Viṣṇu who has an unmatched strength and protects the Universe in a righteous way. He neither gets anger or happiness and experiences pleasures according to his previous action. Nirukta points out that even the gods would be addressed as humans.

The mantras are:—

Tattvā Yāmi Brahmanā Vandamānastadāśāstē Yajamānō Havirbhiḥ.

Ahēdamānō Varuṇēha Bōdhyuruśaṃsa Mā Na Āyuh Pramōṣiḥ..

(Rg Veda 1.24.11.)

(With adoration I ask you for that life which the sacrificer solicits with oblations; Varuna, do not neglect us; praised by many, do not deprive us of our life.)

Vṛṣā Na Kruddhaḥ Patayadrajāḥ Svā Yō Armapatnīrakṣṇmēdimā Apaḥ. (Rg Veda 10.43.8.)

(As in the world an angry bull rushes (upon another), so does Indra, who directs (towards us) the waters, the bridges of the Lord (of earth).)

Ahēdamāna Upayāhi Yajñam Tubhyaṃ Pavanta Indavaḥ Sutāsaḥ.

(Rg Veda 6.41.1.)

(Unirascible (Indra), come to the sacrifice; the effused juices are purified for you.)

The word Heda indicates anger and the word *Ahēdamāna* occurs in many ways in the Vedas.

Viśvavasya Hi Prēṣitō Rakṣasi Vratamahēdayannaççarasi Svadhā Anu. (Rg Veda 10.37.5.)

(When invoked, you who are gentle protect the rite of every worshipper: you rise after the Swadha offerings)

Just as the term *Krōdah* is mentioned so also the term holds good.

It is as follows -

Apādhmadabhiśastīraśastihā Athēndrō Dyumnyābhavat.

Dēvāsta Indra Sakhyāya Yēmirē Bṛhadbhānō Marudgaṇa..

(Rg Veda 8.89.2.)

(Indra, the destroyer of those who offer not praise, has driven away the malevolent and has become glorious; O Indra of mighty splendour, Lord of the troops of Maruts, the gods press you for your friendship.) And there are so many other instances also in the Vedas.

315. *Krōdhakṛtkartā:—*

Krōdhakṛt is one who gets angry and he is *Krōdhakṛtkartā* who punishes those who get angry or he dispels the reason for the reason of anger. One who generates anger is

Krōdhakṛt. One can dissolve the compound in two ways. The ways of the generation of anger have already been enumerated under the term *Krōdhaha*. Agni holds the world with his manifestations and thus anger is the outer manifestation of fire. Even the medicinal plants come to be known as a form of Agni. Similarly Lord *Viṣṇu* is of the form of medicinal plants and there itself Lord *Viṣṇu* generates the opposite elements.

This is a general trait, which follows everywhere. Just as water produces those, which have predominance of, water in them and that, which puts off fire is water, and this in turn produces so many other things. The famous example for this in the world is as follows - *Vicchu Būti* is the original name and that belongs to Agni and the name *Pālaka* will be staying in close proximity. This Universe is full of destructive weapons and will exhibit *Viṣṇu* whose synonym is *Krōdha*.

In short, one can say - By inflicting a change it will dispel the bad things. One who uproots the various manifestations comes to be known as *Krōdhakṛtkarttā* and he is none other than *Viṣṇu*. The gods have been addressed as men as sanctioned in Nirukta.

The mantras are:—

Vyāsa Indra Pṛtanāsvōjā Adhā Viśvaṃ Śatrūyantaṃ Jaghāna.

(Rg Veda 7.20.3.)

(This Indra, scatters (hostile) hosts and slays all his adversaries.)

Udagādayamādityō Viśvēna Sahasā Saha.

Dviṣantaṃ Mahyaṃ Randhayan Mō Ahaṃ Dviṣatē Radham..

(Rg Veda 1.50.13.)

(This Aditya has risen with all his might (glory) destroying my adversary, for I am unable to resist my enemy.)

Ūrdhvō Naḥ Pāhyamhasō Ni Kētunā Viśvaṃ Samatrinam Dha.

Kṛdhū Na Ūrdhvōñcarathāya Jivasē Vidā Dēvēṣu Nō Duvaḥ..

(Rg Veda 1.36.14.)

(Erect, preserve us by knowledge from sin; consume every malignant spirit; raise us aloft, that we may pass (through the world); and that we may live, convey our wealth (of oblations) to the gods.)

Here, we have our composition:—

431. *Vikārakarṭṛṇ Sa U Hanti Nityaṃ Vikārabhāvaṃ Sa Nirākarōti.*

Jagat Samastaṃ Sa Samē Prakurvan Savyēna Sākaṃ Kurutē'pasavyam.

He slays those who want to destroy everything and personally he doesn't undergo any modifications. By holding the whole earth in Equanimity he converts the inauspicious things also into the auspicious.

316. *Viśvabāhuḥ*:—

Bādhr̥ Vilōdanē is the root and from the sutra (1.27. *Arjīdṛśikamyamipasibādham̐ R̥jīpaśitukdīrghahakārāśca* it gets the termination *Kuḥ* and the letter *ha* will come to the root, that which feels everything is the shoulder. The words *Bāhu* and *Bhuja* have been taken as synonyms here. The word *Viśva* is taken as a synonym of the world and Sarva.

One who feels the entire Universe with His shoulders is *Viśvabāhuḥ*, or all the creatures emanate from his body and thus he comes to be known as *Viśvabāhuḥ*. Those shoulders repeatedly perform the same acts.

The mantra is:—

*Viśvataçakṣuruta Viśvatō Mukhō Viśvatō Bāhuruta Viśvataḥpāt.
Saṁ Bāhubhyāṁ Dhamati Saṁ Patatrairdyāvābhūmī Janayan Dēva Ēkaḥ.*

(Ṛg Veda 10.81.3.)

(Having eyes everywhere, and having a face everywhere, having arms everywhere, and having feet everywhere, he traverses heaven with his arms, earth with his swift moving feet, and exists a god without companion generating heaven and earth.)

The word *Viśva* is used as a synonym of many and the mantra to support this is:—

*Sahasrabāhuḥ Puruṣaḥ Sahasrakṣaḥ Sahasrapāt.
Sa Bhūmiṁ Viśvatō Vṛtvā Atyatiṣṭhat Daśāṅgulam..*

(Atharva Veda 19.6.1.)

(That almighty Lord has infinite shoulders, eyes and legs. Having circumabulated the earth, he resides in the heart.)

The words hundred (śata) and thousand (Sahasra) have been taken as synonyms with many in the lexicons.

In this world also, we can see- The agriculturist who wants to sow the seed on the land first inspects the ground, then tills it and only then sows the seeds. Here ploughing, tilling and so on could be placed on par with the shoulders. The plough of the plougher is his arm with which he tills the land. The bullocks are also like his arms with which he prepares his ground, his own head is supposed to be his arms. Thus, the Lord by following the duty of ploughing encompasses everything with his arms.

It is as follows - The speech will fathom the sound. The shoulders fathom the work. The legs will make the way proper. The teeth will chew the food taken in the mouth and helps in the act of digestion. The Antras will exhale the fourfold ways of the liquids taken in. The two organs of the kidneys will exhale the Śukra and Rajas. The eyes will help in seeing. What is to be followed and what is to be given up is systematically arranged. The nose clearly distinguishes between good and bad, the head will know what is truth and what is false. The inhalation and exhalation of air in the body makes the body to survive day in and day out. The guru by inflicting punishment will part the knowledge to his pupil. The body of the lady with the desire of producing an offspring will stir the man's body, all this is nothing but the innate form of the Lord whose hands are as pervasive as that of the world. Thus *Viṣṇu* is described as *Viśvabāhuḥ*.

Thus one can imagine things in a manifold way by observing the behaviour of the animals, birds, the trees, creepers, the machines, humane behaviour and so on. Our intention here is just to give an example.

Here, we have our composition:—

432. *Sa Viśvabāhurbhagavān Varēṇyō Vyāpnōti Mathnāti Guṇēna Nityam.
Taṁ Viśvabāhuṁ Kavayaḥ Sadaiva Dhyāyanti Karmāṇi Ca Bādhamānāḥ.*

That Lord Viṣṇu who is known as Viśvabāhuḥ is sought after in the world, who manifests the whole Universe with his auspicious qualities. This Viśvabāhuḥ is meditated upon always by the knowers of truth.

Just as we have two shoulders, so we have two ayanas and all the parts of the body are in the form of pairs and thus the world is always in the form of pairs.

Here, we have our composition:—

433. *Yathaiva Bāhū Sakalaṃ Tathaiva Yugmēna Yuktaṃ Kurutē Ha Viṣṇuḥ.
Tasmānmayōktaṃ Bahudhā'tra Bhāṣyē Yō Vētti Lōkaṃ Sa U Vētti Vēdam.*

Just like the shoulders, so are all the other things and god Viṣṇu always creates things in the form of pairs. Thus in my commentary I have pointed out many times that one who knows the ways of the world knowledge the Vedas.

I have discussed the same thing in Satyāgrahanīthikāvya

*Anantakartuḥ Karmāpi Nālamantāya Karhiçit.
Jagad Vēdasya Vyākhyānaṃ Vēdō Viśvaparakāśakaḥ..
Lōkajñō Na Ça Vēdajñō Vēdajñō Na Ça Lōkavit.
Ēkapakṣaghagasyēva Vākyaṃ Tasyāvasīdati.(.5.9.10.)*

317. Mahīdharah:—

Maha Pūjāyām is the root. The term *Maha* gets the termination *Aç*, then it gets the termination *Nīṣ* and then the term *Mahī* gets justified as a synonym of earth (*Prthivī*)

The mantra is:—

*Yadā Prāṇā Abhyavarṣīt Varṣēṇa Prthivīm Mahīm.
Oṣadhayaḥ Prajāyantē'thō Yāḥ Kāśça Vīrudhaḥ*

(Atharva Veda 11.4.17.)

(When the Prāṇa showers rain on this earth, only then the vegetation grows on the earth.)

Contextually -*Mahat* also becomes *Mahati*. Even the term *Prthivī*, as it is recited in the *gana* of *Pippali* it gets the termination *Nīṣ*. One who commands respect is *Mahīdharah*.

The mantra is:-

*Vājasya Nu Prasavē Mahīmaditīm Nāma Vacasā Karāmahē.
Yasyā Upastha Urvantarikṣaṃ Sā Naḥ Śarmaḥ Trivaruthaṃ Niyacçhāt..*

(Atharva Veda 7.6.4.)

(For the production of food, mother earth is responsible and hence we offer our prayers to her. Let that mother earth confer happiness on us.)

The mantra in support of synonym for *Prthivī* is-

Rātiṃ Vāmasya Subhagāṃ Mahīmiṣaṃ Dadhāsi Sānasiṃ Rayim.

(Yajur Veda 12.110.)

(Thou givest best award of good, and plenteous food, givest Him wealth that conquers all.)

Sa Dādāhā Prthivīm Dhyāmutēmāṃ Kasmai Dēvāya Haviṣā Vīdhēma..

(Yajur Veda 13.4.)

(He fixed and holdeth up this earth and heaven. Worship we Ka the god with our oblation.)

The word mahi has been used as a synonym for earth in Sanskrit on many occasions- Contextually,

Sūrya Ātmā Jagatastasthuṣaśca (Yajur Veda 7.52.)

(Sun is like the soul and the eyes of the world.)

Just as this Sun encompasses everything on account of movement, so does this jiva, which encompasses the five basic elements, and thus the worldly things are perfectly in keeping with Vedic dictum. Just as this jiva goes from body to body so does this Sun who moves from one planet to another.

The mantra is:—

*Ākrṣṇēna Rajasā Varttamānō Nivēśayannamṛtaṁ Martyaṁ Ča.
Hiranyayēna Savitā Rathēna Dēvō Yāti Bhuvanāni Paśyan..*

(Yajur Veda 33.43.)

(Throughout the dusky firmament advancing, laying to rest the immortal and the mortal, borne on His golden chariot He cometh, Savita, God, beholding living creatures.)

Since the Ātman holds every body, Ātman comes to be known as *Mahīdharaḥ*.

Just as innumerable worlds have been designed by the Lord, so does this jiva take many births and is present in various parents. Thus man also has infinite names.

Just as the earth, so also the body takes recourse to various things. Just as the rivers flow on the earth, so also in the body many nerves are spread out. Every individual, due to the factor of place and time changes the words. Since the Lord is present in the form of words he comes to be known as *Mahīdharaḥ* or *Varnīdhara*. Thus, this nature of Viṣṇu is visible in the world.

Here, we have our composition:—

434. *Mahō'tra Pūjārthavidhānasiddhō'-Yaṁ Prāpya Gaurādiṣu Čaiti Nīṣam.
Dyāvāprthivyōruta Vāci Bhūmau Nūnaṁ Prasiddhō Gavi Čapi Vēdē.*

435. *Tāṁ Yō'pramādaṁ Vividhārthasiddhāṁ Mahīm Sadā Dhārayatē Sa Viṣṇuḥ.
Mahīdharaṁ Taṁ Kavayō Vidhijñāḥ Paśyanti Nityaṁ Kamalāsanaastham.*

436. *Mahīdharō Viṣṇuranantakarmā Mahīm Sadā Dhārayatē Yathaiva.
Tathaiva Dēhō Prakṛtērvikāraṁ Vahan Nītāntaṁ Tamu Vakti Viṣṇum.*

437. *Dēhadyathā Dēhamupaiti Dēhī Tathaiva Bhād Bhaṁ Samupaiti Sūryaḥ.
Sūryō Yāthā'tmā Sakalasya Lōkē Tathā Śarirē Sa U Sūrya Ātmā.*

The word Maha is used in the sense of respectable nature by reaching whom the cows and others will reach their destiny. Cow is famous in the heavens and the earth as well as in the Vedas.

One who holds that without any time-gap incessantly is known as Viṣṇu. The knowers of truth view him as *Mahīdhara* being seated on the lotus.

Mahīdhara is that Viṣṇu who is known to perform infinite work and always hold the

earth. So does this body, which is a manifestation of primordial matter, comes to be known as *Viṣṇu*.

Just as a man by abandoning the previous body, gets into the fresh body, so does this Sun appear in the sky. Just as the Sun is the essence of the whole Universe, so is the *Ātman* in the body.

48. *Acyutaḥ Prathitaḥ Prāṇaḥ Prāṇadō Vāsavānujaḥ.*
Apānnidhiradhiṣṭhānamapramattaḥ Pratiṣṭhitaḥ.

318. *Acyutaḥ*, 319. *Prathitaḥ*, 320. *Prāṇaḥ*, 321. *Prāṇadaḥ*, 322. *Vāsavānujaḥ*. 323. *Apāṇ Nidhiḥ*, 324. *Adhiṣṭhānam*, 325. *Apramattaḥ*, 326. *Pratiṣṭhitaḥ*.

318. *Acyutaḥ*:—

Cyūṇ Gatau is the root and the termination is *Kta* in the sense of doer and from the sutra *Gatyarthākarmaka* (34.72. when it is used as a negative particle the form would be *Acyutaḥ*.

Whatever was ordained at the time of creation, that remains in the same form even now and will continue to be like that in future also, and with this we can infer the eternal and the all-pervasive nature of the Lord.

Even in this world we can see - whatever is the time factor taken at the time of birth, the same time is required now. The same holds good in the case of leaves, fruits and flowers. All this confirm the Almighty Lord and His all-pervasive nature. Thus the knowers of truth can always visualise the eternal nature of the Lord.

The mantras are:—

Dhruvō'cyutaḥ Pramṛṇiḥi Śatrūñchatrūyatō'dharān Pādayasva..

(Atharva Veda 6.88.3.)

(May you inhabit here and destroy the enemies. When all the enemies have been eliminated, you will be favourable to me.)

Sa Parvatō Na Dharuṇēṣvacyutaḥ Sahasramūṭistaviṣiṣu Vāvṛdhē.

(Rg Veda 1.52.2.)

(He stood firm amid the torrents like mountain, and endowed with a thousand means of protecting, increased in vigour.)

Indraḥ Kila Śrutyā Asya Vēda Sa Hi Jiṣṇuḥ Pathikṛtsūryāya.
Ānmēnām Kṛṇvannacyutō Bhuvadgōḥ Patirdivaḥ Sanajā Apraṭitaḥ..

(Rg Veda 10.111.3.)

(On hearing our praise Indra knows our wishes; victorious, he opens a path for the sun; making himself Mena, he came (to the sacrifice), he was unassailable, the Lord of cattle, (the Lord) of heaven, eternal, unsurpassed.)

Yāvati Dyāvāprthivī Yāvaçça Sapta Sindhavō Vitasthirē.
Tāvantamindra Tē Grahamūrjā Gṛhṇāmyakṣitam Mayi Gṛhṇāmyakṣitam

(Yajur Veda 38.26.)

(Far as the heaven and earth are spread in compass, far as the seven rivers are extended. So was thy cup, which I with strength am taking, Indra, unharmed in me, un-injured ever.) Undiminished is eternal.

Here, we have our composition:—

438. *Vaṣī Vasiṣṭhaḥ Sa U Cātmakalpai-Rguṇairnibadhnan Jagadāvṛṇōti.
Na Tatra Kiñciṣyavatē Svadharmāt Prakāśayaṁcācyutamarcyamarkaiḥ.*

Everything is under His control and He envelops the whole Universe with His qualities. Nobody can depart from their innate nature and make everything shine forth with his radiance.

The illustration for this could be as follows -

The sages by closing their eyes used to visualise everything. The same logic holds good regarding the other senses also, and this will continue till the end of the aeon and this should be imagined regarding the other creations also.

319. *Prathitaḥ:—*

Pratha Prakhyanē is the root which gets the termination Kta from the sutra *Gatyarthākarmaka* (3.4.72). (The affix Kta is employed in denoting the agent as well as the act and the object, after verbs implying motion, after intransitive roots.) Thus *Prathitaḥ* is one who is famous. He is known as *Prathitaḥ* as he holds the Universe right from the time of creation till its dissolution.

Even in this world we can notice that one who has created the Peepul, Banyan and other trees will continue to exist till dissolution. No man till today has created these trees and will not be in a position to do so in future, and on account of this Lord Viṣṇu comes to be known as *Prathitaḥ*.

The mantras are:—

*Yāvatī Dyāvāprthivī Yāvaṁ Saptā Sindhavō Vitasthirē.
Tāvantamindra Tē Grahamūrjā Gṛhṇāmyakṣitam Mayi Gṛhṇāmyakṣitam..*
(Yajur Veda 38.26.)

(Far as the heaven and earth are spread in compass, far as the seven rivers are extended. So was thy cup, which I with strength am taking, Indra, unharmed in me, un-injured ever.)

*Mahāṁ Indraḥ Paraśca Nu Mahitvamastu Vajriṇē.
Dyrṇa Prathinā Śavaḥ..* (R̥g Veda 1.8.5.)

(Great is Indra and Supreme. May greatness be ever for the wielder of the thunderbolt; may His strength (of the army) be ever vast as the heavens.)

Vardhamānō Mahāṁ Ātmā Ča Puṣkarē Divō Mātrayā Varimṇā Prathasva.
(Yajur Veda 13.2.)

(Waxing to greatness, resting on the lotus, spread forth imminently amplitude with heaven's own measure.)

Here, we have our composition:—

439. *Prakhyaṭavīryaḥ Sa U Viśvavandyō Lōkē'sti Gītaḥ Prathitaḥ Sa Viṣṇuḥ .
Taṁ Rōdaṣī, Taṁ Ča Samudrayugma Vyāñjanti Nityaṁ Prathitaṁ Purāṇam.*

440. *Sa Nēti gaḍbhāvaṁ vikārasaṁghaṁ Čakraṁ Kramantaṁ Kurutē Sa Nityam.
Yathāvidhaṁ Yacca Kṛtaṁ Vidhātṛ Tathāvidhaṁ Kartumihāsti Nānyaḥ.*

His valour is quite well known and is revered in the world and thus comes to be known as *Prathitaḥ* in the world. He is known as the ocean and the mountain and is quite well known in the Scriptures.

He doesn't come under the purview of the six-fold modifications and everyday he goes round the world and whatever the Lord has designated cannot be changed by anyone.

320. *Prāṇaḥ*:—

Anatē is the root and prefix is *Prā* and when the termination *Ghai* is added to that becomes *Prāṇaḥ*. Here the svara distinguishes Lord Viṣṇu in the form of the sutratma holds the entire Universe.

As long as the Sun revolves round the planets the man may collapse. This is the common rule, which persists right from the time of creation till the dissolution. Thus the knowers of astrology say that the man dies. Thus this *Prāṇaḥ* comes to be known as Lord.

The mantras are:—

*Prāṇāya Namō Yasya Sarvamidaṃ Vaśē.
Yō Bhūtaḥ Sarvasyēśvarō Yasminatsarvaṃ Pratiṣṭhitam..*

(Atharva Veda 11.4.1.)

(I offer my respects to that prana under whose control this world proceeds. The past is embedded in Him, He is the Lord of everyone and He has firmly established himself in the world.)

*Prāṇamāhurmatariśvānaṃ Vātō Ha Prāṇa Ucyatē.
Prāṇē Ha Bhūtaṃ Bhavyaṃ Ča Prāṇa Ucyatē.*

(Atharva Veda 11.4.15.)

(Breath, they call Matarisvan; breath is called the wind; In breath what has been and what will be, in breath is all established.)

Rayirna Čitrā Sūrō Na Sandṛgāyurna Prāṇō Viryō Na Sūnuḥ.

(Rg Veda 1.66.1.)

(Agni who is like wondrous wealth, like the all-surveying Sun, like vital breath, like a well-conducted son, who is pure and radiant, consumes the forests.)

The entire hymn is nothing but an explanation of *Prāṇa* and the knowledgeable people can know this.

Here, we have our composition:—

441. *Prāṇaḥ Sa Viṣṇuḥ Sa U Vastumātraṃ Yunakti Sūryasya Kalābhirantaḥ.
Sūryō Yathā Viśvamidaṃ Dadhāti Prāṇastathā Viśvamidaṃ Dadhāti.*

442. *Kaphōḍhakābhyāmanuyanti Kēcid Yathā Manuṣyāḥ Paśavō Vayaśca.
Tvacā Parē Prāṇamuṣanti Lōkē Minādayō Vāricarā Yathā Kē.*

443. *Tvakphuphphusābhyāṃ Balamarhayanti Kēcid Yathā Dardurakō'tra Lōkē.
Ēvaṃ Tridhā Prāṇīti Sarvajantuḥ Prāṇātmakē Brahmani Varttamānaḥ.*

That *Prāṇa* is Viṣṇu and He instils everyone with life. Just as the Sun moves round the world, so does the *Prāṇa* move round the body.

Men and animals breathe whereas fish and others breathe through their skin.

321. Prāṇadaḥ:—

We have explained the term *Prāṇadaḥ* already and there one has to concentrate. *Prāṇadaḥ* is one who gives life.

The mantras are:—

*Prāṇadā Apānadā Vyānadā Varṇodā Varivōdāḥ.
Anyāṃsta Asmattapantu Hēṭayaḥ Asmabhya Śivō Bhava..*

(YajurVeda 17.15.)

(Giver of breath, of out breath, of breath diffusive, giver of lustre, giving room and freedom, let thy shot missiles burn others than us: He thou cleanser, propitious unto us.)

Yah Prāṇadaḥ Prāṇadavān Babhūva Yasmai Lōkāḥ Dhṛtavantaḥ Kṣaranti.

(Atharva Veda 4.35.5.)

(The food, which gives life to the humanity, is being sought after by people.)

Prāṇadā could be death also.

It is as follows -

*Prāṇō Mṛtyuḥ Takmā Prāṇam Dēvā Upāsātē.
Prāṇō Ha Satyavādinamuttamē Lōka Adadhat*

(Atharva Veda 11.4.11.)

(When *Prāṇa* goes out from the body, death comes in. *Prāṇa* sometimes manifests itself in the form of diseases and causes misery. The sense organs adore the body, the same *prāṇa* can lead righteous men to the exalted world.)

With this term *Prāṇadā* we come to know that the Lord is endowed with giving life or taking away life to beings. Thus *Prāṇadā* or *Viṣṇu* is all pervasive in this Universe.

Here, we have our composition:—

444. *Sa Prāṇadō Bhūtavikārayuktān Prāṇēna Jivān, Kimu Lōkamātram.*

Çirāya Vastu Kurutē, Prthak Ça Mṛtyuśca Prāṇān Dyati Sarvakasya.

That *Prāṇadā* (the Lord) instills life into various beings and makes them live whereas death takes away their lives.

322. Vāsavānujaḥ:—

The root *Vās* is used in the sense of inhabitation and from the sutra *Kṛvāpājimisvadisādhyasūbhya Un* (1.1. it gets the termination *Un*. One who lives everywhere is the Lord. The entire Universe belongs to Him. One who has entered this world is *Vāsavānujaḥ*. Though he is un-born, still, on account of His entrance into this world, He appears as though he is born.

The Lord who has done severe penance has the dualistic aspects of *Ṛta* and *Satya* and the entire Universe is endowed with *Ṛta* and *Satya*. One who has been born in this world is *Vāsavānujaḥ* and everything appears as dualities here. Just as - women and men, day and night, *Dakṣiṇāyana* and *Uttarāyana*, right and left, the eyes, thighs, hands, legs, nostrils, shoulders and so on. The two rows of teeth, the lower and the upper portion of the tongue, the two halves of the heart.

In the heart there are four compartments, two in the left and two in the right. One portion leads the impure blood and the other portion the pure blood.

Similarly in the stomach we have two parts, one for taking in food and the other for leaving out food. If the food is not digested properly then one may get fever, and one may never feel hungry when the impurities are thrown into the blood, flesh, marrow, bones etc. Then there will be transformations. These transformations lead to modifications, the details of this could be seen in Charaka Samhita and other texts.

The root cause for mental dispositions is our power of grasping. Whatever we perceive through our eyes has an impact on our mind. When the mind is afflicted it experiences agony, sorrow, worries, anger, jealousy, hatred etc., then the mentally disturbed person laughs, cries and indulges himself in super human acts.

The nose is situated in the upper portion of the body and the excretory organ is in the downward region. Mouth constitutes the face and the excretory organ comes to be known as *Pāyu*. The urination takes place inside and the womb is inside.

Man has a strong disposition and the woman weak. Compared to the weight of the heart of a man, a woman's heart is light and thus she cannot keep her secrets for long. Woman undergoes modifications every month on account of her impurities and man remains unaltered on account of his purity.

Woman is like a field wherein the man sows the seed. One man can sow his seed in many women, whereas a woman till she gives birth to a child cannot take another seed in her. The seed, which is in the womb as long as it is filled with air, cannot deliver. The rule regarding the birth of many is when the Sun will be in the position of Śani, and then the twins will be born. If Śani is in the ninth house then Sani will take the positions of Sun. Then more than two could be born.

One who is in charge of physical form is the woman and one who instils that form is a man. The Sun and the moon are radiated by the sushumna and till the lady gives birth the man will adorn her with all the ornaments. Thus *Ṛta* and *Satya* will indicate the presence of Purusa.

One who knows this verily knows *Viṣṇu* and all this is nothing but the grace of the Lord. He never gets happiness, doesn't cry, laugh, take rest, doesn't fight, Purusa never speaks nor is he comforted by gentle words. Thus, one can imagine accordingly. This is only a direction in this line.

The mantra is:—

*Yā Ta Indra Tanūrapyu Yā Pṛthivyām Yāntaragnau Yā Ta Indra Pavamānō Svarvidi.
Yayendra Tanvāntarikṣaṇi Vyāpitha Tayā Na Indra Tanvā Śarma Yaccha
Tadvaiṣṇōrbahuḍhā Vīryāṇi*

(Atharva Veda 17.1.13.)

(O Sun in the form of Indra, sages adore you with their prayers to get their desires satisfied. You have tremendous capacity, may you confer riches on us and may you give us a divine abode after our death.)

Here, we have our composition:—

445. *Vāsuri Viṣṇuḥ Sa U Cāntaraṅgaḥ Svābhūddhatāpasya Vikārabhūtē.
Ṛtañca Satyañca Pṛthag Janitvā Tābhyāṃ Prapañcaṃ Kurutē Samastam.*
446. *Ēvaṃ Hi Yō Vēti Sa Vēti Viśvaṃ Viṣṇuṃ Sa Vā Paśyati Sarvayātam.
Tam Vāsavānūjamanantaśaktiṃ Tātanyamānaṃ Kavayaḥ Stuvanti.*

Vāsu is *Viṣṇu* and is very much in the hearts of the people and he undergoes modifications and having separately created *Ṛta* and *Satya*, out of which he creates the entire Universe.

One who knows this knows the Universe and he knows *Viṣṇu*, the Lord and that Lord is being eulogised.

323. Apānnidhiḥ:—

Apa is the root and is used in the sense of all pervasive nature. From the sutra *Apnōtērhasvaśca* (2.61. with the termination *Kvip* there will be shortening of the vowel. That which makes life sustain is *Apa*. The word *Nidhiḥ* is derived from the prefix *ni* and the termination *Ki* so that the word *Nidhiḥ* gets formulated.

Thus ocean is the repository of knowledge, which is the base for the earth as well as heavens, and *Viṣṇu* comes to be known as the repository of water.

The mantras are:—

*Yasyēmē Himavantō Mahitvā Yasya Samudraṃ Rasayā Sahāhuḥ.
Yasyēmāḥ Pradiśō Yasya Bāhū Kasmai Dēvāya Haviṣā Vidhēma..*

(Ṛg Veda 10.121.4.)

(Through whose greatness these snow clad mountains exist, whose property men called the ocean with the rivers, whose are this quarters of space, whose are the two arms,- let us offer worship with an oblation with the divine Ka.)

*Āpō Ha Yad Bṛhatī Viśvamāyan Garbhaṃ Dadhānā Janayanīragṇim
Tatō Dēvānāṃ Samavartāsuresēkaḥ Kasmai Dēvāya Haviṣā Vidhēma..*

(Ṛg Veda 10.121.7.)

(When the vast waters over spread, the Universe containing the germ and giving birth to Agni, then was produced the one breath of the gods, - let us offer worship with an oblation to the divine Ka.)

Indrō Dīva Indra Īśē Pṛthivyā Indrō Apāmindra It Parvatānām.

(Ṛg Veda 10.89.10.)

(Indra rules over heaven, Indra rules over earth, over the waters and over the clouds.)

Here, we have our composition:—

447. *Apāṃ Nidhirviṣṇuraśēśabandhu-Rdvaidhaṃ Sa Pāthāṃsi Sasarja Čaikah.
Sa Pārthivānāṃ Nidhipambhasāṃ Vā Sa Khēśayānāñca Nidhirjalānām.*

Viṣṇu is the abode of water and in fact this was the first creation of the Lord. He is the repository of people as well as water and is also the abode for birds, which move about in the sky.

324. Adhiṣṭhānām:—

Sta Gatiniṣṭtau is the root and *Adhi* is the prefix, from the sutra *Karaṇādhi-karaṇayōśca*

(3.3.117. (The affix lyut comes after the root, the relation of the word to be formed to the verb is that of an instrument or location.) the termination is lyut. From the sutra *Yuvōranākau* (7.1.1. (For Yu and Vu (nasalised) in an affix, are substituted respectively by *Ana* and *Aka*.) *Ana* is the *Ādēśa* and from the sutra *Ādēśapratyayayōḥ* (8.3.59. (g is substituted for that S which is a substitute (of the g of a root in Dhatupatha by vi.1.64., or which is (the portion) of an affix, under the above mentioned conditions (vii.3.57,58., of being preceded by an *Iṇ* vowel or a guttural.) it gets *gatva* and when the letter *gṭuḥ* comes as *Ādēśa*, then the form would be *Adhiṣṭhānām*.

That which is the abode for the entire moveable as well as the immoveable things is *Adhikāraṇam* and that which focusses on that is *Adhiṣṭhānām* (substratum), which is Brahman. The all-pervasive nature of Brahman is seen everywhere. Even in this world also we can observe - Womb resides in mother and in the womb itself the various sense organs are formulated. There itself the auspicious and the inauspicious thoughts develop. Depending only on the auspicious and inauspicious things birth and death take place. Thus the tradition of base or substratum could be seen everywhere and this Principle is nothing but *Viṣṇu*.

The mantras are:—

Kiṃ Svidāsīdadhiṣṭhānamārambhaṃ Katamatsivat kathāsīt.
Yatō Bhūmim Janayan viśvakarmā Vidyāmaurnēnmahinā Viśvaçakṣāḥ.

(Rg Veda 10.81.2.)

(What was the station? what was the material? How was it done? So that the beholder of all, Viśvakarman was generating and disclosed heaven by his might.)

Yatrēma Viśvā Bhuvanāni Tasthuḥ. (Rg Veda 1.164.2.)

(In it all these regions of the universe abide)

Yasmin Viśvāni Bhuvanāni Tasthuḥ. (Yajur Veda 17.30.)

(That One wherein abide all things existing.)

Prajāpatiścarati Garbhē Antarajāyamānō Bahudhā Vijāyatē.
Tasya Yōnim Paripaśyanti Dhīrāstasmin Ha Tasthurbhuvanāni Viśvā

(Yajur Veda 31.19.)

(The wise discern the womb from which he springeth. In Him alone stand all existing creatures.)

Maniṣiṇō Manasā Prççatēdu Tadyadadhyatiṣṭhat Bhuvanāni Dhāyan.. (Rg Veda 10.81.4.)

(Inquire, sages, in your minds, what place he has stationed in when holding the worlds.)

Bṛhannēṣāmadhiṣṭhātā Antikā Diva Paśyati. (Atharva Veda 4.16.1.)

(Varuna always abides and knows the fate of impermanent beings.)

This is only a sample.

Here, we have our composition:—

448. *Sa Ēva Viṣṇuḥ Prapadaṃ Samagraṃ Svastinnadhiṣṭhāpayatē Ha Viśvam.*
Tasmādadhiṣṭhānamiti Gṛṇantō Gāyanti Dēvāstamaçintyaśaktim.

He is Viṣṇu who holds the entire Universe in his domain. Thus the gods sing his glory and call Him as the substratum of everything.

325. Apramattah:—

Apramattah is one who is without any faults *Pra* and *Madi* are the roots and the termination is *Kta* and thus the final form would be *Pramattah*. In the negative sense he comes to be known as *Apramattah*. The Lord will never transgress the rules and thus he comes to be known as *Apramattah*.

Even in this world we can see - When a man is healthy, all the sense organs will perform their respective functions and thus the inhaling and exhaling of air also takes place normally. It will never give up its support to the heart. Similarly the planets, Sun and others will never abandon their duties because Lord Viṣṇu has his sway on them. Thus one should understand by looking at the ways of the world.

The mantra is -

Mahāṁstvēndrō Rakṣatyapramādam (Atharva Veda 12.1.18.)

(Let that mighty Indra protect us always against calamities.)

Here, we have our composition:—

449. *Sa Viśvabandhurna Purā Na Paścāt Pramādamaiçchat Na Karisyatē Vā.*

Tathā Yathā Bhānuraçintyavīryaḥ Pramādamānvēti Na Drśyamānaḥ.

450. *Taṁ Čāpramattaṁ Prapadaṁ Ha Viṣṇuṁ Viśvē'tha Dēhē'tha Niyuktamātram.*

Sannaddhakarmānurataṁ Ha Viśvaṁ Drṣtvā Prasīdanti Namanti Taṁ Vā.

That benefactor of mankind will never commit a mistake and hasn't committed any mistakes just as the Sun never abstains from his duties in the sky.

Thus that unfailing Principle, viz. Viṣṇu carries on his duties in the Universe as well as in the body. People offer their respects to Him by witnessing His great qualities.

326. Pratiṣṭhitah:—

Sṭhā Gatiniṣṭtau is the root and from the sutra *Dyatisyatimāsthāmiti Kiti* (7.4.40. (Short E is substituted for the final of *Dō, Sō, Mā, Sṭhā* before an affix beginning with *T* and having an indicative *K*.) the letter *a* comes as *adesa*. *Prati* is the prefix and then the letter *Sa* will come as an *adesa* from the sutra *Upasargāt Sunōtisuvatisyatistautistōbhatishāsēnayasēdhasicasañja- Svjām* (8.3.65. (*Śa* is substituted for *S*, after an *E* and Universe of an *upasarga* in the following verbs: *S*(*Sunōti*), *Su*(*Suvati*), *So*(*Syati*), *Stu*(*Stauti*) *Stubha* (*Stōbhatē*) *Sṭhā*, *Sēnaya*(Denominative), *Sidh* (*Sēdhati*), *Sic*, *Sañj*, *Svañj*). Or, the state of respect by one and all is *Pratiṣṭha* and that has emerged here and thus the term *Pratiṣṭhitah* gets formulated.

That which is respect worthy towards that, comes to be known as *Pratiṣṭhitah* just as one who commands respect in the assembly will be nominated as the speaker and he shines forth in the assembly like god Viṣṇu and maintains the decorum of the assembly. Whether the merits or demerits of the assembly will have its bearing on him, if he abandons the assembly, then he won't be respected.

So is the fate of this body as long as the vital air resides in it. When the vital air flies out of the body of a respect worthy person then, he will be declared dead.

Thus God is respected because of his capacity to regulate and maintain the world. Thus Viṣṇu is always considered to be the most respect worthy. Similarly, different instances have to be imagined.

The mantras are:—

*Asatī Sat Pratiṣṭhitaṁ Sati Bhūtaṁ Pratiṣṭhitaṁ.
Bhūtē Ha Bhavya Āhitaṁ Bhūtē Pratiṣṭhitaṁ Tavēdviṣṇō Bahudhā Vīryāṇi
Tvaṁ Naḥ Prṇīhi Paśubhirviśvarūpaiḥ Sudhāyāṁ Mā Dhēhi Paramē Vyōman..
(Atharva Veda 17.1.19.)*

(Sat is immanently present in Asat, in other words all the manifest and un-manifest creatures abide in Brahman. O Surya, you have immense capacities, may you confer riches in the form of cattle on us and give an exalted position after our death.)

Here, we have our composition:—

451. *Sanātānō Viṣṇuridam Sīrṣkuḥ Pratiṣṭhitaḥ Paśyati Viśvamātram.
Yāvantamanvēti Sabhā Svakālaṁ Tāvatsabhēśō'pi Pratiṣṭhitaḥ Syāt.*
452. *Pravāhatō'nādimagasti Viśvaṁ Viśvavyavasthākṛtabandhahētōḥ.
Pratiṣṭhitō Viṣṇurihāsti Gītō Digdēśakālānavarttamānaḥ.*
453. *Taṁ Sarvavandyaṁ Prapadaṁ Ha Viṣṇuṁ Paśyanti Sarvatra Tataṁ Jagatyām.
Tathā Yathātmā Svarathē Sthitaḥ San Śaktyā Svayā Sthāpayatē Ha Kāyam.*

That eternal Viṣṇu with the desire of creating this Universe will be established firmly just as, as long as the speaker is present in the assembly, he regulates everything.

This Universe has no beginning like a flood, regarding the regeneration of the Universe. Thus Viṣṇu is said to be firmly established who has transcended space, time and place.

Thus the Omniscient Lord Viṣṇu could be perceived everywhere in the world just as one who is endowed with the body carries on all the activities.

49. *Skandah Skandadharō Dhuryō Varadō Vāyuvāhanaḥ.
Vāsudēvō Bṛhadbhānurādidēvaḥ Purandaraḥ.*

327. Skandah, 328. Skandadharah, 329 Dhuryah, 330. Varadah, 331. Vāyuvāhanaḥ, 332. Vāsudēvaḥ, 333. Bṛhadbhānu, 334. Ādidēvaḥ, 335. Purandaraḥ.

327. Skandah:— 328. Skandadharah:—

Skandir Gatiśōṣaṇayōḥ is the root and the termination is Aḥ. *Skandah* is that which moves, that which makes others dry up or that which makes others wear out. Having made the termination ach the form would be *Skandah*.

Even in the world we can see - one can see the movement in the air and in water also, one can notice the movement in the ocean with the presence of waves. The movement is quite visible.

In the same ocean one can see the movement of great whales and their movement and the emergence of mountains also one can notice in the ocean.

Similarly in this body which is Similar to that of the world when the rasa and other dhatus are present in the body. The bones will cause stability to it, with the blowing of the

wind it should not shake and thus marrow has been instilled in the body. The same is seen even in nature. This orderliness of the Lord could be seen everywhere.

Thus this Lord Viṣṇu with his all-pervasive nature by circumbulating the world holds everything in Himself and thus comes to be known as *Skandadharaḥ*.

The mantras are -

Adhi Skandavīrayasva. (Atharva Veda 5.25.8.)

(O pious one, known for your tolerance, kindly bestow progeny to me.)

Yēna Dyaurugrā Pṛthivī Ča Dṛdha Yēna Svah Stabhitam Yēna Nākaḥ.

(Yajur Veda 32.6.)

(By whom the heavens are strong and the earth stands firmly, by whom light's realm and sky vault are supported.)

Drapsaścaskanda Prathamam Anu Dhūnimaṃ Ča Yōnimanuयाśca Pūrvah.

(Ṛg Veda 10.17.11.)

(The juice of the Soma has risen to the earthly and heavenly (worlds), both this visible world and that which existed before it.)

Tadējati Tannaijati Taddūrē Tadvantikē. (Yajur Veda 40.5.)

(It moveth, it is motionless. It is far distant, it is near.)

Here the word stable -*Dṛdha* is an adjective to earth. This should be seen under the term Narayana. From waters, the earth has emerged.

Here, the word *Skanda* and *Skandadhara* have been explained by us.

Regarding the term *Skanda* our composition is as follows -

454. *Skandaḥ Sa Viṣṇuḥ Pratijantuniṣṭhaḥ Śuṣkandravābhyām Kurutē Śarīram.*

Tam Sarvadrśyam Munayaḥ Purāṇam Gāyanti Nityam Bhuvanē Trinētram.

Skanda is Lord Viṣṇu who is present in every being and makes his presence felt even amidst dry things. The sages, the knowers of Truth, praise that Omniscient Lord.

Regarding the term *Skandadharaḥ* our composition is as follows -

455. *Skanda-Vyayasthākṛtavīśvarūpaṃ Yaścāpramattō Dharatē Sa Viṣṇuḥ.*

Lōkē Narāḥ Skandadharam Purāṇam Gāyanti Paśyanti Ča Tam Guhāstham.

456. *Yastattvataḥ Śōṣa-Gaṇi Viḍitvā Yantrāṇi Kartum Yatatē pramattah.*

Śilpi Sa Viśvaṃ Vividhōpakārai-Ryuñjan Svayaṃ Yāti Ča Śarma Divyam.

Skanda has his own order in this world and he always holds the Universe vigilantly and thus the knowers of truth praise Him. One who, having known the movement of the world, creates new machinery. Being vigilant, He will do good to humanity in many ways.

329. Dhuryaḥ:—

The front portion of the face is known as *Dhuḥ* and one who holds that is *Dhuryaḥ*. From the sutra *Dhurō Yaḍḍhakau* (4.4.77. (One gets the termination Yat or from the root *Yā Prāpaṇē* it gets the termination Ka from the sutra *Ātō'nupasargē Kaḥ* (3.2.3. (The affix Ka comes after a verbal root that ends in long *Ā* when there is no upasarga preceding it and when the object is in composition with it.) and from the sutra *Hali Ča* (8.2.77. (Of a root ending in R or

V, the penultimate E or Universe is lengthened, before a consonantal beginning affix.) it gets elongation and again, from the sutra *Na Bhakurcchurām* (8.2.79.(The lengthening of the vowel does not take place under (8.2.77. when the nominal stem ending is R or V is called Bha (i.e when a Ya follows), and also not in Kur or Chur.)it is forbidden. One of the names of Viṣṇu is *Dhuryaḥ* as he is always in the forefront of things.

Nobody can function without Him and even the wind blows only with his consent. One who tries to move independently will definitely fall. One who supports everyone is surely Viṣṇu who is always the forerunner.

Or *Dhurya* could be the name of an elderly person or a great man. Face is that which is in the front and one who is the path shower to all is the Lord. One who shows the path even to the scholars and one who instructs sculptors is a great sculptor and since the Lord instructs everyone, he comes to be known as *Dhuryaḥ*.

The mantras are:—

*Pra Yadētē Pratarāṃ Pūrvyaṃ Guh Sadaḥ Sadaṃ Ātiṣṭhantā Ayuḥjam
Kaviḥ Śuśasya Mātara Rihāṇē Patimērayētām.*

(Atharva Veda 5.1.4.)

(Those who always meditate on the Lord and those who think auspiciously for Brahmins have attained You. So also, this king who has the responsibility of ruling the earth, may get your grace.)

Iha Tvaṣṭāramagriyaṃ Viśvarūpamupahvāyē. Asmākamastu Kēvalaḥ

(Rg Veda 1.13.10.)

(I invoke Twashtir, the foremost and the multi-form here. May he be solely ours.)

Here, we have our composition:—

457. *Sarvāgragāmī Bhagavān Sa Viṣṇuḥ Saṅkīrtyatē Dhuryapadēna Vijñaiḥ.
Nirdīśya Mārgaṃ Sakalasya Nētā Sa Sarvamukhyaḥ Sakalāntarātmā.*

Viṣṇu is one who always leads everyone from the front and thus is addressed to as *Dhuryaḥ* by the knowers of truth. He is always the pathfinder who is immanently present in every individual.

The word *Dhuh* may also mean weight and since the bull carries weight, the term *Dhuryaḥ* could be given to the bull also.

330. *Varadaḥ*:—

One who is adored or one who is prayed for is *Varadaḥ*, who gives the desired objects to his devotees. Everyone wants to attain auspiciousness and nobody wants inauspicious things to prevail. *Vrai Varāṇte* is the root and from the sutra *Grahaṇvṛdnyāniścigamaśeṇa* (3.3.58. the termination *Ghai* occurs in the sense of doer and from that the word *Vara* gets justified. *Da* is the root and the word *Vara* gets the termination *Ka* from the sutra *Ātō'vupasargē Kaḥ* (3.2.3., (The affix *Ka* comes after a verbal root that ends in long *Ā* when there is no upasarga preceding it and when the object is in composition with it.) wherein the letter 'a' drops out.

Because of his capacity to grant boons (*Vara*) he comes to be known as *Varadaḥ* or one who is fit to be adored.

The mantra is -

Tatsaviturvarēṇyaṃ Bhargō Dēvasya Dhīmahi. (Yajur Veda 30.2.)

(May we attain that excellent glory of Savithr the God.)

One who is pleased will give boons and God will be pleased with prayers and the mantra is -

Yatkāmāstē Juhumastannō Astu Vayaṃ Syāma Patayō Rayīṇām..

(Rg Veda 10.121.10.)

(May that object of our desires for which we sacrifice to you be ours, may we be the possessors of riches.)

Tējō'si Tējō Mayi Dhēhi. (Yajur Veda 19.9.)

(Thou art lustre give me lustre.)

Bhūrīdā Bhūri Dēhi Nō Mā Dabhraṃ Bhūryā Bhara. Bhūri Ghēdindra Ditsati..

(Rg Veda 4.32.20.)

(A bountiful giver are you, Indra: give bountifully to us; (give) not little; bring much; for verily you desire to give much.)

Āgnirñō Vanatē Rayim. (Yajur Veda 17.16.)

(May Agni win us wealth by war.)

Mā Na Āyuh Pramōṣh. (Yajur Veda 18.49.)

(Steal not our life from us.)

Here, we have our composition:—

458. *Viṣṇurvarēṇyō Varadastathāsta Yathā Varēpsurvr̥ṇutē Vadānyam.*

Vipaścitastaṃ Bahudhā Stuvanti Varççaḥ Prajāḥ Sampadamāptukāmāḥ.

Viṣṇu is sought after as he confers boons on his devotees and thus the knowers of truth eulogise Him and also those who want to acquire wealth.

331. *Vāyuvāhanaḥ*:—

The word *Vāyu* comes into being with the root *Gatigandhanayō* and the termination is *Uṇi*. The word *Vāhana* comes from the root *Vaha Prāpaṇē* or the root *Vāhi* in the sense of doer becomes *Vāhana*. Thus it is known as that which is carried by the wind and the one who does that is Lord Viṣṇu who comes to be known as *Vāyuvāhanaḥ*.

Air generates everything and is as follows - During the time of dissolution depending on one's luck while reaping the fruit of action (good or bad) having created the sky, the Lord creates air and thus the Lord comes to be known as *Vāyuvāhanaḥ*.

Even in this world, we can see that everyone is moved by air. Air generates speed and makes others move. The Sun also could be known as *Vāyuvāhanaḥ* on account of His movement. He generates hurricanes sometimes and at other times blows gentle wind, thus he can cause good as well as bad things. The Almighty Lord is the one who controls everything. Thus the karma is of three kinds i.e, Auspicious, inauspicious and mixed.

That Sun who is immanently present in everyone comes to be known as and is *Vāyuvāhanaḥ* as he generates air. A Horse will not be tired even after galloping for sometime

but that is not the case with the man. Lion and other animals roar at great frequency. Man also makes a lot of noise. That controlling strength behind that is the strength of the Almighty.

The mantras are:—

Taddhāvato' yānatyēti Tiṣaṭhattasminnapō Mātariśvā Dadhāti...

(Yajur Veda 40.4.)

(It, standing still, outstrips the others running. Herein doth the wind establish action.)

Kasmādaṅgāddīpyatē Agnirasya Kasmādaṅgāt Pavatē Mātariśvā.

(Atharva Veda 10.7.2.)

(From which part of the body one gets radiance and from which part of the body the wind blows.)

Kva Prēpsan Ūrdhvō Agniḥ Kva Prēpsan Pavatē Mātariśvā.

(Atharva Veda 10.7.4.)

(From where does Agni glow upwards and from where does the wind blow.)

Yatrāgniṣṇāndramāḥ Sūryō Vātastiṣṭhantyārpiṭāḥ

Skambhaṃ Taṃ Brūhi Katamaḥ Svidēva Saḥ.

(Atharva Veda 10.7.12.)

(That Agni envelopes Sun, Moon, Wind, Earth and Sky by maintaining his divinity in all of them uniformly.)

Yasmād Vātā Ṛtudhā Pavantē Yasmāt Samudrā Adhi Vikṣaranti..

(Atharva Veda 13.3.2.)

(On account of influence of which god the wind blows, and the ocean gets inspired.)

Kurmasta Āyurajaramā Yadagnē Yathā Yuktō Jātavēdō Na Riṣyāḥ.

Athā Vahāsi Sumanasyamānō Bhāgaṃ Dēvēbhyō Haviṣaḥ Sujāta..

(Ṛg Veda 10.51.7.)

((The gods) We grant you life, Agni, which (is) exempt from decay, so that thus endowed, Jatavedas, you will not die; so, becoming conciliated, well - born Agni, bear their portion of the oblation to the gods.)

Here, we have our composition:—

459. *Vāyuvāhananāmāyaṃ, Lōkānāṃ Sukhadhuḥkhadaḥ.*

Kva Prēpsan Ūrdhvō Agniḥ Kva Prēpsan Pavatē Mātariśvā.

He is known as the carrier of wind, who is in charge of pleasure as well as the pain of the world. Having created the wind, he will work according to the acts of the world.

Kvaçinmahāvātamathāpi Mandam

Vāyuṃ Pravartyātayatē Trilōkīm.

Sa Sātasaklēṣayugaṃ Dadhānō

Jivēṣu Jivātmakṛtānusāram..460..

Sa Ēva Sūryō Jagadātmarūpaḥ

Sa Ēva Jivāḥ Prativarṣmaniṣṭhaḥ.

Sa Ēva Prāṇādibhidā Prabhinnah
Pravartakō Jivagaṇasya Viṣṇuh..461..

He encompasses everything including even the blowing of the wind and comes to be known as *Jivātman* among the jivas.

He is the Sun and is like the soul. He is jiva who is present in every being and gets named differently according to different pranas and he is the motivating principle for every one and He is *Viṣṇu*.

332. *Vāsudēvaḥ*:—

Vasa Nivāsē is the root or *Vasa Ācchādanē* and the termination is *Uṇi*. One who lives everywhere or one who spreads everything is *Vāsu*. *Dēva* is one who is radiating, who plays, who is victorious, who carries on day-to-day activities, one who is praised by everyone and who does everything on account of mere willing nature is *Deva*. One who is the combination of *Vāsu* and *Dēva* is *Vāsudēvaḥ*, who is none other than Lord *Viṣṇu* Himself.

Everywhere the rays of the Sun are encompassing and one who envelops the whole world comes to be known as *Vāsu*. That *Vāsu* in this world on account of his mere will makes others victorious and thus comes to be known as *Dēvaḥ*. This entire Universe is enveloped by that *Vāsu* by rule as well as by practise and thus comes to be known as *Vāsudēvaḥ*.

Even in this world one can see that there is no one who doesn't like Him, there is no one who could be victorious and as pervasive as Him.

The mantra is:—

Īśā Vāsyamidaṃ Sarvaṃ Yat Kiṁca Jagatyāṃ Jagat. (Yajur Veda 40.1..)

(Enveloped by the Lord must be this all, each thing that moves on earth.)

Viśvāvasurabhi Tannō Gṛṇātu Divyō Gandharvō Rajasō Vimānah.

(Rg Veda 10.139.5.)

(May the celestial Gandharva Viswavasū, the measurer of water.)

Imāmēṣāṃ Pṛthivīm Vasta Ēkō'ntarikṣaṃ Paryēkō Babhūva.

(Atharva Veda 10.8.36.)

(He covered the whole earth and single-handedly divided the sky.)

Here, we have our composition:—

462. *Sarvaṃ Vasānō Nivasannaśēṣē Niyamya Sarvaṃ Vijigīṣayā Ča.*

Vidhyōtamānah Stutimōdamānah Sa Vāsudēvēti Budhaiḥ Pradiṣṭaḥ.

He is present everywhere and he controls everything and establishes supremacy. He is radiant and comes to be known as *Vāsudēvaḥ* by the learned.

333. *Bṛhadbhānu*:—

Bṛh is the root and from the sutra *Vartamānē Pṛṣṇamahadbṛhājagacchatṛvačča* (2.85. the termination would be *Ati*. Even in absence of guṇa there is the dropping out. The word *Bhānu* is derived from the root *Bhā Dhīptau* and gets the termination *Nu* from the sutra *Dābhābhyām Nuḥ* (3.32.. Thus *Bṛhadbhānu* is one who has severe rays.

The name could be derived as follows - That which is visibly present like the planets,

Sun etc., along with the stars, the one who is present in them in an all pervading manner is *Brhadbhānu*. His radiance could be perceived not only through the Sun but in every item which has radiance. His capacity of expression is immense and has enveloped all moveable and immoveable things. Even those, which don't come under the purview of words, come to be known through knowledge.

This could be inferred in the world also. Even amidst dense darkness, by listening to a voice, one predicts from which direction the sound is emanating. Though all the sense organs are pervaded by His radiance, still the radiance is associated with the Sun as he is the very embodiment of radiance. Thus the all pervasive *Viṣṇu* comes to be known as *Brhadbhānu*.

The mantras are:—

*Pāhi Nō Agnē Rakṣasaḥpāhi Dhartērarāvṇaḥ.
Pāhi Rīṣata Uta Vā Jighāṃsatō Brhadbhānō Yaviṣṭhaca*

(Rg Veda 1.36.15.)

(Youthful and most resplendent Agni, protect us against evil spirits, and from the malevolent (man), who gives no gifts; protect us from noxious (animals), and from those who seek to kill us.)

Dēvāsta Indra Sakhyāya Yēmirē Brhadbhānō Marudgaṇa..

(Rg Veda 8.89.2.)

(O Indra of mighty splendour, Lord of the troops of Maruts, the gods press you for your friendship.)

Brhadbhānō Śavasā Vājamuktaṃ Dadhāsi Dāśuṣē Kavē.

(Yajur Veda 12.106.)

(Sage, passing bright, thou givest to the worshipper, with strength, the food that merits land.)

Here, we have our composition:—

463. *Viṣṇurbrhadbhānupadābhidhānaḥ Prasārya Tējāṃsi Brhanti Viśvē.
Vāgādirūpāni Samindharūpaḥ Jyōtirmayaṃ Sarvajagaḍ Vidhatē.*

Viṣṇu gets the appellation of *Brhadbhānu* on account of His rays are being present everywhere. He is of the form of speech and envelopes the whole Universe with His radiance.

334. *Ādidēvaḥ:—*

The word *Dēvaḥ* has been commented upon. One who brings is *Ādi*. *Ā* is the prefix and *Da* is the root and from the sutra *Upasargē Ghōḥ Kiḥ* (3.3.92. (The affix *Ki* comes under Similar conditions, after a *Ghu* verb, when an *upasarga* is in composition with it.) the termination is *Ki* and then the letter *a* gets dropped out just as the spider by building the nest gets into it. So does this Lord *Viṣṇu* with the help of un-manifest *Prakṛti*, having created all this, again dissolves everything and thus comes to be known as *Ādi* and one who is *Ādi* and at the same time *Dēvaḥ* is *Ādidēvaḥ*.

In this world also we can notice - Every man, by expanding his activities gradually

absolves it in Himself. The Sun in the morning spreads his rays and absorbs it unto Himself with the setting during evening.

Thus the nature of Lord Viṣṇu could be seen everywhere.

The mantras are:—

Yasmājjātām Na Purā Kiñcanaiva Ya Ābabhūva Bhuvanāni Viśvā.

(Yajur Veda 32.5.)

(Before whom naught whatever sprang to being; who with His presence aids all living creatures.)

Hiranyagarbhaḥ Samavarttatāgrē Bhūtasya Jātaḥ Patirēka Āsīt.

(Yajur Veda 13.4.)

(In the beginning rose Hiranyagarbha, the only Lord of all created being.)

Hiranyagarbhaḥ Samavarttatāgrē Bhūtasya Jātaḥ Sa U Garbhē Antaḥ

(Yajur Veda 32.4.)

(In the beginning rose Hiranyagarbha, only Lord of created beings, before the birth of others.)

Yō Viśvasya Jagataḥ Prāṇataspatiryō Brahmanē Prathamō Gā Avindan. (Ṛg Veda 1.101.5.)

(Who is the Lord of all moving and breathing creatures, who first recovered the (stolen) cows for the Brahman.)

Na Tvaddhōtā Pūrvō Agnē Yajīyān. (Ṛg Veda 53.5.)

(O Āgni there was no one equal to you in the matters of sacrifice.)

Apūrvēṇēṣitā Vācāstā Vadanti Yathāyatham.

(Atharva Veda 10.8.36.)

(On account of his manifest nature, he always tells the truth.)

Here, we have our composition:—

464. *Yathōrnanābhō'tha Yathā Ca Sūrya-Stantūṃstathāṃsūn Punarādadātē.*

Sṛṣṭvā Tathaitat Punarādadānō Viṣṇurbudhairukta Ihādīdēvaḥ.

Either as a spider or as a Sun having spread the rays absorbs into it, so does Lord Viṣṇu appear Himself in the world.

335. Purandaraḥ:—

Pr Pālanapūraṇayōḥ is the root and from the sutra *Bhrājabhāsa* (3.2.177. (The affix *Kvip* comes in the sense of the agent, having such a habit etc., after the verbs *Bhraj* -to shine, *Bhasa* -to shine, *Dhurva* - to injure *Dhmat* - to shine, *Urj* - to be strong, *Pr* - to fill, *Ju* - to move rapidly and *Stu* - to praise, when it is preceded by the word *Gravan* - a stone.) gets the termination *Kvip* and from the sutra *Udōṣṭhayapūrvasya* (7.1.102. (Ur is substituted for the final long Ru of a root, when it is preceded by a labial consonant belonging to the root.) gets the affix *Ra*, absence of *guṇa*, then the affix of a *Prātipādika* and the term *Pūri* is formulated. One who protects and completes is *Pūri* and gets the termination *Khaç* from the sutra *Pūḥ Sarvayōrdārisahō* (3.2.41. (The affix *Khaç* comes after the verb *Dāri* - to split, and *Sah* - to bear, when respectively in composition with the words *Pura* - a city, and *Sarva* -

all, as objects.) and then from the sutra *Khaṇi Hrasvaḥ* (6.4.94.(The penultimate of the causative stem is shortened before the affix Khaṇi.) the word *Dārch* becomes shortened and the letter *r* is dropped out, and then from the sutra *Vācamyamapurandaraḥ* (6.3.69.(*Vācamyama* and *Purandara* are irregularly formed.) *Anusvāra* and *Parasavarjā* will appear, then the affix of *Prātipādika* and the term *Purandaraḥ* is justified.

The word *Pūh* is the name of the body or the outer layer because this body is the repository of the fourfold forms of creation like *Jarāyuja*, *Aṇḍara* (That which is born out of eggs), *Svēdajā* (that which is born out of sweat) and *Udbhijā* (That which emerges from earth). Only a man who is endowed with a body will be capable of enjoying pleasures and since the Lord controls that body He comes to be known as *Purandaraḥ*. The validity of the statement to call the body as *Pura* is -

Aṣṭaṭkrā Navadvārā Dēvānām Pūrayōdhyā

(Atharva Veda 10.2.31.)

(The eight spokes of the wheel, the nine outlets are the city of Ayodhya.)

Just as this gross body is endowed with *Ātman*, it also comprises of so many dhatus and thus that which endows *Rasa* would be red in colour. If one dies of lack of blood, then he is supposed to have deficiency of blood. The same logic holds good for fruits also.

Just as this body is covered with external skin so also, the fruit will have an outer layer. This much could be said - For the seed of the fruit *Pūh* is required and for the *Majjā* it is *Pūh* the outer layer of the fruit and then it will be edible for the people. The Lord first creates the city and then creates people filled with flesh. Similarly one who wants to eat the fruits should first take out the external cover. Man just tries to imitate God. Animals, (tame as well as wild) because no hands can separate the outer layer of the fruit, devour the entire fruit, just as the lion, cat etc.,

In the sugarcane the juice is the soul and the stick is only a support. One who is desirous of jaggery should just take out that sticky substance in it and only then jaggery can be obtained. Thus the Lord is all pervasive in the form of *Purandaraḥ*, who is Omnipresent.

This has to be followed very carefully - The husk of wheat, jowar and others has to be separated from the grains. The grains get their importance only after the husk is removed.

Thus by seeing the external world being created by the Lord the wise people can understand different things. It is pointed out in the Vedas

Dēvasya Paśya Kāvyaṃ Na Mamāra Na Jīryati.

(Atharva Veda 10.8.32.)

(He won't leave those who are near Him and he doesn't look to nearby things. This act belongs to only that eternal principle who neither undergoes death nor decay.)

The poetry of the Lord is the world and thus the Veda comes to be known as *Śravya* (What is heard). This is just a sample.

The mantras are:—

Purandarō Gōtrabhid Vajrabāhurāyātu Yajñamup: iNō Juṣāṇaḥ..

(Yajur Veda 20.38.)

(Fort-render, cow pen cleaver, thunder wielder, may He approach our sacrifice rejoicing.)

Indrō Manthatu Manthitā Śakraḥ Śūraḥ Purandaraḥ.

(Atharva Veda 8.8.1.)

(Indra is valorous, strong and can demolish the army of the enemies.)

So is the term Purabhit. The mantra in support of this is -

Purabhit (Demolisher of cities.) (R̥g Veda 8.33.5.)

Here, we have our composition:—

465. *Purandarō Viṣṇuranantaśaktiḥ Puraṁ Sa Datvā Prabhinattiyathā'ntē.*

Pūravē Čātrāsti Vapurhi Vēdyam Tadr̥ārakaścātra Purandarō'sti.

466. *Purandaramḥ Taṁ Sakānusṛptaṁ Juvō'nukurvan Kurutē Tathaiva.*

Vicitracitrābharaṇam Virājam Dṛṇāti Kālēna Purandaraḥ Saḥ.

467. *Purandaramḥ Viṣṇumidaṁ Samastaṁ Jagat Sadānakti Śarīramūlam.*

Tathā Yathā Liṅginamantaraśtham Vyanakti Gātrī Nilajabhyaṅgaiḥ.

Purandaraḥ is that Viṣṇu who is endowed with immense strength. He, having created the city ultimately absorbs it. Here *Pūh* is nothing but the body and one who holds that is *Purandaraḥ*.

Purandaraḥ is one who envelops everything and the jiva also is of the same form. That *Purandaraḥ* creates manifold things with his superhuman powers.

This entire Universe is nothing but that which belongs to Lord Viṣṇu as he is immanently present in every individual.

Even the great form of the Lord will be dissolved at the time of annihilation of the world.

50. *Aśōkastāranastāraḥ Śūraḥ Śaurirjanēśvaraḥ.*

Anukūlaḥ Śatāvartaḥ Padmī Padmanibhēkṣaṇaḥ.

336. *Aśōkaḥ*, 337. *Tāraṇaḥ*, 338. *Tāraḥ*, 339. *Śūraḥ*, 340. *Śauriḥ*, 341. *Janēśvaraḥ*. 342. *Anukūlaḥ*, 343. *Śatāvartaḥ*, 344. *Padmī*, 345. *Padmanibhēkṣaṇaḥ*.

336. *Aśōkaḥ*:—

Śuça Śōkē is the root and *Īsuciṛ Pūtibhāvē* is the term and in the sense of *Akartari Kāraka* with the termination *Ghai*, the word *Śōka* gets formulated or one who is never depressed or undergoes agony or one who doesn't become wet with the water coming out from nose, eyes, sweat etc., becomes *Aśōkaḥ*. It is as follows - The ordinary person at the time of fear cries, sometimes sweats and thus his eyes, nose and ears become wet. The Lord is not like that; He is totally devoid of fear and agony as he is the very incarnation of purity.

One who acts being devoid of fear, infatuation, jealousy, envy, hatred etc., will never undergo agony. The Lord is purely of the form of knowledge and sorrow and infatuation will never taint Him and thus he comes to be known as *Aśōkaḥ* (One who is devoid of sorrow).

Even in the world we can see that not all things appear to be sorrowful at all times,

and thus display one's lack of sorrow. Why is this ? Because Brahman who is beyond sorrow is all-pervasive in nature.

Here, we have our composition:—

468. *Tamōguṇa Śōka Udēti Nityam Jyōtiḥsvarūpē Ča Na Śōkalēśaḥ.*

Klēśōdayō Yaśca Yathā Manuṣyē Sajjñānarūpē Na Tathāsti Viṣṇau.

Sorrow is generated by the quality of tamas and when one is in the form of light, no sorrow or infatuation can ever taint Him. Just as sorrow affects the mortals, it doesn't affect the immortals.

When sorrow emerges, then, it affects the housewife, It affects her mind and with the separation from her husband she loses her peace of mind. Then on account of crying, phlegm develops in her throat, which transforms into tears and comes out through her eyes. Thus her face loses its former lustre and becomes pale. Her tongue parches, she loses courage, hunger and thirst will cease to exist, the intellect becomes dull, gets denunciatory, the body decays and the mind will be unsteady. This chain of agony will not touch the Lord, as he is the form of eternal knowledge.

Here, we have our composition:—

469. *Yah Klēśakarmāśayabaddhajantu- Rlōkē'sti Drṣṭaḥ Sa Hi Yānti Śōkam.*

Yathā Manuṣyāḥ Paśavō'pi Tadvat Klīśyanti Śōkēna Nipīḍitāṅgāḥ.

470. *Parantu Naitatsakalānuyātē Sandṛśyatē Brahmani Vitasōkē.*

Atō'sti Lōkē Kathitaḥ Purāṇai- Rviṣṇurhyaśōkō Na Kutaścānōnaḥ.

471. *Yastatvavit Paśyati Dēvakāvyam Śṛṇōti Dēvasya Ča Vēdakāvyam.*

Sa Śōkasantānavitānabhāvaṃ Nāpnōti, Śāntō Ramatē'mṛtē Svē.

One who is endowed with sorrow is bound to this-worldly things and this attitude is not only for human beings but also for animals.

But as Brahman is devoid of sorrow and misery. He is known as *Aśōkaḥ* and one who is devoid of sins.

One who knows the tattva visualises God, and also listens to his inner voice. He will not undergo sorrow and always stays calm and enjoys inner Bliss.

Regarding his nature of not undergoing sorrow. The following statements may be considered -

Tatra Kō Mōhaḥ Kaḥ Śōka Ēkatvamanupaśyataḥ.. (YajurVeda 40.7.)

(What wilderment, what grief is there in him who sees the One alone?)

Ānandā Mōdāḥ Pramadō'bhīmōdamudaśca Yē.

Ucchiṣṭājjajñirē Sarvē Divi Dēvā Diviśritāḥ..

(Atharva Veda 11.7.26.)

(The gods were created with happiness, pleasure so that they can reside in heaven.)

Akāmō Dhīrō Amṛtaḥ Svayambhūḥ, Rasēna Trptō Na Kutaścānōnaḥ.

(Atharva Veda 10.8.44.)

(One with no desires, brave, self-born one, un-parallel. One who is not afraid of death, One who has transgressed old age and death and one who is eternally young.)

Yatra Dēvā Amṛtamānaśānāstṛtīyē Dhāmannadhyairayanta..

(YajurVeda 32.10.)

(In whom the gods obtaining life eternal have risen upward to the third high station.)

337. Tāraṇaḥ:—, 338. Tāraḥ:—

Tṛ Plavanasantaraṇayō is the root it gets the Na affix and the form is *Tāraṇaḥ*, One who makes one to cross over is *Tāraṇaḥ*.

Just as the bridge that leads one from one end of the river to the other, comes to be known as *Tāraṇaḥ*, similarly in the world one who is engrossed in different subjects will spend his lifetime over it and indeed it is the Lord who makes him cross over this cycle of births and deaths.

In the Vedas the word 'sutra' indicates the Lord because of his subtle and Omniscient nature. It is said-

Sūtram Sūtram Sūtrasya Yō Vidyāt Sa Vidyāt Brāhmaṇam Mahat.

(Atharva Veda 10.8.37.)

(One in whom all the creations reside, I know that Omniscient One. I also know the basis for that. That is the great Brahman.)

To know the meaning of the term *Sūtrasya Sūtram* one who is subtler than the subtle, one has to go through our commentary on the term *Bhūtabhavyabhavatpati*. There itself one has to see our commentary on the term *Caturbhuja*. One who binds everyone through a common thread is Brahman. One who knows the principle of Brahman will cross over. Whatever is available in creation. When he is taken as the Truth will cross over. So also one who knows the transitoriness of the Universe also realises god. This is the Universal principle which has to be applied everywhere.

Just as the bridge takes one from one end to the other and then again to the original end, similarly the Lord leads one from one birth to the other. Thus death leads us from one birth to the other. Having reached the bank, the jiva performs actions according to one's samskara.

Even in this world we can see - One who goes from one bank to the other can reach either through his hands or legs or through acts like taking bath, chanting, reading, exercise, singing, etc., This Lord Viṣṇu who releases us comes to be known as *Tāraṇaḥ* or *Tāraḥ*.

Since He makes us move in the upward path, He comes to be known as a bridge. Among the fourfold form of birth and death, in every individual the method will be different. So is the connection with the bridge.

The mantras are:—

Sa Na Indra Iva Dēvēbhyō Vahnniḥ Santāraṇō Bhava..

(Yajur Veda 35.13.)

(Be bearer and deliverer to us as Indra to the gods.)

Anṛṇā Asminnanṛṇāḥ Parasmīn Tṛtīyē Lōkē Anṛṇāḥ Syāma.

Yē Dēvayānāḥ Pitṛyānāśca Lōkāḥ Sarvān Pathō Anṛṇā Ākṣiyēma..

(Atharva Veda 6.117.3.)

(O Agni, on account of your grace, we have been relieved of our this worldly as well as other worldly debts, so that after our death we will not be indebted to anyone. May we reach the higher planes either through the path of Devayana or Pitrayana as we have transgressed debts.)

*Jātavēdasē Sunavāma Sōmamarātīyatō Nidahāti Vēdaḥ.
Sa Naḥ Parṣadati Viśvā Nāvēva Sindhuṃ Duritātyagnih..*

(Rg Veda 1.99.1.)

(We offer oblations of Soma to Jatavedas; may he consume the wealth of those who feel enmity against us: may he transport us over all difficulties; may Agni convey us, as a boat over a river, across all wickedness.)

*Aśmanvatī Rīyatē Saṃ Rabhadhvamuttiṣṭhata Prarata Sakhāyaḥ.
Atrā Jahāma Yē Asamaśēvāḥ Śivān Vayamuttarēmābhivājān..*

(Rg Veda 10.53.8.)

(The Ashmanvati flows along: be alert; rise up, cross over, my friends: here let us leave those who are unhappy, so that we may cross over to auspicious sacrificial lands.)

One moves from one bank to another and hence the crossing comes to be known as *Tāraṇaḥ*. At the same time this incident has been heard and seen at close quarters. It is as follows - A dead man entered another dead body and then coming back to life narrated everything regarding his past life and also recognised his relatives of the previous birth. Thus the *Tāraṇaḥ* (god) would be the redeemer of everyone:

Just as one who doesn't know swimming is helped out of the waters on the back of a person who knows swimming, this comes to be known as *Tāraṇaḥ*. Thus one can imagine differently. The Vedas declare -

Dēvasya Paśya Kāvyaṃ (Atharva Veda 10.8.32.)

(This act belongs to only that eternal principle.)

The poetry of the gods is the world and one who has total faith in Him will never undergo births and death and hence it is said - He neither undergoes death nor decay.

Here, we have our composition:—

472. *Sa Tāraṇō Viṣṇuranantaśaktiḥ Sadā Jarājanmanibaddhajīvam.
Parādidam Drśyataṭaṃ Tathāsmāt Taṭāt Sa Jīvaṃ Nayatē Parañca.*
473. *Yathātra Lōkē Kavayaḥ Purāṇā Navaṃ Navaṃ Pāramavāptukāmāḥ.
Vāñchanti Nityaṃ Gahanānukūlyaṃ Titirṣurēvaṃ Ča Sadātra Jīvaḥ.*

That Viṣṇu who has super human powers comes to be known as *Tāraṇaḥ* as he leads the jiva from mortality to immortality. He is taken as taking one from one bank to another.

Just as in this world people are desirous of scaling new heights and desire to have the grace of Lord Viṣṇu, so does the jiva aspire always to cross over the cycle of births and deaths.

339. Śūrah:—

Śū Sautrō is the root and from the sutra *Śuciṣmīnām Dīrghaśca* (2.25. it gets the termination *Kran* and the letter U gets elongated. That which moves freely everywhere is

Śūrah or that which gives the desired object is Śūrah or Śūravīra Vikrāntau is the root and the affix is Raç and hence the form gets justified. It also means one who is valorous.

On account of valour it could be either Sun or Viṣṇu. The Sun traverses in threefold path. It is as follows -At the time of rising he gets the name mitra and in the afternoon he comes to be known as Indra and at the time of setting gets the appellation of Agni.

The mantras in support of this is-

Sa Varuṇaḥ Sāyamagnirbhavati Sa Mitrō Bhavati Prātarudyan.

Sa Savitā Bhūtāntarikṣeṇa Yāti, Sa Indrō Bhūtō Tapati Madhyatō Divam.

(Atharva Veda 13.3.13.)

(That Varuna during the evening becomes Agni and in the morning becomes Mitra. He manifests in the form of Savita in the Sky and as Indra in heaven. Whoever commits mistake and causes harm to Brahmins, You catch them by binding them with your noose.)

With this it becomes clear that the Sun gazes at all the animate creatures in a threefold manner and the Sun envelopes the sky with his rays in a three fold manner and so does Viṣṇu, who has got a three fold movement like creation, sustenance and dissolution or he envelopes every individual in the form of childhood, youth and old age and as he causes delight to one and all he comes to be known as Śūrah.

The mantras are:—

Ātmā Yātvindrō'vasa'upa Na'iha Stutaḥ Sadhamādistu Śūrah.

(Yajur Veda 20.47.)

(May Indra come to us for our protection, here, lauded hero, be our feast companion.)

Asmākaṃ Śatrūn Pari Śūra Viśvatō Darmā Darṣiṣṭa Viśvataḥ.

(Yajur Veda 8.53.)

(May the Render rend our force on every side, rend them, O hero everywhere.)

Trātāramindramavitāramindramḥ Havē Havē Suhavamḥ Śūramindram.

(Yajur Veda 20.50.)

(Indra the rescuer, Indra the helper, hero who listens at each invocation.)

Abhi Tvā Śūranōnumō'dugghā Iva Dhēnavah.

Īśānamasya Jagataḥ Svadṛṣamīśānamindra Tasthuṣaḥ..

(Rg Veda 7.32.22.)

(We glorify you, hero,(Indra) the Lord of all moveable and stationary things, the beholder of the Universe, like unmilked cows.)

Here, we have our composition:—

474. *Śūrō Hi Viṣṇuḥ Sa Dadāti Sarva' Padaistribhirviśvamidam Mimānaḥ.*

Sa Kāladigdēsavibhāgamuktaḥ Tridhā Sthitam Viśvamidam Bibharti.

Śūra is Viṣṇu who gives the desired objects to his devotees on account of his threefold movements and he has transcended time, space and place and thus protects the world in a threefold manner.

340. Śauriḥ:—

Śūra Vikrāntau is the root and from the sutra *Vasivapiyafi* (4.125) gets the termination

Iñ, then the elongation and the term *Śauriḥ* gets justified. One who is valorous is *Śauriḥ*. The terms *Śūra* and *Śauriḥ* are synonyms.

This Universe consists of fourfold forms of creation and always appears to be victorious right from the time of creation till dissolution and doesn't display anything.

The mantras are;-

Yasyōruṣu Triṣu Vikramañēṣvadhikṣiyanti Bhuvanāni Viśvā..

(Yajur Veda 5.20.)

(He, within whose three wide extended paces all living creatures have their habitation.)

Tēṣāmindra Vṛtrahatyē Śivō Bhūḥ Sakḥā Ča Śūrō'vitā Ča Nṛṇām.

(Atharva Veda 20.36.10.)

(Let Indra, the slayer of Vritra be my friend, cause auspiciousness to me and make me valorous among all the mortals.)

Ēvā Hyasivīrayuvarēvā Śūra Uta Sthīrah. Ēvātē Rādhyam Manah.

(Atharva Veda 20.36.1.)

(This valour, longevity, courage, steadiness, prosperity are all his gifts.)

Here, we have our composition:—

475. *Śaurirhi Viṣṇuḥ Svakṛtē'tra Kalpē Na Kañcidapyēkarasam Vidhattē.*

Vṛddhikṣayābhyām Kimutāmṣariūpai-Rnityam Yunaktēkarasah Svayam Sah.

Śauriḥ is *Viṣṇu* under whose creation no two things are alike either in the form of enhancement or decay. He always remains as a common factor.

Contextually -

One who is victorious over enemies and the termination here is *Iai*.

341. *Janēśvaraḥ:—*

For the people as well as for those who take birth, He is the Lord. He is the giver of riches and thus *Viṣṇu* comes to be known as Lord of the people. By remembering such a Lord the jiva prays -

Mā Na Āyuh Pramōṣiḥ. (Yajur Veda 21.2. (May he increase our longevity.) and

Tamīśānām Jagatastasthuṣaspatiḥ Dhiyam Jinvamavasē Hūmahē Vayam

(Yajur Veda 25.18.)

(Him we invoke for aid who reigns Supreme, the Lord of all that stands or moves, inspirer of the soul.)

The mantras are -

Ya Iśē Asya Dvīpadaścatuṣpadaḥ Kasmai Dēvāya Haviṣā Vidhēma..

(Yajur Veda 23.3.)

(He, who is sovereign of these men and cattle - What god shall we adore with our oblation?)

Īśānamasya Jagataḥ Svarḍṣamīśānamindra Tasthuṣaḥ.

(Yajur Veda 27.35.)

(Looker on heavenly light, Lord of the moving world, Lord Indra ! of what moveth not.)

Kālō Ha Sarvasyēśvarō Yaḥ Pitāsītprajāpatēḥ. (Atharva Veda 19.53.8.)

(Time is the over Lord of everyone. He is the father and the creator.)

Yō Bhūtaḥ Sarvasyēśvarō Yasminatsarvaṃ Pratiṣṭhitam..

(Atharva Veda 11.4.1.)

(He is the Lord of everyone and He has firmly established himself in the world.)

Here, we have our composition:—

476. *Sa Sarvaṇi Sarva vidhānakartā Viśvasya Vikrāntimitasya Bhartā.*

Atō'sti Lōkē Munibhiḥ Sa Gītaḥ Sadā Sadā Sarva janēśvaraḥ Saḥ.

He knows everything and he is the one who makes people work and he maintains and regulates the Universe. Thus the sages have praised Him as the Lord of the Universe.

Though not narrated due to context one can even comment on the term *Vīrajanēśvara*.

342. **Anukūlah:**—

Kūla Āvaraṇē is the root and from the sutra (3.1.135. *Igupadhajñāprikiraḥ Kaḥ* (After the verb ending in a consonant bur preceded by e,u or ru (long or short), and after the verbs Jna - to know, Pri -to please, and Kru -to scatter, comes the affix Ka.) the termination is Ka. There is absence of guna and the compound is Gati. From the Vartika *Paravalliṅgadva-Ndvatatpuruṣayōḥ* (2.4.26. (The gender of Dvanda of Tat puruṣa compound is like that of the last word in it.) it gets negated. That which encompasses and that which obstructs the water against the banks is *Kūlah*. The word *Kūlah* is used as a synonym for bank and is like one who meditates on the bank of the river. That which follows the bank is *Anukūlah* or that which is in close proximity to *Kūlah*.

Just as the water in the river by flowing creates a bank so does the water behave. To flow, the river requires two banks that is, water in the bank gets stored.

The Veda declares -

Dviguprāptāpannālaṃ Pūrvagatisamāsēṣu Pratiṣēdhaḥ (Pāṇini 2.4.26.)

Thus, that which is restrained within the scope of the two banks causes the fourfold forms of creation.

In this corporeal body the legs are of the nature of the earth and the head represents the sky, just as in the sky the planets reside. Similarly in the head the sense organs generating knowledge reside. Sky is one bank and the other is earth and in between them is the heart which pumps blood equally to both the arteries.

Even in this world we can see that everything is in the form of a bank. It is as follows - Eyes, two ears, tongue, two nostrils of the nose, two rows of teeth, two hands and two legs. The world is also divided into moveable and immoveable things.

Just as the river flows in between the two banks so also the Universe proceeds in the form of dualities. Since God is favourable to everyone, he comes to be known as *Anukūlah*.

What is said in Yajur Veda -

Sūrya Ātmajāgatastasthuṣaśca (Yajur Veda 16.46.)

(Sun is the soul and the eyes of the Universe.)

The Ātman resides in the heart. Heart resides in between the sky and the earth. Thus it is said that the heart is in the form of consciousness. Thus it could be said that the mind itself is in the form of a river or the world itself is in the form of a river and this flows amidst heaven and earth. Just as many animals reside in water, so also the mind is the repository of auspicious and inauspicious things and thus thinking is also of two kinds.

It is said in the Vedas -

Sarvāmōtaṃ Prajānām (Yajur Veda 34.5.)

(All creatures are interwoven in Him.)

The entire knowledge is present in the mind.

It is said in (Yajur Veda 34.5.)

Yasminnṛcaḥ Sāma Yajū gi Yasmin Pratiṣṭhitā Rathānābhāvivārā...

Tanmē Manaḥ Śivasāṅkalpamastu (Yajur Veda 34.5.)

(Wherein the Ṛcāḥ, Samans, Yajurvedes, like spokes within a car's nave, are included. May that, my mind, be moved by right direction.)

Just as the flow of the river never stops, just as the day and night never stop, so also this mind doesn't cease to exist in wakeful state, dream state and deep sleep state.

Thus by witnessing the things around us we can imagine relevant illustrations. Mother and father are in the form of two banks and in between them this world, which is born flows. Thus, everything will be in the form of the bank.

The mantras are -

Aśmanvanī Rīyatē Saṃrabhadhvaṃ Prataratā Sakhāyaḥ.

Atrājahīta Yē Asan Durēvā Anīvānuttarēśēmābhivājān..

(Atharva Veda 12.2.26.)

(Friends, this stone is making the sound of a river, get up and swim and wash away your sins in its water. This is going to cause auspiciousness and happiness in us.)

Utiṣṭhatā Prataratā Sakhāyōśmanvatī Nadī Syandata Iyam.

Atrā Jahīta Yē Asanna Śivāḥ Śivān Syōnānuttarēmābhivājān..

(Atharva Veda 12.2.27.)

(O divine Agni, may you offer prayers to the gods. May we cross over the sins and live for hundred years with our progeny.)

Here, we have our composition:—

477. *Yathā Jalam Kūlayugānusṛptaṃ Nadīti Sañjñāṃ Labhatē'navādhyaṃ.*

Tathā Nagaṃ Gañṇa Jagat Samastaṃ Dyāvāprthivyoḍranuyāti Kūlam.

478. *Yathā Nadī Kūlamalaṅkarōti Tathāntarālē Daharaṃ Vibhāti.*

Manō Nivāso Hṛdayē'sti Nūnam Çittam Pratiṣṭham Ça Hṛdantarālē.

479. *Sarvatra Bijēṣu Vitatya Yaugmyam Dhātā Sanā Śāsti Ça Viśvāmātram.*

Pitōpariṣṭādadhara Ça Dhātrī Dyaururdhvamurvyāḥ Prthivī Hyadhastāt.

Just as water gets the appellation of river in between the banks, so do the mountains, which are in between heaven and earth.

Just as the river is an ornament to the bank, so is the dahara inside our body. The mind definitely resides in the heart and so does the chitta in the inner cavities of the heart.

Thus the Lord has instilled dualities in every one of his creations and controls the entire Universe including that of the sky above and the earth below.

Now regarding the sense organs, which are in the middle of the body something, will be said - Just as the sea belongs to the sky, so do the hands and shoulders and the heart is on par with them. The sky is like an ocean and by keeping all this in mind, it is said that *Puruṣa* is in keeping with the world.

Here, we have our composition:—

480. *Adhaḥ Śayānō Janakō Na Vāmā-Malaṃ Bhavēttarpayitum Kadācit.*
Ucchaiḥ Pitā Dyauḥ Kathitō'sti Vēdē Dharā Hyadhastād Dharanīva Yōṣā.

481. *Vēdyāñca Yō Vēttayanukūlasaṅjñam Taṃ Vidhnaḥbādhā Na Vihanti Martyam.*
Sukhaṃ Śayānaḥ Padamaḥpramēyaṃ Paśyan Sadā Nandati Vītaśōkaḥ.

The Father who is residing downwards cannot use the inauspicious left part. The Vedas declare that the father resides above and the earth is below and women are like the earth.

One who knows Viṣṇu as *Anukūlaḥ* no difficulties could ever haunt Him. By sleeping happily he revels in that posture without undergoing sorrow or infatuation.

343. *Śatāvartaḥ*:—

The word *Śatā* is taken to be synonymous with many and *Āvartaḥ* is a synonym of *chakra* (wheel). The Lord comes to be known as *Śatāvartaḥ* on account of his moving with many things of the world. He rotates round the Sun, moon, stars and so on incessantly and thus comes to be known as *Śatāvartaḥ*. It is pointed out in the Vedas -

Sūryasyāvṛtamanvāvartē (Atharva Veda 10.5.37.)

(May we be surrounded by the radiance of the Sun.)

and

Yaṃ Suparṇaḥ Parāvata Śyēnasya Putra Ābharat.

Śataçakraṃ Yō Hyō Vartaniḥ (Rg Veda 10.144.4.)

(The Soma whom Suparṇa, the son of the falcon, brought from afar, the bestower of many boons, who is the stimulator of Ahi.)

Or, one who has many (hundred) movements like that of this world and here the termination *Ach* is used in the sense of *Matvartaḥ*.

In this world also, we can see that just as in the body we have the *Mūlādhāra Çakraṃ*, *Gudāçakra*, *Anmaçakraṃ*, and so on, and Similarly in the collective sense *Grahaçakra*, *Rāśiçakra*, *Nakṣatraçakra* and so on. Since this world belongs to the Lord, He is known as *Śatāvartaḥ*.

Regarding the formulation of the head, which is in the form of a *chakra*, it is quite evident that many *chakras* constitute a *yantra* according to the creator. Similarly the Lord with the quality of *Śatāvartaḥ* envelops the entire Universe and manifests Himself. One

who knows the Lord to be in the form of *Śatāvartah*, even with his eyes closed witnesses the Lord just like witnessing the Sun in the sky.

The mantra to this effect is -

Tadviṣṇōḥ Paramaṁ Padaṁ Sadā Paśyanti Sūrayaḥ.

Divīva Čakṣurātataṁ.. (Yajur Veda 6.5.)

(The princes ever more behold that loftiest place where Viṣṇu is, laid as it were an eye in heaven.)

The mantras are -

Jātavēdō Nivartaya Śataṁ Tē Santvāvṛtaḥ.

Sahasraṁ Ta Upāvṛtastābhiraṇaḥ Punarākṛdhi..

(Atharva Veda 6.77.3.)

(O Agni, may you change the fleeting nature of women, may we get the plan to make her steady. Let her be always before me.)

Skambhēnēmē Viṣṭabhitē Dyauṣca Bhūmiṣca Tiṣṭataḥ.

Skambha Idam Sarvamātmanvadyatprāṇānnimiṣacca Yat..

(Atharva Veda 10.8.2.)

(By the Skambha these two stand fixed apart, both sky and earth; in the Skambha (is) all this that has soul; what is breathing and what winking.)

Kvārdhamāsāḥ Kva Yanti Māsāḥ Saṁvatsarēṇa Saha Saṁvidānāḥ.

Yatra Yantyr̥tavō Yatrār̥ṇavaḥ Taṁ Brūhi Katamaḥ Svidēva Saḥ..

(Atharva Veda 10.7.5.)

(How are the fortnight and the month born in a year? only that Lord knows when the months and seasons make their advent.)

Yatrāgniṣcandramāḥ Sūryō Vātastiṣṭhantyar̥pitāḥ

(Atharva Veda 10.7.12.)

(That Agni envelopes Sun, Moon, Wind, Earth and Sky by maintaining his divinity in all of them uniformly.)

Here, we have our composition:—

482. *Viṣṇu Śatāvartapadaprasiddhō Viśvaṁ Saçakraṁ Kurutē' nadyam.*

Yō Vēti Viśvaṁ Sa U Vēti Kāya Yō Vēti Kāyaṁ Sa U Vēti Vēdam.

483. *Nirdōṣamuktaṁ Śrutiniṣṭatatvaṁ Jagacçhutī Kūlayugasvayambhōḥ.*

Jagat Saduktaṁ Śrutibhāṣyamānaṁ Śrutiṣca Viśvasya Samāsasūtram.

Viṣṇu is well known as *Śatāvarta* who goes round the world like a wheel. One who knows the world knows the body and one who knows the body knows Veda.

It is devoid of all defects and is in conformity with the Vedas and thus the world and the Vedas are in the form of two banks of the Lord and thus the Vedas and the world bear a common name.

344. Padmī:—

Padma means knowledge. *Pada Gatau* is the root and with the termination *Mani*, the

word padma gets justified. Since the root is in the sense of movement it should be taken in the sense of knowledge. Thus, one who possesses knowledge is *Padmī*.

Or- just as the lotus born in water is in the company of so many other things, but still exists in a detached manner, so also this earth behaves in a detached manner towards the happenings on it like the person endowed with knowledge. Thus, the word padma on account of its purity comes to be associated with knowledge, lotus, earth and so on.

This Padma protects one just as the father protects his son, moulds Him in the form of mother, protects Him like the earth, creates Him like the creator and sows various kinds of seeds.

It binds us just as the relatives bind us. The Sun and the moon illuminate them with their light. Thus, one has to imagine differently. The mantras are -

Sa Nō Bandhurjanitā Sa Vidhātā Dhāmāni Vēda Bhuvanāni Viśvā.

(Yajur Veda 32.10.)

(He is our kin, our father and begetter: he knows all beings and ordinances)

Tayōranyaḥ Pippalaṃ Svādvatyanaśnannanyō Abhiçākaṣīti.

(Ṛg Veda 1.164.20.)

(Two birds associated together, and mutual friends, take refuge in the same tree: one of them eats the sweet fig: the other, abstaining from food, merely looks on.)

Here, we have our composition:—

484. *Padmī Sa Śambhurividdhānusṛptaṃ, Jñānaṃ Svakaṃ Jñāpayatē'vadātām.*

Ēvañca Yaḥ Padmīnamantarasthaṃ Jānātyasau Tuṣyati Yugmamuktaḥ.

Padmī is that Lord who is hidden in various forms of His creation, who manifests with his knowledge everywhere. Thus, one who knows this *Padmī* will indeed be happy.

345. *Padmanibhēkṣaṇaḥ:—*

Padma may mean knowledge as well as the lotus. The word *Nibha* indicates similarity. *Ikṣaṇaṃ* means to look at, *Ikṣaṇaṃ* should be taken here in the sense of the world. Thus the knowers of Truth have declared - He saw, He did penance, He created, and so on.

This seeing of the Lord is in the form of his will power or desire, as desire depends on willing. Hence it is said in the Gita - it is the determination, which generates desire. It is said - "He saw", "He willed", "He desired" and so on. Thus, regarding the same meaning different words are used here, Thus it becomes clear that this creation depends on determination which comes on account of creation or seeing or desire.

The word Padma also indicates expansion and contraction. Thus *Padmanabha* indicates one who is similar to the lotus and one who witnesses the world, which is in the form of expansion and contraction. This world comes into being on account of the will of the Lord. He expands, and having stayed for a fixed time gets dissolved and again reappears, just as a lotus blossoms forth and folds itself.

Even in this world we can observe: Everything appears separately, grows fully and finally perishes. This could be seen practically everywhere. The planets, the Sun and others rise and grow, and towards the evening on the appointed hour diminish. The rays of the

Sun are the practical example here. Similarly the Sun and others expand and towards the evening they fold themselves. Thus the Lord is enveloping everything with his nature and since He witnesses everything He comes to be known as *Padmanibhēkṣaṇaḥ*.

The mantras are:—

Mitrā Īkṣamāṇa Āvṛtta Ānandaḥ. (Atharva Veda 10.7.23.)

(That Lord in the form of Mitra envelopes us and bestows happiness on us.)

Vēnastad Paśyannihitaṁ Guhā Sadyatra Viśvaṁ Bhavatyēkanīdam.

Tasminnada Saṁ Ća Vicaiti Sarva Sa Ōtaḥ Prōtaśca Vibhuḥ Prajāsu..

(Yajur Veda 32.8.)

(Therein unites the whole, and thence it issues: far spread it is the warp and woof in creatures.)

Here, we have our composition:—

485. *Viṣṇuḥ Saṅkōcavikāsaśīlaṁ Jagat Sṛjaṁ Padmanibhēkṣaṇō'sti.*

Tadīkṣaṇōdbhūtamidaṁ Samastaṁ Tamēva Viṣṇuṁ Prapadaṁ Vyanakti.

Viṣṇu comes to be known as *Padmanibhēkṣaṇaḥ* as he creates the world, which undergoes expansion and enfoldment. Whatever he, has created, proclaims his own glory.

51. *Padmanābhō' ravindākṣaḥ Padmagarbhaḥ Śarīrabhṛt.*

Maharddhirṛddō Vṛddhātmā Mahākṣō Garuḍadhvajah.

346. *Padmanābhah*, 347. *Aravindākṣah*, 348. *Padmagarbhaḥ*, 349. *Śarīrabhṛt*. 350. *Maharddhirḥ*, 351. *Ṛddhaḥ*, 352. *Vṛddhātmā*, 353. *Mahākṣah*, 354. *Garuḍadhvajah*

346. *Padmanābhah*:—

The term *Padmanābhah* has already been commented upon with the help of prakṛti and pratyaya. Here it is commented on with a slight change - Padma (lotus) is the name of the flower, *Nābhah* means that which is resplendent *Nabha* and *Nābha* are one and the same. An is the termination in the sense of svartha. One who is a combination of Padma and *Nābhah* comes to be known as *Padmanābhah*. The term padma also means effulgence and *Nābhah* gives the opposite meaning and thus one is effulgent and not effulgent is *Padmanābhah* who is Viṣṇu.

Every individual will have dual aspects in Him like that of the aspect of knowledge and the lack of it. So also about padma, there are two aspects - that of expansion and enfoldment. Only based on this aspect one can account for the rising and setting of the Sun. During the time of rise he will be of the form of lotus and at the time of setting he will be *Nābhah*. Thus though the Sun has radiance it is not visible during the time of setting.

The Sun is visible to everyone, Padma as the known Principle and *Nābhah* as the unknown Principle. This is true for all. Man also will be *Padmanābhah* when he is alive and will be of the form of *Nābhah* during his death. Thus this innate Principle who is effulgent is known by the knowers as *Padmanābhah*. Though ordinary people cannot see the Lord fully. Thus the term *Padmanābhah* indicates this fourfold nature of the Lord.

The mantras are:—

*Puṇḍarikāṃ Navadvāraṃ Tribhirguṇēbhirāvṛtam.
Tasmin Yad Yakṣamātmanvat Tadvai Brahma vidō Viduḥ..*

(Atharva Veda 10.8.43.)

(Atman is in the form of a lotus which has nine outlets and which is endowed with three Gunas. This comes to be known as Brahman which is the synonym of Atman.)

*Tadviṣṇōḥ Paramaṃ Padaṃ Sadā Paśyanti Sūrayaḥ.
Divīva Çakṣurātataṃ..*

(Yajur Veda 6.5.)

(The princes evermore behold that loftiest place where Viṣṇu is, laid as it were an eye in heaven.

Paśyadakṣaṇavān Na Viçēṭadandhaḥ.. (Atharva Veda 9.14.15.)

(With his grace even the blind man can see like a man with vision.)

It is also commented as:—

*Tama Āsīt Tamasā Gūḍhamagrē'prakētaṃ Salilaṃ Sarvamā Idam.
Tuççhyēnābhvapihitaṃ Yadāsīt Tapasastanmahinā Jāyataikam..*

(Ṛg Veda 10.129.3.)

(There was darkness covered by darkness in the beginning, all this (world) was undistinguishable water; that empty united (world) which was covered by a mere nothing, was produced through the power of austerity.)

He will be in a non-effulgent form before the creation in the state of un-manifest form and he Himself gets manifested. Thus though he is in the form of Nabha originally, becomes padma. Just as a lotus is supported by an invisible stock gets manifested with the lotus, so is this *Padmanābha*. Thus the Lord is nabha by his innate form and is padma in the form of the world. Thus his effulgent nature is permanent and the unmanifest form is Asat.

The word Asat negates the present tense and not that of future tense and so also when the man is alive he comes to be known as Sat and when he is dead he is known as Asat, and thus asat indicates one who is no more.

So also the inventor of the machine as long as he is alive comes to be known as sat and once he dies comes to be known as asat, but his causality which is eternal will never perish. So is Lord Viṣṇu -

Nāsadāsīt Nō Sadāsīt.. (Ṛg Veda 10.129.1.)

(The non-existent was not, the existence was not.)

In keeping with the Vedas the sat and asat, visible and the invisible, with these dual qualities one who is holding this Universe comes to be known as *Padmanābha*.

Here, we have our composition:—

486. *Sa Padmanābhō'nupamaparakāśō Dṛśyaḥ Sadā Karmabhirasti Vijñaiḥ.
Taṃ Padmanābhaṃ Sanamōvacōbhiḥ Stuvanti Vijñāḥ Svahṛdāsanastham.*
487. *Yē'tarkyamētaḍ Bhagavatyaṇṇaṃ Tarkapramāṇēna Tadāptukāmāḥ.
Vṛthāprayāsā Na Saduktvantāḥ Klišyanti Tē Sūryadyāśō'dhirātrau.*
488. *Ēvaṃ Ya Vidvānistumu Sarvakālaṃ Santaṃ Tathāasantamabhiṣṭadāham.
Jñānatrinētraṃ Sakalādhivāsaṃ Paśyatyanindyaṃ Sa Bhavatyāśōkaḥ.*

That *Padmanābhaḥ* who has matchless effulgence could be known only on account of his acts. Thus, the knowers of Truth always offer their respects to Him who is in their hearts.

The form of the Lord doesn't come under the purview of logic and hence he is beyond reasoning. To measure Him through logic is like trying to search for the Sun at midnight.

Thus, those who know the Lord will be devoid of sorrows and will get their object of desire as they will be meditating on the Lord eternally.

With this it is also taken for granted that we have commented on the words *sat* and *asat*.

347. *Aravindākṣaḥ*:—

Ṛ Gatiprāṇayōḥ is the root and the termination *Api* in the sense of *Bhave* remains as *Ara*. *Ara* is the movement and one who reaches Him is *Aravinda*, who could be either the Sun, moon or *Agni*. *Ara* is the prefix and the root is *Vidḥ* *Lābhē* and the termination is *Śa* which gets the affix *Numi* and the word *Aravinda* is justified. One who transcends the world and one who has His eyes in the form of the Sun and moon is *Aravindākṣaḥ*.

The Lord who controls everything has his eyes in the form of Sun and moon. Thus we can see in the world - one who encompasses quickly. Thus the Lord who has lotus-like eyes exhibits His form every minute through the eyes and the mind. Thus for this reason only the knowers of Truth address Him as *Aravindākṣaḥ*.

The mantras are:—

*Sūryaścaṣṣuścandramāśca Punarṇavaḥ.
Agniṃ Yaścakra Āsyaṃ Tasmai Jyēsthāya Brahmanē Namah..*

(Atharva Veda 10.7.33.)

(Whose eyes are the Sun and the Moon, whose happy countenance is *Agni*, I offer my respects to that Brahman.)

*Tavēdaṃ Viśvamabhitāḥ Paśavyaṃ Yat Paśyasi Čakṣasā Sūryasya.
Gavāmasi Gōpatirēka Indra Bhakṣīmahi Tē Prayatasya Vasvaḥ..*

(Ṛg Veda 7.98.6.)

(Yours is all this animal world around you, which you illumine with the light of the sun: you, *Indra*, are the one Lord of cattle, thence may we possess wealth bestowed by you.)

*Čandramā Manasō Jātaścaṣṣōḥ Sūryō Ajāyata.
Śrōtrādvāyuśca Prāṇaśca Mukhādagnirajāyata..*

(Yajur Veda 31.12.)

(The Moon was gendered from His mind, and from His eye the Sun had birth: *Vayu* and *Prāṇa* from His ear, and from His mouth was *Agni* born.)

Here, we have our composition:—

490. *Ēvaṃ Hi Yō Vētti Varēnyamīsaṃ Lōkē'aravindākṣapadaprasiddham.*

Sa Ēva Viṣṇuṃ Paritō'bhyupaiti Manaśca Čakṣuḥ Śuci Saṃvidhattē.

Aravindākṣaḥ is that *Viṣṇu* who emanates splendour. His eyes are like lotus or the

mind is like God. It is said that eyes resemble the Sun and the moon resembles the mind.

One who knows the Lord in the above manner as *Aravindākṣaḥ* would have realised the all-encompassing *Viṣṇu*.

348. Padmagarbhaḥ:—

We have already commented on the words Padma and Garbha while explaining the words Padmanabha and Hiranyagarbha respectively. Padma in general means contraction and expansion, just as the petals of the lotus expand and contract on time. So also amongst the fourfold forms of creation who may be dead or alive will undergo the expansion and contraction.

Thus always for the expansion and contraction Padma is taken as a simile. Just as the jiva, when he is asleep being endowed with auspicious and inauspicious qualities undergoes the fruits in the form of happiness or sorrow and even at the time of dissolution also he undergoes some indeterminate experience, nobody will be devoid of movement.

This meaning is revealed by the word *Padmagarbhaḥ*. Lord *Viṣṇu* is the instigator for everyone in this life who are enjoying happiness and sorrow and so the Sun also gets the name *Padmagarbhaḥ*.

The mantras are:—

Sa Jātō Garbhō Asi Rōdasyōragnē Ārurvibhṛta Ōṣadhīṣu.

(Rg Veda 10.1.2.)

(When born, you, O Agni, are the embryo of heaven and earth, beautiful, borne about in the plants.)

Ātmā Dēvānāṃ Bhuvanasya Garbhō Yathāvaśaṃ Ārati Dēva Ēṣaḥ..

(Rg Veda 10.168.4.)

(The soul of the gods, the germ of the world, this divinity moves according to his pleasure.)

Hiranyagarbhaḥ Samavarttatāgrē Bhūtasya Jātaḥ Patirēka Āsit.

(Yajur Veda 13.4.)

(In the beginning rose Hiranyagarbha, born only Lord of all created being.)

Tasmīn Ha Tasthurbhuvanāni Viśvā.. (Yajur Veda 31.19.)

(In Him alone stand all existing creatures.)

Garbhō Dēvānāṃ Pitā Maṇināṃ Patih Prajānām. (Yajur Veda 37.14.)

(Germ of the gods, father of hymns, all living creature's guardian Lord.)

Here, we have our composition:—

491. Sa Padmagarbhō Niyatāyurarhai-Rbhōgairiyathākarma Yunakti Jivān.

Vijñāḥ Śubhaṃ Kurvata Ēva Karma Śubhēpsavastaṃ Namasā Gr̥nantaḥ.

That *Padmagarbhaḥ* makes the jivas to reap the efforts of their action and thus the great people always indulge in auspicious acts and those who like auspicious things in life always follow them.

Bījō Yathā Garbhagatō'pyadrśyaḥ Samēdhatē Mātari Kālabaddhaḥ.
Tathātra Viśvaṃ Niyatāyurarthyai-Ryuñjan Samindhē Nanu Padmagarbhē..492..

The seed, which will be invisible in the womb of the mother, gets manifested on time. So does this Padmagarbhā manifest Himself in the world.

Just as the time of conceiving differs from animal to animal, the same way the time of each world differs from the other.

349. Śārābhṛt:—

That which holds together is this Śārā and from the sutra Kṛṣṇprkṣatīpaṭiśauṭibhya Iran (4.30. it gets the termination Iran and then Guṇa and then the form is established. From the body of Brahman known as Virat to that of the lowest of the animals one who maintains and nourishes is Śārābhṛt or having entered the Universe one who gives this body is Śārābhṛt.

Just as jiva having entered the body nourishes it and makes it active, so also does this Viṣṇu having entered the body nourishes it and makes it active. Similarly Viṣṇu having entered the world nourishes it and thus comes to be known as Śārābhṛt.

The mantras are:—

Śārāṃ Brahma Prāviśaccharīrē'dhi Prajāpatiḥ.

(Atharva Veda 11.8.30.)

(Then Brahman entered the world in an invisible form, in that body resides the creator Jiva.)

Ādityairindrah Saganō Marudbhirasmākaṃ Bhūtavitā Tanūnām..

(Atharva Veda 20.63.2.)

(Let Aditya and Maruts protect our body along with their retinues.)

Prajāpatiścaraṭi Garbhē Antarajāyamānō Bahudhā Vijāyatē.

(Yajur Veda 31.19.)

(In the womb moves Prajapati: he, never becoming born, is born in sundry figures.)

Sa Dādhāra Pṛthivīm Dhyāmutēmām Kasmai Dēvāya Haviṣā Vidhēma..

(Yajur Veda 13.4.)

(He fixed and holdeth up this earth and heaven. Worship we Ka the God with our oblation.)

When the jiva abandons the body, the body perishes. So also if Viṣṇu doesn't maintain this world, it perishes. By exhibiting the mode of entry of jiva into the bodies. Lord Viṣṇu displays his nature of endowing the body and thus gets the appellation of Viṣṇu.

Here, we have our composition:—

493. Śārābhṛd Viśvamidam Samastam Svātējasā Dīpayatē Prasahya.

Tathā Yathā Jīva Idam Śārāṃ Bibharti, Yuktañca Śubhāśubhābhyām.

494. Śārābhṛd Viṣṇuridam Samastam Viracya Jīvān Gamayatyajasraṃ.

Śubhodayāptyai Duritāpasrṣtyai Līlāyatē Sarvaghagānuvāndhuḥ.

That Śārābhṛt displays his effulgence in this world just as the jiva having entered the body maintains it irrespective of auspicious and inauspicious acts.

That Viṣṇu viz.—*Śarārabhṛt* having created this Universe makes jivas flourish incessantly so that the body may enjoy the auspicious things and avoid the inauspicious things.

350. Maharddhiḥ:— 351. Rddhaḥ:— 352. Vṛddhātmā:—

Rdhu Vṛddhau is the root and it gets the termination *Ktin* in the sense of Bhave and thus the form *Ruddhaḥ* gets justified. One who has abundance of wealth is *Maharddhiḥ*. The word *Rdyatē* gets the termination *Kta* and thus the form *Ruddhaḥ* is justified. *Vṛdhu Vṛddhau* is the root and the termination is *Kta* and the resultant form is *Vṛddhā*. As the whole Universe resides in Him, he comes to be known as *Maharddhiḥ*. As He grants the desired objects of his devotees and as he is full in every respect he comes to be known as *Ruddhaḥ*. On account of His all Pervasiveness He comes to be known as *Ruddhaḥ*. *Ātman* means one's innate form and he is present everywhere with his abundant riches.

All this resides in the common Universe just as if the head of the family lives, his sons and grandsons though different from Him on account of nature or deed or by profession live under the common roof. So also though residing differently in Brahman, still have the same residence in Viṣṇu. One who bears different forms at the time of creation is *Vṛddhātmā*. Thus, the Lord Viṣṇu who is all -encompassing in nature manifests in the Universe with his original form.

The mantra is common to all the three:—

Śataṃ Sahasramayutaṃ Nyarbudamasāṅkhyeyaṃ Svamasmin Niviṣṭam.

(Atharva Veda 10.8.24.)

(Innumerable qualities abide in god which are much more than one can count.)

Tvaṃ Sutasya Pitayē Sadyō Vṛddhau Ajāmakāḥ..

(Atharva Veda 20.69.4.)

(May Soma having entered your body make you happy.)

Vēnastad Paśyannihitaṃ Guhā Sadyatra Viśvaṃ Bhavatyēkanīdam.

Tasminnada Saṃ Ča Vicaiti Sarva Sa Ōtaḥ Prōtaśca Vibhuḥ Prajāsu..

(Yajur Veda 32.8.)

(The sage beholdeth That mysterious Being wherein this All hath found one dwelling. Therein unites the whole, and thence it issues: far spread it is the warp and woof in creatures.)

Ahaṃ Bhuvaṃ Vasunaḥ Pūrvyaspatirahaṃ Dhanāni Saṃ Jayāmi Śaśvataḥ.

(Rg Veda 10.48.1.)

(I am the principle Lord of wealth: I conquer the treasure of many (adversaries).)

Ēvā Hitē Vibhūtaya Utaḥ Indra Māvātē. Sadyāścītsanti Dāśyūṣē.

(Atharva Veda 20.60.5.)

(By taking resort to that Indra, we were made strong and hence adore that Indra.)

Here, we have our composition:—

495. Maharddhirantaḥ Sa U Vā Bahiśca Sa Ēva Čarddhastamu Vā Stuvānti.

Vṛddhasvarūpaḥ Sakalāptagarbhō Viśvāni Bhavatyēkagṛhaṇca Tasmin.

496. *Mūlē Tathā Jīvati Vṛddharūpē Putrāditaṣṭaṇṇa Prthaksvabhāvam.
Rūpēṇa Vṛtyā Ca Tathaiva Bhinnam Tasmin Bhavatyēkagṛhaṁ Samastam.*

497. *Ēvaṁ Khagolē Śataśō'tha Gōlān Gatyā Ca Bhinnān Kimu Dhāmabhinnān.
Badhnāti Vṛddhātmani Sūtravattān Vṛddhasvarūpaḥ Sa Hi Bandhudṛṣṭiḥ.*

He is present inwardly as well as outwardly and thus He is eulogised. He is much sought after by everyone and the whole Universe becomes a common resort under Him.

Just as one lives in the root and the children live differently by their form as well as profession, but, as they reside in the same house, it becomes full.

Thus in this globe there are countless places which have their different movement and different residence. All of them will bind the *Ātman* in the form of threads. He is of the form of Vṛddha and is the real benefactor for mankind.

353. *Mahākṣaḥ*—

The word in its prakṛti and pratyaya has been narrated already. One who has great eyes is *Mahākṣaḥ*. *Mahākṣaḥ* is He who is all pervasive in nature and who encompasses everyone. The word *Aksa* may also mean a wheel. It means one who prompts the cart to move. The Sun makes everyone move and thus the Sun also comes to be known as *Mahākṣaḥ*.

As long as the influence of the Sun, the Moon, Mars, Jupiter, Saturn and Venus have their influence on the horizon, the witness for all of them is the Sun. Thus everyone will have their own desires, their own movement, their own destination. This could be practically witnessed in the house. One who has left home is nowhere.

This could be explained even by taking resort to the *Bahurvrihi* compound - There is the Lord who moves the entire Universe who comes to be known as *Mahākṣaḥ*. Even in the world we can see that no machine can move with a single wheel. Even to make a single individual move, many sense organs like mind, intellect, ego have been instilled. Thus the Lord with his witnessing Principle envelops the entire Universe and thus comes to be known as *Viṣṇu*.

The mantras are:—

Mahān Indrō Yajña Ōjasā Kadācana Starīrasi Kadācana Prayuc̥chasi.

(Yajur Veda 33.27.)

(Indra, great in his power and might never art thou fruitless. Never art thou neglectful.)

Tasya Nākṣastapyatē Vibhūḥ Prajāsu. (Atharva Veda 9.9.11.)

(No mortal can escape his sight as he is Omniscient.)

Sa Ōtaḥ Prōtaśca Vibhūḥ Prajāsu.. (Yajur Veda 32.8.)

(It is the warp and woof in creatures.)

Here, we have our composition:—

498. *Viṣṇurmahākṣō Grahagamyagolē Sthitān Ha Lōkān Gamayati yajasram.*

Tathā Yathā Dēhamimāṁ Mahākṣaṁ Jivō'snutē Karmasu Cārthasārthaḥ.

Viṣṇu comes to be known as *Mahākṣaḥ* who makes people move who are residing in the orbit just as this jīva acts in this body according to the guidance of *Mahākṣaḥ*.

354. *Garuḍadhvajah*:—

Gr Nigaraṇē is the root and gets the termination *Uḍaḥ* from the sutra *Gira Uḍaḥ* (4.156.. So also the term *Dhvajah* gets formulated from the root *DhwaJa Gatau*. One who is a combination of *Garuḍa* and *Dhvajah* comes to be known as *Garuḍadhvajah*, who is none other than Sun. As he controls the entire Universe and moves onwards, he gets the appellation of *Āditya*. The same meaning is cleared with the two roots and thus the term *Garuḍadhvajah* is justified.

Thus in this Universe the regulator of creation, sustenance and dissolution of every individual is that *Garuḍadhvajah*. Thus, that *Garuḍadhvajah* with his nature of controlling or moving leads the Universe from one aeon to the other.

Garuḍa or *Gāruḍa* or *Puruṣa* means one and the same. One who takes out the venom of the serpents, those who belong to the solar dynasty take the *Garuḍa* as their banner and as their insignia. Thus this *Garuḍa* catches hold of serpents and moves fast.

The mantras are:—

Indraṃ Miṭraṃ Varuṇamagnimāhurathō Divyaḥ Sa Suparṇō Gurutmān.

(Rg Veda 1.164.46.)

(They have styled (him, Sun), Indra, Mitra, Varuna, Agni and he is the celestial, well-winged Garumat.)

Tatrēdaṃ Sarvamārpitamējatprāṇapratiṣṭhitam

(Atharva Veda 10.8.6.)

(Right from Prāṇa everything else is abiding in Him.)

Yataḥ Sūryaṃ Udētyastaṃ Yatra Ča Gaččati.

(Atharva Veda 10.8.16.)

(On account of whom even the Sun rises and sets and grows, is this Almighty One who is not being transgressed by anyone.)

Iyaṃ Viśṣṭīryata Ābabhūva Yaḍi Vā Dadhē Yaḍi Vā Na.

(Rg Veda 10.129.7.)

(He from whom this creation arose, he may uphold it, or he may not (no one else can).)

Here, we have our composition:—

499. *Sūryō Hi Lōkē Garuḍadhvajō'sti Viśvaṃ Nigrhṇan Kalatē Sa Sarvam.*

Utpāda-Saṃhāra-Vikāra-Jātai-Rviśvaṃ Niyacchan Garuḍadhvajō'sau.

The Sun comes to be known as *Garuḍadhvajah* as he controls the entire Universe. As he is the sole in charge of creation, sustenance and dissolution, he comes to be known as *Garuḍadhvajah*.

52. *Atulaḥ Śarabhō Bhīmaḥ Samayajñō Havirhariḥ.*

Sarvalakṣaṇalakṣaṇyō Lakṣmīvānsamitiñjayah.

355. *Atulaḥ*, 356. *Śarabhaḥ*, 357. *Bhīmaḥ*, 358. *Samayajñah*, 359. *Havirhariḥ*. 360. *Sarvalakṣaṇalakṣaṇyah*, 361. *Lakṣmīvān*, 362. *Samitiñjayah*..

355. Atulaḥ:—

One who has no comparison is *Atulaḥ*. In this Universe no two things are alike. There is difference in caste, form, qualities. So also there is difference in trees - a mango tree differs from a banyan, Peepal and pomegranate.

The difference is there among the vegetables, trees and animals. So also the monkeys differ from men, a cow differs from a horse, a buffalo differs from a horse and thus they are incomparable. The incomparable nature of the Lord is present inherently in all his creations.

This Universe has fourfold form of creation and amidst them, God has made differences in their qualities, valour, age and so on. Even among the planets this is true. Thus there is diversity in this Universe and hence the Lord is incomparable.

The Vedas declare -

Na Dvitiyō Na Tṛtīyaścaturthō Nāpyucyatē. Na Pañcamō.

(Atharva Veda 13.5.35.)

(Not two, not three, not four and not even five.)

The mantras are:—

Na Tasya Pratimā Asti Yasya Nāma Maṇhad Yaśaḥ (Yajur Veda 32.3.)

(There is no counterpart of Him whose glory verily is great.)

Na Tvāvāṁ Anyō Divyō Na Pārthivō Na Jātō Na Janīṣyatē..

(Yajur Veda 27.36.)

(None other like to thee, of earth or of the heavens, hath been or ever will be born.)

Na Tvadanyaḥ Kavitarō Na Mēdhayā Dhīratarō Varuṇa Svadhāvan.

(Atharva Veda 5.11.4.)

(O! Varuna other than you there is no one who is as courageous and as discriminatory as you, since you know everyone, everyone is afraid of you.)

Na Rādhasō Rādhasō Nūtanasyēndra Nakirdadṛṣē Indriyaṁ Tē.

(Rg Veda 6.27.3.)

(Nor one of equally glorifiable riches, nor has (such as) your power been ever seen (in any other).)

Tamēva Manyēhaṁ Jyēṣṭhaṁ Tadu Nātyēti Kiñcana..

(Atharva Veda 10.8.16.)

(On account of whom even the Sun rises and sets and grows, is this Almighty One who is not being transgressed by anyone.)

Here, we have our composition:—

500. *Sa Viśvanāthō'tulavīryavidyō Viśvaṁ Hyatulyaṁ Kurutē Samastam.*

Rasēna Vīryēṇa Guṇēna Kiñcā-Tulyaṁ Vidhattē Vayasā Ča Sarvam.

501. *Ēvaṇvidhē Rājati Viśvamātrē Kaḥ Sammimītē Tulayā Narastam.*

Śaktā'tulaṁ Taṁ Śaṅkhyā Na Bhēttuṁ Śaṅkhyā Svayaṁ Bhēdamiyartyatō'taḥ.

That Lord of the Universe has incomparable valour with which he makes the Universe unique on account of the element of Rasa, valour, age and qualities.

When He is shining forth like this in the Universe which mortal can ever match Him? No number can describe Him in toto and thus the number itself would be insufficient in this regard.

356. Śarabhaḥ:—

Śṛṇātē is the root out of which the word *Śaraḥ* is derived. Just as the arrow which has been released from the bow carries on heinous acts, it comes to be known as *Śaraḥ* and also as it is released from the bows, it comes to be known as *Śaraḥ*. Similarly one who has the effulgence comes to be known as *Śarabhaḥ*. With this one can know the all-pervasive nature of the Sun and Agni. That radiance which is built in the bow, which though exists everywhere as a common factor immanantly exists in the Lord.

The mantras are:—

Vedāhamētaṃ Puruṣaṃ Mahāntamādityavarṇaṃ Tamaṣaḥ Parastāt.

(Yajur Veda 31.18.)

(I know this mighty Purusha whose colour is like the Sun, beyond the reach of darkness.)

Sarvē Nīmēṣā Jajñirē Vidhyutaḥ Puruṣādadhi. (Yajur Veda 32.2.)

(All twinkling of the eyelid sprang from Purusha, resplendent One..)

Idaṃ Śrēṣṭhaṃ Jyōtiṣāṃ Jyōtiruttamaṃ Viśvajit Dhanajiducyatē Bṛhat. (Rg Veda 10.170.3.)

(This light, the best of lights, the most excellent, is called the conqueror of all, the conqueror of wealth, mighty.)

Here, we have our composition:—

502. *Sānāyasōrgharṣaṇajā Śarabhā Yā Bhā Tayāsau Śarabhō'tra Viṣṇuḥ.*

Taṃ Sarvasaṃsthaṃ Śarabhaṃ Śaraṇyaṃ Namanti Paśyanti Ča Dēnasandhāḥ..

The splendour of the arrow will be seen when it is fixed in the bow, and this kind of splendour could be seen in Lord *Viṣṇu*. Thus this all-pervasive Principle is taken resort to by every individual who is offered respect by gods.

357. Bhīmaḥ:—

The root *Bhi* is used in the sense of fear which gets the termination *Mak* and thus the form *Bhīma* gets justified. According to the sutra *Bhiyaḥ gugvā* (1.148., partially the terminations *guki* and *Maki* the term *Bhīmaḥ* gets justified, and the meaning is the same.

Bhīmaḥ means the cause of fear, from whom others get frightened. Even in the world also the same rule holds good. The weak are afraid of the strong. Even among the animals that which kills the weaker, the latter would be afraid of the former. Everyone is afraid of death and thus *Bhīma* who causes death to everyone will be fearsome in nature. Everywhere Lord *Viṣṇu* is present in the form of *Bhīmaḥ* and thus gets the appellation of *Bhīmaḥ*.

The mantras are:—

Āśuḥ Śīśānō Vṛṣabhō Na Bhīmō. (Yajur Veda 17.33.)

(Swift, rapidly striking, like a bull.)

Mṛgō Na Bhīmaḥ Kuçarō Giriṣṭhāḥ. (Rg Veda 10.180.2.)

(Terrible are you as a wandering lion who dwells in the mountains.)

Siṃhō Na Bhīmō Manasō Javīyān. (R̥g Veda 9.97.38.)

(He is as mighty as a lion and swifter than the mind.)

Here, we have our composition:—

503. *Prakampayan Viṣṇuridaṃ Samastaṃ Vidyānabaddhaṃ Tvacalaṃ Vidhattē.
Bhīmābhidhō Bhīmananāśca Mṛtyu-Rmṛtyuṃ Bhayārtaṃ Kurutē Svabhōjyam.*
504. *Sarvaṃ Jagad Bhīmapadēna Yuktam Sad Bhīmabhītaṃ Ramatē'pramattam.
Svayaṃ Bhayaṃ Nārhati Bhītabhītaṃ Śambhuḥ Svakānnō Bhayamēti Bhimāḥ.*

Since Viṣṇu shakes the entire Universe he comes to be known as Bheema not only because of the strength of the body but also that of the mind. Thus people are afraid of Him.

The entire Universe encompasses the word Bheema and a knowledgeable person revels in being undaunted. He will never be afraid and the Lord Himself also would not be afraid of anything.

358. *Samayajñāḥ*:—

Samah means equal that which passes away is time or that which moves in time. One who knows that is *Samayajñāḥ*. The knower of astrology says that the Universe has fourteen manvantaras. Thus in this world everyone has a limited lifespan other than the Lord who is capable of knowing what happens to whom and when.

Day and night put together we have sixty ghatis and its formulation is known only to God and thus he comes to be known as *Samayajñāḥ*. Due to the change in planetary motion we have a month being reduced or added up and since he knows the good and the bad of the people he comes to be known as *Samayajñāḥ*. He is also known as *Kālījña* or *Kāla* (The knower of time) as he knows when exactly summer, winter etc., is going to set in.

Death is also time or the knower of time as he knows the lifespan of people and exactly devours everything in time. Even in this world it can be seen - The manager of the factory knows the time duration of the workers in the factory and thus comes to be known as *Samayajñāḥ*. Since the world is regulated by this *Samayajñāḥ*, he knows when exactly the mango tree is going to sprout. Thus by looking at the ways of the world, one can imagine different things.

The mantras are:—

Saṅkhyātā Asya Nimiṣō Janānāmākṣāṇīva Śvadhīmī Niminōti Tāni..

(Atharva Veda 4.16.5.)

(As this king Varuṇa beholds, what is between the two firmaments, what beyond; numbered of him are the winking of people.)

*Yō Bhūtaṃ Ća Bhavyaṃ Ća Sarvaṃ Yaścādhiṣṭhāti.
Svaryaśya Ća Kēvalaṃ Tasmai Jyēsthāya Brahmanē Namaḥ..*

(Atharva Veda 10.8.1.)

(One who is present in past and future, one who is in charge of the heavens is that Brahman and I offer my respects to Him.)

Tvaṃ Sutasya Madē Arinā Apō Vi Vṛtrasya Samayā Pāṣyarujaḥ.

(Yajur Veda 1.56.6.)

(You killed the demon Vritra to save the progeny of the world.)

Here, we have our composition:—

505. *Viṣṇuḥ Hi Ēkaḥ Samayañña Uktah Sa Ēva Jānāti Śubhāśubhē Ca.
Manvantarāñāmīta Uttarāñāmī Kalpē Hnni Jāgarti Sadāpramattah.*
506. *Tañcānukurvan Manujō'pi Tadvat Badhnāti Kālasya Sadaiva Yātim.
Parantu Dōṣōpahatasvabhāvāḥ Prāpnōti Śaithilyakṛtāvarōdhān.*
507. *Naivaṃvidham Dōṣamupaiti Śambhu-Rviśvam Niyacchannīha Kālarajjvā.
Taṃ Kālabandham Sa Hi Kālabandhuḥ Sargāntamitvā Vidadhāti Sarvam.*
508. *Atah Sa Lōkē Samayañña Uktō Gatirhi Kālē Sa Palairhi Kalyaḥ.
Kālō Gatirvā Gaṇakēna Śakyā Saṅkhyātumatrāvīrataṃ Yatitvā.*

That Viṣṇu is known as *Samayañña* and only He knows what is auspicious and what is inauspicious. He will be alert in all manvantaras and kalpas.

By following His footsteps even man can follow the aspects of time but because of his nature of committing mistakes he becomes weak. Such defects can never taint God as he controls the entire Universe with his ropes in the form of time. Thus he comes to be known as *Kālabandhu*, who having stayed till dissolution controls everything. Thus in the world He comes to be known as *Samayañña* and is the repository of time. Either time or movement could be counted and numbered with effort.

359. Havirharīḥ:—

Hu is the root and Isi is the termination and the term *Haratē* when it gets the termination of *Ini* the form would be *Harīḥ*. Viṣṇu is invited in the form of offering Havis and thus he comes to be known as *Havirharīḥ*.

We can see that, being invited in the form of invitation everybody reaches their destination, just as music, which captivates the lovers, will snatch their form and make them reach higher heights. The contrary is also equally true. If one uses wrong accent and svaras then God will be angry.

Thus it is said in the Vedas many times:—

Haviṣā Vidhēma (Offer our oblations.) (Yajur Veda 13.4.)

Śraddhayā Hūyatē (Ṛg Veda 10.151.1.)

(By Shraddha is the oblation offered.)

Sōma Rārandhi Nō Hṛdi Gāvō Na Yavasēṣvā.

Marya Iva Sva Ōkyē.. (Ṛg Veda 1.91.13.)

(Soma, dwell happy in our hearts, like cattle in fresh pastures, like men in their own abodes.) and so on.

The mantras are -

Āt Tvā Suśīpraharayō Vahantūśanhavyāni Pratinō Juṣasva..

(Ṛg Veda 1.101.10.)

(Let your horses bring you, who have a handsome chin, (hither), and, benignant towards us, be pleased by our oblations.)

*Ayā Rucā Hiranyā Punānō Viśvā Dvṛṣāṃsi Tarati Svayugvabhiḥ.
Sūrō Na Svayugvabhiḥ. Dhārā Sutasya Rōcatē Punānō Aruṣō Hari..*

(Rg Veda 9.111.1.)

(With this bright green-tinted stream Soma being filtered overcomes all enemies with the (juices) yoked to it; as the Sun (overcomes the darkness) with the rays yoked to it; the stream of the effused (Soma) shines, the filtered green-tinted (Soma) is resplendent, which pervades all constellations, with the Rikvans, with the seven moulder Rikvans.)

Atandrō Dūtō Abhavō Havirvāt. (Rg Veda 1.72.7.)

(Knowing the paths between (earth and heaven), by which they travel.)

Samiddhō Agna Āhuta Dēvānyakṣi Svadhvara. Tvaṃ Hi Havyavādasi.. (Rg Veda 5.28.5.)

(Agni, you are kindled and invoked; worship the gods at the holy rite, for you are the bearer of the oblation.)

*Tamīśānām Jagatastasthuṣaspatiṃ Dhiyaṃ Jinvaṃavasē Hūmahē Vayaṃ
Pūṣā Nō Yathā Vēdasāmasad Vṛdhē Rakṣitā Pāyuradabdhah Svastayē.*

(Yajur Veda 25.18.)

(Him we invoke for aid who reigns Supreme, the Lord of all that stands or moves, inspirer of the soul. That Pushan may promote the increase of our wealth, our keeper and our god, infallible for our good.)

When the servants, sons, women, king, teacher etc., come, they are addressed differently and one who is behind all these is Lord Viṣṇu Himself, who is all- pervasive and all- knowing in nature.

Here, we have our composition:—

509. *Yadatra Viśvē Vibhunā Nibaddhaṃ Tatsarvakaṃ Svairabhidhānamantraiḥ.
Hvātāramabhyēti Sa Viṣṇuruktō Havirharirviśvamukhō'kṣibāhuḥ.*

Whatever is bound by fate all that could be glanced at in mantras. That Viṣṇu Himself comes to be known as Havih, Harah, Viśvamukhaḥ and Akṣibāhuḥ.

360. *Sarvalakṣaṇalakṣaṇyaḥ:—*

Lakṣa Darśanāṅkanāyōḥ is the root. The word Sarva is used here in a collective sense, that which points out towards that is *Lakṣaṇa* and all the definitions are known to Him and thus comes to be known as *Lakṣaṇaḥ*. The root *Lakṣi* gets the termination *Yuc* from the sutra *Bahulamanyatrāpi* (2.78. or one which comes to be known by that and here again we have the termination *Yuc*. Thus whatever is seen in this world, whatever is known, belongs to that *Sarvalakṣaṇalakṣaṇyaḥ* and one who is good at that would be that according to the sutra *Tatra Sādhuh* (4.4.98. (The affix *Yat* comes after a word in a locative construction, in the sense of 'excellent in regard thereto.').

Thus the world, which has a definite framework, will also make the God visible who has definite signs and symbols and thus He reveals Himself.

Even in this world we can see in this body which is impermanent the *jivatman* manifests only from an unmanifest form, so also Lord Viṣṇu in an un-manifest form displays Himself amongst the gods, men, and the various manifestations on earth and all this indicates his Omnipresent nature.

Another instance is as follows - When the milk is overflowing after boiling it makes the sound "su, su" and the burning flame in its upper movement will be of the form of dhag and dhag and thus the modification of voice could be made out and thus different things could be imagined.

It is also seen in the world -Those who are about to die, the indications of death would be already visible in them and in the indications of their death the presence of the Lord is clearly visible, and thus gets the appellation *Sarvalakṣaṇalakṣaṇyaḥ*. It is said by surgeons that there is no inauspicious thing greater than death.

It is said in Charaka Samhita:—

*Kriyāpathamatikrāntāḥ Kēvalaṃ Dēhamāśritāḥ.
Dōṣāḥ Kurvanti Yallīṅgaṃ Dariṣṭaṃ Praçakṣatē..*

(Indiriyasthana chap xi.stanza 29.)

(Signs produced by the vitiated dosas which have transcended the sphere of treatment and pervaded all over the body, are known as aristas.)

The mantra is:—

*Tadviṣṇōḥ Paramaṃ Padaṃ Sadā Paśyanti Sūrayaḥ.
Divīva Çakṣurātataṃ..* (Rg Veda 1.22.20.)

(The wise always contemplate that supreme place of Viṣṇu as the eyes fixed in broad heaven.)

Tasya Yōniṃ Paripaśyanti Dhīrāstasmin Ha Tasthurbhuvanāni Viśvā..

(Yajur Veda 31.19.)

(The wise discern the womb from which he springeth. In Him alone stand all existing creatures.)

Vēnastad Paśyannihitaṃ Guhā Sadyatra Viśvaṃ Bhavatyēkanīdam.

(Yajur Veda 32.8.)

(The sage beholdeth that mysterious being wherein this All hath found one dwelling.)

*Upēdahaṃ Dhanadāmapratītaṃ Juṣṭāṃ Na Śyēnō Vasatiṃ Patāmi.
Indraṃ Namasyannupamēbhirarkairyaḥ Stōtṛbhyō Havyō Asti Yāyan..*

(Rg Veda 1.33.2.)

(Indra is to be invoked by his worshippers in battle; Indra who is invincible and true giver of wealth is to be glorified with excellent hymns; I approach Indra like a hawk to its cherished nest.)

*Kō Addhā Vēda Ka Iha Pravōçat Kuta Ā Jātā Kuta Iyaṃ Visrṣṭiḥ.
Arvāg Dēvā Asya Visarjanēnāthā Kō Vēdā Yata Ābabhūva..*

(Rg Veda 10.129.6.)

(Who really knows? who in this world may declare it ? whence was this creation. whence was it engendered ? The gods (were) subsequent to the (world's) creation; so who knows whence it rose.)

Here, we have our composition:—

510. *Viśvaṃ Samastaṃ Sakalaprasūrbhū-Rṛyanakti Sā Svātmabhavairvikāraiḥ.
Svabhāvabhinnaiḥ Kṣanabhaṅguraiśca Viṣṇustathā Lakṣmabhirasti Gamyah.*

He manifests the whole Universe and displays his qualities through his various manifestations. The nature differs and it is always eternal and is the target for all the spiritual seekers.

361. Lakṣmīvān:

The word *Lakṣmī* has already been commented on. One who has the nature of *Lakṣmī* in Him is *Lakṣmīvān*. *Lakṣmī* means riches as well as the wife of *Viṣṇu*.

The mantras are:—

*Ayamagniḥ Purīṣyō Rayimān Puṣṭivardhanaḥ.
Agnē Purīṣyābhi Dyumnābhi Saha Āyaççhasva..*

(Yajur Veda 3.40.)

(Rich furtherer of plenty is this Agni, master of the herd. Splendour and strength bestow on us, O Agni, master of the herd.)

Aśyāma Taṃ Kāmamagnē Tavōtī Aśyāma Rayiṃ Rayivaḥ Suvīram.

(Rg Veda 6.5.7.)

(May we obtain through your protection, Agni, that which we desire: giver of riches, may we obtain of you riches and descendants.)

Vṛṣabhō Dyumnavāñ Asi Samaradhvaśvidhyasē..

(Rg Veda 5.28.4.)

(You are the affluent showerer (of benefits), you are fitly lighted at sacrifices.)

*Rtaṃ Satyaṃ Tapō Rāṣṭraṃ Śramō Dharmaśca Karma Ça.
Bhūtaṃ Bhaviṣyaducchiṣṭē Vīryaṃ Lakṣmīrbalaṃ Balē..*

(Atharva Veda 11.7.27.)

(Rta, Satya, Tapas, Nation, Efforts, Dharma, Karma, Past and Future and Valour reside in Him.)

The Sun also comes to be known as Lakṣmīvān. The mantra is:

*Bhūrīdā Bhūri Dēhi Nō Mā Dabhraṃ Bhūryābhara. Bhūri Çēdindra Ditsasi.
Bhūrīdā Hyasi Śrutah Purutrā Śūra Vṛtrahan. Ā Nō Bhajasva Rādhasi..*

(Rg Veda 4.32.20-21.)

(A bountiful giver are you, Indra: give bountifully to us; (give) not little; bring much; for verily you desire to give much. Verily you are renowned amongst many as a bountiful giver; hero, slayer of Vritra, make us sharers in wealth.)

Radha means money. Money is also known as Lakshmi. Earth also comes to be known as Lakshmi. Thus one could witness Lakshmi in this form. Since he is the Lord of all pleasures, He comes to be known as *Lakṣmīvān*.

Here, we have our composition:—

511. *Lakṣmīryadānkaṃ Samupaiti Lauḷyāt Tatpārśvamabhyēti Padañca Viṣṇōḥ.
Viṣṇōrhi Lakṣmīḥ Kathitāsti Patnī Tadvān Tayā Viśvamidaṃ Bibharti.*

Whose lap lakshmi gently adorns and who is always by the side of the Lord is none other than Lakshmi, the consort of Viṣṇu and He maintains the whole Universe.

362. Samitiñjayaḥ:—

One who is victorious in the battle is *Samitiñjayaḥ*. Sam is the prefix and *Ji Abhibhavē* is the root and from the sutra *Saññāyāṃ Bhṛtvṛjjidhārisahitapidamaḥ* (3.2.46). (The affix *Khac* comes after the following verbs, where the words to be formed denote a name:— viz. *Bhṛ* - to bear, *Tṛ* - to cross over, *Vṛ* - to choose, *Ji* - to conquer, *Dhāri* - to hold, *Sahi* - to bear, *Tapi* - to heat, and *Dama* - to subdue.) it gets the termination *Khaci* and the āgama is *Mumi* and the resulting form is *Samitiñjayaḥ*.

Though there is a rule in warfare that one should always fight with one's equal, similarly a man carrying a weapon should fight with another man who has the weapon of a similarly kind. A man in a chariot should fight with a man in another chariot. A soldier should fight with a soldier. As no one is equal to the Lord he comes to be known as *Samitiñjayaḥ* (un-conquerable) and such a Lord is none other than Viṣṇu. Thus He comes to be known as *Samitiñjayaḥ*.

Or it could be seen in the world that one who has the experience of warfare fights with another experienced man. A student desirous of learning goes to school and argues intellectually with another student who is on par with Him, and ultimately what conquers is knowledge. When there is a fight between wrestlers the weaker one loses.

A strong individual wins over many weak people and thus comes to be known as Mahabala. Thus with a righteous man another thousand righteous people argue but he wins over all of them. Since the winners have an iota of god's element they win in the respective events and as He is all-powerful, he comes to be known as *Samitiñjayaḥ*.

It is said in the Vedas -

Yaṃ Kāmayē Tamugraṃ Kṛṇōmi. (Rg Veda 10.125.5.)

(Whomsoever I will, I render formidable.)

Thus the animals fight till their end but become victorious only with the grace of God. Grace is strength and is derived from the root *Kṛpū Sāmarthyē*. Thus the victorious nature of the Lord is visible everywhere.

The mantras are:—

Prabhañjan Sēnāḥ Pramaṇō Yudhā Jayannasmākamēdhyavitā Rathānām.

(Yajur Veda 17.36.)

(Thou protector of our ears, destroyer, victor in battle, breaker up of armies.)

Jayēma Śatīnaṃ Sahasrīnaṃ Vaiśvānara Vājamagnē Tavōtibhiḥ.

(Rg Veda 6.8.6.)

(May we obtain, Agni Vishwanara, hundreds and thousands of viands through your protection.)

Saṅkrandaṇō' nimiṣa Ēkavīraḥ Śataṃ Sēnā Ajayat Sākamin draḥ.

(Rg Veda 10.103.1.)

(The slayer of foes, the exciter of men, loud-shouting, ever-vigilant, the chief of heroes overthrew at once a hundred hosts.)

Indrō Jayāti Na Parājayātā Adhirājō Rājasu Rājayātai.

(Atharva Veda 6.98.1.)

(In this battle, valorous kings like Indra have taken part. Those who have come to ask his help, may they be victorious.)

Na Tvāvāñ Anyō Divyō Na Pārthivō Na Jātō Na Janiṣyatē..

(Yajur Veda 27.36.)

(None other like to thee, of earth or of the heavens, hath been or ever will be born.)

Here, we have our composition:—

512. *Samānamānāḥ Svasamānamānai- Ryudhyanta Ātmēṣṭamavāptukāmāḥ.
Ēkēna Sākaṃ Śatinō Yadā Syuḥ Sahasriṇō Vā Kimu Vāpyanalpāḥ.*

513. *Ēkō Hi Yastān Hatabhān Vidhattē Na Tatra Martyōdbhavamasti Vīryam.
Tatrōsti Śambhōḥ Samitiñjayasya Balaṃ Hyajayyaṃ Hṛdi Sarvabhānōḥ.*

514. *Sa Ēva Martyē Kimu Jivamātrē Sāmarthyamādhāya Nijaṃ Hyadhṛṣyam.
Nityaṃ Vidhattē Samitiñjayantaṃ Taṃ Viśvavandyañca Namanti Tasmāt..*

Equals always fight and they fight to satisfy their desires. When a strong man faces a hundred or a thousand men, still he will be victorious.

When one slays many, there it is not the mortal strength, but, on the contrary, one can see the invisible strength of the Lord which is un-conquerable even for a thousand Suns.

That invisible man displays everyday his immense strength and thus people offer their respects to Him.

53. *Vikṣarō Rōhitō Mārgō Hēturdāmōdaraḥ Sahaḥ.
Mahīdarō Mahābhāgō Vēgavānamitāśanaḥ..*

363. Vikṣaraḥ, 364. Rōhitaḥ, 365. Mārgaḥ, 366. Hētuḥ, 367. Dāmōdaraḥ, 368. Sahaḥ, 369. Mahīdaraḥ, 370. Mābhāgaḥ, 371. Vēgavān, 372. Amitāśanaḥ.

363. Vikṣaraḥ:—

Kṣaraḥ is one who changes his form. One who doesn't change one's form is *Vikṣaraḥ*, who is *Acyuta* and *Akṣaraḥ*. The terms *Vikṣaraḥ* and *Akṣaraḥ* are synonymous.

The mantras are:—

Ṛcō Akṣarē Paramē Vyōman Yasmin Dēvā Adhi Viśvē Niṣēduḥ.

(Ṛg Veda 1.164.39.)

(All the gods have taken their seats upon this supreme heaven.)

Yō Viśvasya Pratimānaṃ Babhūva Yō Acyutacyut Sa Janāsa Indraḥ..

(Atharva Veda 20.34.9.)

(That Indra, who is successful in making the mountains move, one who is a witness to the merits and sins of the beings, is the god of gods.)

Dhruvō'cyutaḥ Pramṛñiḥ Śatrūñchatrūyatō'dharān Pādayasva..

(Atharva Veda 6.88.3.)

(O king, may you abide in this kingdom and vanquish the enemies. May you become the master of those who keep enmity.)

Here, we have our composition:—

515. *Sa Vikṣaraḥ Sarvaḡuhānusṛptaḥ Svābhāvikaññānabalakriyābhiḥ.
Na Kṣīyatē Nānyamupaiti Bhāvaṃ Tamakṣaraṃ Viṣṇumihārçayanti.*

That *Vikṣaraḥ* is present in every being with His innate nature, knowledge, strength and action. He neither decays nor changes and thus that un-diminished form is eulogised as *Viṣṇu*.

364. *Rōhitaḥ*:—

Ruḥa Bījajanmani Prādurbhāvē Ça is the root and from the sutra *Ruḥē Raśça Lō Vā* (3.94. it gets the termination *Itan* and that which sprouts is *Rōhitaḥ*. That which is in an un-manifest form becomes manifest. Thus one who appears in a manifold form and makes others manifold comes to be known as *Rōhitaḥ*.

As the Sun with his rising makes the seed in the land to grow, thus he comes to be known as *Rōhitaḥ* and since Lord *Viṣṇu* manifests Himself as Sun, planets, worlds, grains etc., He comes to be known as *Rōhitaḥ*.

The mantras are:—

Namō Rōhitaya Sthapatyē (Yajur Veda 16.19.)

(Homage to the red architect.)

Yō Rōhitō Viśvamidaṃ Jajāna Sa Tvā Rāṣṭrāya Subhṛtaṃ Bibhartu..

(Atharva Veda 13.1.1.)

(This Sun illumines the world and may he protect and nourish the kingdom.)

Yō Rōhitō Vṛṣabhastigmaśṛṅgaḥ Paryagni Pari Sūryaṃ Babhūva.

(Atharva Veda 13.1.25.)

(He gives timely rains and is endowed with resplendent rays.)

Rōhitō Raśimabhirbhūmiṃ Samudramanu Saṃ Çarat..

(Atharva Veda 13.2.40.)

(He moves about in the earth and ocean and is fit to be gazed at.)

Here, we have our composition:—

516. *Sa Rōhitō Viṣṇuridaṃ Samastaṃ Yugē Yugē Rōhayatīḥa Dṛśyam.
Tathā Yathā Bījamanantamantaḥ Supta Svabhāvēna Bhavēcca Dṛśyam.*

He is *Rōhita* as he makes the grains sprout in the land from time to time, on account of which the invisible seed gets manifested and visible.

365. *Mārgaḥ*:—

Mārga Anvēṣaṇē is the root and gets the termination *Ghañi* and thus becomes *Mārgaḥ*. From the sutra *Ērac* (3.3.56. (The affix *Aç* comes after the root ending in *I*) the word *Mārgaḥ* gets justified. The Lord is of the form of Eternal Bliss and as everyone gets happiness on account of Him, Lord *Viṣṇu* comes to be known as *Mārga*.

In the world the path also comes to be known as *Mārga*. One can

Witness -what is to be found out is cut short by the finder. Having searched for the path and on reaching his destination, he stops.

Similarly those who want to reach god will have the middle path like the Sun in the sky and thus the Lord comes to be known as *Mārga*.

The mantras are:—

*Yataḥ Sūryaṃ Udētyastaṃ Yatra Ča Gaččhati.
Tadēva Manyēhaṃ Jyēṣṭhaṃ Tadu Nātyēti Kiñcana..*

(Atharva Veda 10.8.16.)

(On account of whom even the Sun rises and sets and grows, is this Almighty One who is not being transgressed by anyone.)

Tamēva Viditvātimṛtyumēti Nānyaḥ Panthā Vidyatē'yanāya..

(Yajur Veda 31.18.)

(He only who knows Him leaves death behind Him, there is no path save alone to travel.)

Yasyāsau Panthā Rajasō Vimānaḥ Kasmai Dēvāya Haviṣā Vidhēma.

(Atharva Veda 4.2.3.)

(We offer our respects to Prajapati in the form of sacrificial food, who is fit to be gazed at.)

Yēna Sindhuṃ Mahīrapō Rathāṃ Iva Praçōdayaḥ Panthāmṛtasya Yātavē Tamīmaṇē..

(Atharva Veda 20.63.9.)

(We request you to grant us that strength by which you became on par with the chariot and made the waters move towards the ocean.)

Here, we have our composition:—

517. *Aśēṣalipsāviṣayaḥ Sa Ēkō Mārgābhidhānaḥ Sakalādhvabhūtaḥ.*

Bahvantarālavvyavadhānasattaṃ Sa Brahmatātvaṃ Kurutē'dhigamyam.

The object of desire for one and all is the Lord and there are different paths to reach Him. With a lot of time gaps and continuous involvement one acquires the knowledge of Brahman.

366. *Hētuḥ*:—

Hētuḥ is reason, one who grows in the form of the effort is *Hētu*. *Hi Gativṛddhayō* is the root and from the sutra (1.73. *Kamīmanijani* it gets the termination *Tuḥ* and then guna and the resulting form would be *Hētuḥ*. Just as the seed which is in the womb having fully grown makes its manifestation, so also God appears and thus comes to be known as *Hētuḥ*.

Even in this world one can notice that Whatever we eat though it is invisible, when fully digested appears and thus comes to be known as *Hētuḥ*. Thus *Hētu* is the Primordial Cause, Similarly *Viṣṇu* by creating the manifold Universe makes his nature of root- cause quite visible.

The mantras are:—

Tasmāddha Jajña Idam Sarvaṃ Yatkim Čēdam Virōcatē.

(Atharva Veda 13.1.55.)

(In the beginning the sacrifice took the form of the past and the future, which puzzled people.)

Iyam Viṣṣṭiryata Ābabhūva Yadi Vā Dadhē Yadi Vā Na..

(Ṛg Veda 10.129.7.)

(He from whom this creation arose, he may uphold it, or he may not (no one else can).)

Yō Viṣṭabhnāti Prthivīm Dīvaṃ Ča Tasmāddēvā Adhi Sṣṣṭiḥ Sṛjantē..

(Atharva Veda 13.1.25.)

(That Agni, by turning towards the Sun makes the earth and the sky stable.)

Ardhēna Viśvaṃ Bhuvanaṃ Jajāna Yadasyārdhaḥ Katamaḥ Sa Kētuh..

(Atharva Veda 10.8.13.)

(The world came into existence as part of his body and from the other half of the body what came about?)

Prajāpatiścarati Garbhē Antarajāyamānō Bahudhā Vijāyatē.

(Yajur Veda 31.19.)

(In the womb moves Prajapati: he, never becoming born, is born in sundry figures.)

Here, we have our composition:—

518. *Hēturhi Viṣṇuḥ Sa Hi Kāmarūpō Viśvaṃ Sṛjan Tatprabhavairvikāraiḥ.*

Vyanakti Hētutvamacintyarūpai-Stathā Yathā Mūlakamātmarūpaiḥ.

Viṣṇu is Hetu and is of the nature of Kama, who creates this manifold Universe on account of His prowess and thus exhibits his nature of primordial root, as though revealing his own self.

367. *Dāmōdaraḥ:—*

Dāma means a rope or bondage, which is the world. One who has held it in his stomach is *Dāmōdaraḥ*. The termination *Ac* is used here in the sense of *Matvartha*. All those who partake food, those who take the liquids, those who eat food which requires chewing, they have an element of salt in them. Just as a stronger wrestler binds the weaker one, similarly another knowledgeable person defeats a knowledgeable person.

By following the original design, the trees, creepers etc., will be in the form of a rope to the earth. The whole Universe is like this. Since he holds the thread he comes to be known as *Dāmōdara*. Just as the sacred thread has the name of a rope, so also is time in the form of a month. The movement of planets and so on in the sky bears the resemblance of a rope.

Thus in the world created by the Lord, we are all tied to Him in the form of ropes and thus one who shows respect to *Dāmōdara* would be followed by planets and reveal His nature. Thus the entire Universe is nothing but an elaborate account of Lord *Dāmōdara*.

The mantras are:—

Yō Vidyāt Sūtraṃ Vitataṃ Yasminnōtāḥ Prajā Imāḥ.

(Atharva Veda 10.8.37.)

(I know that Omniscient One who also knows the basis for that. That is the great Brahman.)

Tasminnada Saṃ Ča Vicaiti Sarva Sa Ōtaḥ Prōtaśca Vibhuḥ Prajāsu..

(Yajur Veda 32.8.)

(Therein unites the whole, and thence it issues: far spread it is the warp and woof in creatures.)

Uduttamaṃ Varuṇa Pāsāmasadavādhamam Viṣṇu Madhyamaṃ Śrathāya.

(Rg Veda 1.24.15.)

(Loosen up, Varuna, the upper bond from us, loosen down the lower bond, and the middle bond, that we may then O Aditya (son of Aditi or Varuna) be free from sin in your worship.)

Yē Tē Pāsā Varuṇa Sapta Sapta Trēdhā Tiṣṭhanti Viṣitā Ruśanti.

(Atharva Veda 4.16.4.)

(Also who so should creep far off, beyond the sky, he should not be released from king Varuna.)

Here, we have our composition:—

519. *Sūtrānusūtraivalitaṃ Hi Yat Syād Dāmēti Sañjñam Labhatē Tadēva.*

Yathā Tathā Prāṇakalaṃśayuktō Rāsistathaivāsti Ča Māsa Uktah.

520. *Grahā Nibaddhāḥ Kila Rāsibhōgaiḥ Kālō Nibaddhō Dinarātrimāsaiḥ.*

Ēvaṃ Hi Jivā Radanairnibaddhā Yē Tē Ča Baddha Udarāntrajālaiḥ.

521. *Ataḥ Sa Viṣṇu Kathitaḥ Suvijñai-Rdāmōdaraḥ Sarvajagatprasrptah.*

Yathā Sadantāstaravastathaiva-Mūlairjaṭābhiśca Nibaddhapādāḥ.

522. *Ēvaṃ Jagaddāmanibaddhamantrāi-Rdāmōdaram Khyāti Ča Puṣpahāsam.*

Dāmōdarasyānucarmśca Śilpi Karōti Yantrāṇi Sabandhanāni.

He is covered with threads and further threads and thus gets the appellation of *Dāma*. Just as one who is endowed with *Prāṇa* and the planets comes to be known as a month (*Māsa*).

All the planets are tied up in their respective places and the time is bound by day and night. Thus the Lord in the Universe for which He is the creator binds this jiva.

Thus the knowers of Truth state that Lord Viṣṇu is *Dāmōdaraḥ*, in whom the whole Universe is embedded, just as a tree is constituted by branches, stems and so on.

Thus the Universe indicates the name *Dāmōdaraḥ* and one who follows this *Dāmōdaraḥ* will create various machinery and so on.

368. *Sahaḥ:—*

One who tolerates everything is *Sahaḥ* and the termination is *Aç*, *Sahaḥ* is Lord Viṣṇu who always has the same kind of disposition, who is without any modifications and one who tolerates the wicked and the wise. He is neither angry against those who do inauspicious things, nor, does he aspire for the auspicious acts. He is a Witness to the auspicious as well as the in-auspicious acts.

Even in this world we can see all the jivas who have the nature of equanimity as well as in-equanimity have tolerance. This tolerance, which is present in them, is nothing but the qualities of the Lord.

The mantras are:—

Pra Çakrē Sahasā Sahō Babhañja Manyumōjasā.

(Ṛg Veda 8.4.5.)

(By his strength, he has overpowered the strength (of his foes), he has crushed their wrath by his prowess.)

Sahō'si Sahō Mayi Dhēhi (Yajur Veda 19.9.)

(Thou art conquering might give me conquering might.)

Viśvaṃ Dadhiṣē Kēvalaṃ Sahaḥ. (Atharva Veda 20.15.6.)

(Your greatness of holding all the great men is indeed great.)

Here, we have our composition:—

523. *Sahō Hi Viṣṇuḥ Kurutē Ça Sarvaṃ Sahiṣṇu Dṛśyaṃ Kinu Vāpyadrśyam.*

Yathābalaṃ Yat Sahatē Tathā Ta-Japad Vyanaktyēva Sahaṃ Sanātām.

Sahaḥ is *Viṣṇu* who tolerates everything - manifest as well as the un-manifest things. Whatever He tolerates that he manifests and thus comes to be known as *Sahaḥ*.

369. *Mahīdharah:*—

Mahī is the words of the Vedas and one who holds Vedas is *Mahīdharah* or mahi may mean any speech for that matter and one who holds it is *Mahīdharah*.

The mantras are -

Ucchiṣṭē Ghōṣiñrāpaḥ Stanayitnuḥ Śrutirmahī

(Atharva Veda 11.9.10.)

(The planets like Moon, Rahu and others cause auspiciousness to me. Let death and Rudra cause auspiciousness to me.)

Yatra Rṣayaḥ Prathamajā Rçaḥ Sāma Yajurmahī.

(Atharva Veda 10.7.14.)

(Where, for the first time the sages chanted Ruks, Samans and Yajus.)

Iyaṃ Yā Paramēṣṭhinī Vāgdēvī Brahmasaṃśitā

(Atharva Veda 19.9.3.)

(The basis for the Samskara created by Paramesti, is speech generated by the refinement of the mind.)

Ayaṃ Yajñō Viśvasya Bhuvanasya Nābhībrahmāyaṃ Vāçaḥ Paramaṃ Vyōma

(Atharva Veda 9.10.14.)

(This sacrifice is the belly of the Lord wherein the entire Universe is embedded and the speech manifests in the world is His own speech.)

Idā Sarasvatī Mahī Tisrō Dēvī Mayōbhuvah. (Ṛg Veda 1.13.9.)

(May Ila, Saraswati, Mahī, the three comfort giving and unhurting goddesses sit on the sacrificial grass.)

Hanvōrhi Jihvāmadadhāt Purīçimadhā Mahīmadhī Śīsrāya Vāçam.

(Atharva Veda 10.2.7.)

(Who has instilled Him, who is present in the tongue of everyone?)

It is known that speech depends on others. It is either controlled by the Sun or fire. As he is part of the Sun he could be addressed as Sun itself. Everywhere the presence of Lord can be felt. Even the clouds have their words in the form of thunder. According to the astrologers, the fifth house of the planet is concerned with speech and the Sun is in charge of knowledge, education, children etc.

Whatever is in the fifth place, according to that he will reap the fruit. As he is the nature of speech he also comes to be known as *Vāṇidhara* or *Vēdavāgiśa*. Thus the name *Vēdavāgiśa* is already explained here, though not called for.

Here, we have our composition:—

524. *Mahīdharō Viṣṇuraḥintyaśaktiḥ Prajāḥ Savācō Vidadhātyaśēṣāḥ.*
Sāmnā Stuvatyō Vividhēna Vācā Padaṁ Trīyaṁ Gamayantyanindyaṁ.
525. *Vāṇidharaṁ Yē Bhuvi Bhārabhūtā-Styaktvā Narā Martyamaraṁ Stuvanti.*
Tē Svaprayuktāṁ Vṛthayanti Vācāṁ Martyēna Sākaṁ Mriyatē Ča Vāk Sā.

Mahīdharah is Viṣṇu who has super human strength and all the people get their speech on account of Him. He is eulogised by the Vedic samans and thus attains the coveted place.

Those who eulogise mortals by abandoning immortals will suffer in this world.

370. *Mahābhāgaḥ*:—

One who has a lion's share is *Mahābhāgaḥ* and He is none other than Viṣṇu. *Bhaja Sēvāyām* is the root which gets the termination *Ghai* in the sense of a doer. The root *Bhaja* is used in the sense of division and thus the sky and others which carry out the act of division comes to be known as *Mahābhāgaḥ*. The Lord, though being one and undivided in the form of sky appears as though He is divided and thus gets the appellation *Mahābhāgaḥ*.

It is as follows - Sky has a large part. It is like a small part of a great hole. One planet as it is divided manifests itself in that form whence it is divided in a ten fold manner; it appears so which shows His all pervasive nature.

Though there are different things and different planets, basically they are nothing but the manifestation of that single basic unit. Originally the basic thing manifests differently.

Hence it is said - When one is completed the term zero is indicated as a mark of completeness. Thus when something gets dissolved it absorbs itself into nature. Man is essentially sentient and so are the qualities present in Him.

Hence the mantra:—

Sūryaṁ Čakṣurgacchatu (Rg Veda 10.16.3.)

(Let the eye go to the Sun.)

The mantras are:—

Ahaṁ Sūryasya Pariyāmi (Rg Veda 10.49.7.)

(Conveyed by the swift white horses of Surya, I hasten forth by my power.)

Ahaṁ Sā Asmi Yaḥ Purāḥ. (Rg Veda 1.105.7.)

(I am he, Gods, who formerly recited (your praise).

Ahaṁ Hōtā Nyasīdaṁ (Rg Veda 10.52.2.)

(I have sat down as a Hotri.)

Ahaṁ Kēturaṁ Mūrdhā (Rg Veda 10.159.2.)

(I am the banner, I am the head.)

Ahaṁ Tā Viśvā Çakaraṁ (Rg Veda 4.42.6.)

(I have done all this deeds.)

Ahamasmi Mahāmahō. (Rg Veda 1.119.12.)

(I am that great one.)

Ahamindrō Na Parājigyē. (Rg Veda 10.48.5.)

(I, Indra, am not surpassed in affluence.)

Ahamēva Vātā Iva. (Rg Veda 10.125.8.)

(I breathe forth like the wind.)

Ahamēva Svayamindraṁ (Rg Veda 10.125.5.)

(I am verily Indra.)

Ahaṁ Manurabhavaṁ Sūryascāhaṁ. (Rg Veda 4.26.1.)

(I have been Manu and Surya.)

(Forty eighth hymn of the tenth mandala of Rg Veda and all the mantras of the forty-ninth hymn could be taken here as examples)

And also -

*Tava Prayājā Anuyājāśca Kēvala Ūrjasvantō Haviṣaḥ Santu Bhāgāḥ.
Tavāgnē Yajñō'yamastu Sarvāstubhyaṁ Namantāṁ Pradiśāścatastraḥ..*

(Rg Veda 10.51.9.)

((The gods:) yours, Agni, be the Prayajas and Anuyajas exclusively; yours will be the concentrated portions of the oblations; let this sacrifice, Agni, be all yours and let the four quarters of space bow down before you.)

Here, we have our composition:—

526. *Sa Ēva Sūryaḥ Sa Hi Sarvagaḥ Sa- Nnamśaiḥ Svakairviśvami Bibharti.*

Taṁ Satyasandhāḥ Kavayaḥ Purāṇaṁ Stuvanti Nityaṁ Bahubhāgamarkaiḥ.

He is the Sun who is all- pervasive in nature, who manifests the entire Universe with his form. The knowers of Truth praise Him as the upholder of Truth, eternal and so on.

371. *Vēgavān:—*

Vijira Bhayasañçalanayōḥ is the root and in the sense of bhavē the termination Ghai, the form would be *Vēgaḥ*. *Vēga* means speed or fast movement and this is visualised by the wind. According to the dictum that whatever is present in the form of cause will be there in the effect, God remains in the form of cause thus that speed follows the speed of air.

Even the birds fly in the air. Light which is the combination of air and fire is very fast in its movement. Moon is brisk. So is the mind. But when compared with all this *Viṣṇu*

excels everyone and manifests everywhere according to his speed. Since the element of wind is present in everyone, all of them have their speed.

The Sun is radiant, His speed is very fast and thus the Sun is also fast moving.

The mantras are -

*Anējadēkaṃ Manasō Javīyō Nainaddēvā Āpnuvan Pūrvamarṣat.
Taddhāvatō'yānatyēti Tīṣaṭhattasminnapō Mātariśvā Dadhāti...*

(Yajur Veda 40.4.)

(Motionless, one, swifter than mind - the gods failed to overtake it speeding on before them. It, standing still, outstrips the others running. Hearing death the wind establish action.)

*Yastē Rathō Manasō Javīyānēndra Tēna Sōmapēyāya Yāhi.
Tūyamā Tē Harayaḥ Pra Davantu Yēbhīryāsi Vṛṣabhirmandamānaḥ..*

(Ṛg Veda 10.112.2.)

(Come, Indra, to the Soma-drinking with your chariot, which is swifter than thought; let you bays, the vigorous steeds with which you go along rejoicing quickly, hasten hither.)

Divasprṣṭhē Dhāvamānaṃ Suparṇamadityāḥ Putraṃ Nāthakāma Upayāmi Bhītaḥ..

(Atharva Veda 13.2.37.)

(I approach that Sun and eulogise Him who quickly traverses the sky, as though he is afraid of staying in a particular place.)

Here, we have our composition:—

526. *Sa Vēgavān Viṣṇuranantavēgō Nijēna Vēgēna Jagatsamastam.
Tathā Vidhattē Gatimad Yathā Nā Prāptavyamarthaṃ Gamayēcca Vēgāt.*

He is the Sun who is Omnipresent and who maintains the whole Universe with his form. The wise people praise Him everyday.

372. *Amitāśanaḥ:—*

That which has no limits is *Amitā*. One who eats is *Aśanaḥ*, One whose eating has no limits is *Amitāśanaḥ* or one who feeds many beings is also *Amitāśanaḥ*. *Aśa Bhōjanē* is the root and *Lyau* is the termination. Thus *Viṣṇu* who provides food to one and all comes to be known as *Amitāśanaḥ*.

Unlimited from the point of view of jivas, but when taken in the sense of Lord, everything has its limit. Jivas who are born in many women also have their limits. To indicate this, the name *Amitā* is infused into the Lord and so is the name *Vasuman*.

This is the significance of the name - There are so many ants and many woodpeckers, so many monkcys and even among men there are so many who are dumb, but being fed by the Lord, all of them eat and die in this world, thus the Lord gets the name *Amitāśana*.

Even among men, all of them cannot be counted because nobody can keep an account of deaths and births, which keep happening every minute.

The mantras are:—

Khalē Na Paṛṣān Pratihaṃmi Bhūri Kiṃ Mā Nindanti Śatravō'mindrāḥ..

(Ṛg Veda 10.48.7.)

(I smite numerous (adversaries) like sheaves (of grain) on the threshing-floor; can my enemies who know not Indra revile me ?)

Sō'gniḥ Sa U Sūryaḥ Sa U Ēva Mahāyamaḥ (Atharva Veda 13.4.5.)

(He is Agni, Sun and Yama.)

Mām Havantē Pitaraṃ Na Jantavō'haṃ Dāśuṣē Viṣṇu Bhajāmi Bhōjanam..

(Rg Veda 10.48.1.)

(Living beings call upon me as a father; I bestow food on the donor of oblations.)

Yō Mārayati Prāṇayati Yasmāt Prāṇanti Bhuvanāni Viśvā.

(Atharva Veda 13.3.3.)

(He is the one who satisfies all the inhabitants of the earth, as He protects all of them.)

Dyukṣaṃ Sudānuṃ Taviṣibhirāvṛtaṃ Giriṃ Na Purubhōjasam.

(Atharva Veda 20.9.2.)

(Therein unites the whole, and thence it issues: far spread it is the warp and woof in creatures.)

Tasminnada Saṃ Ća Viçaiti Sarvā Sa Ōtaḥ Prōtaṣca Vibhuḥ Prajāsu.. (Yajur Veda 32.8.)

(Therein unites the Whole, and thence it issues: far-spread it is the warp and woof in creatures.)

Here, we have our composition:—

527. *Aśakyamānasya Ća Jivarāśēḥ Kṛtāṃ Vyavasthāṃ Sa Hi Bhōjanasya.*

Jānāti Viṣṇurna Parō'sti Vēttā Namanti Gāyantyāmitāśanaṃ Tam.

528. *Sarvē Hi Trpyanti Yathā Svaśakti Jivā Mṛtā Vā Kimu Yadgatā Vā.*

Parantu Mṛtyurna Hi Yāti Trptiṃ Lōkē'sti Mṛtyurhyāmitāśanō'taḥ.

For the innumerable jivas, the Lord has given them food. Since nobody knows about everyone other than Lord Viṣṇu, He comes to be known as *Amitāśana*.

Everyone gets the sense of contentment in keeping with their strength, but death will have no contentment and thus death is also known as *Amitāśana*. Thus, the all-pervasive nature of the Lord can be noticed.

54. *Udbhavaḥ Kṣōbhaṇō Dēvaḥ Śrīgarbhaḥ Paramēśvaraḥ.*

Karaṇaṃ Kāraṇaṃ Karttā Vikartā Gahanō Guhaḥ.

373. Udbhavaḥ, 374. Kṣōbhaṇaḥ, 375. Dēvaḥ, 376. Śrīgarbhaḥ, 377. Paramēśvaraḥ. 378. Karaṇaṃ, 379. Kāraṇaṃ, 380. Karttā, 381. Vikartā, 382. Gahanāḥ, 383. Guhaḥ

373. Udbhavaḥ:—

Udbhavaḥ is one who is always present at the top and he is the Sun. Because of his presence at the top he is visible to everyone. This *Udbhavaḥ* indicates the Lord, one who comes, one who sustains, and one who dissolves are the three meanings which hold good here. Thus everything gets its origination from the Lord and thus Lord Viṣṇu gets the name *Udbhavaḥ*.

Even in this world we can see - It is the *Apānavāyu* air blowing downwards which releases the child from the womb of the mother and thus it could be said that the child is

protected safely in the womb of the mother for ten months by God and like the dissolution the child comes out willingly in the tenth month from the womb of the mother.

Just as the Sun is said to be born, so also every creation comes into being with the desire of the mother according to the grace of God. This is a general rule, which displays the Omniscience of the Lord.

As God could be perceived by some means and thus he has been described as *Prāglakṣaṇalakṣya* already.

The seed which is sown in the earth will be in an invisible form similarly the God will be in his invisible form and manifests Himself on time and thus he gets the appellation of *Kāyaklāpa*, the strength of the body or to get that strength the kind of preparations made in advance. The seed develops in the body from the embryo and as the body has the capacity to give birth to new ones, it comes to be known as *Kāyaklāpa*.

Just as an animal by name Bami, by knowing its nature builds its death terrain and when one ploughs there, one can get a living and again the door of this abode is closed thus that leech with the contact of Bami gradually flies out. So also a teacher to impart his knowledge makes the pupil to stay near Him and hence the Vedas declare -

Ācārya Upanayamānō Brahmācāriṇaṃ Kṛṇtē Garbhamantaḥ Taṃ Jātaṃ Draṣṭamabhisamṇyanti Dēvāḥ.

(The teacher protects the pupil just like a woman protects the child in her womb. After the birth of the child the gods will protect it.)

This also holds good -

Tama Āsīt Tamasā Gūḍhamagrē'prakētaṃ Salilaṃ Sarvamā Idam.

Tuṣṭhacēnābhvapihitaṃ Yādāsīt Tapasastanmahinājāyataikam

(Ṛg Veda 10.129.3.)

(There was darkness covered by darkness in the beginning, this entire (world) was undistinguishable water; that empty united (world) which was covered by a mere nothing, was produced through the power of austerity.)

Being endowed with all senses, one thing emerges. Thus the greatness and powers of the Lord is hidden right from the time of the creation itself and stays up to dissolution.

The mantras are:—

Iyaṃ Viśṛṣṭiryata Ābabhūva Yadi Vā Dadhē Yadi Vā Na.

(Ṛg Veda 10.129.7.)

(He from whom this creation arose, he may uphold it, or he may not (no one else can).)

Yataḥ Sūryaṃ Udētyastaṃ Yatra Ča Gaččati.

(Atharva Veda 10.8.16.)

(On account of whom even the Sun rises and sets and grows, is this Almighty One who is not being transgressed by anyone.)

Ya Ābabhūva Bhuvanāni Viśvā. (Yajur Veda 32.5.)

(Who with His presence aids all living creatures.)

Yatrādhi Sūra Uditō Vibhāti. (Yajur Veda 32.7.)

(Where over them the risen Sun is shining.)

Udu Tyam Jātavēdasam Dēvam Vahanti Kētavaḥ. Dṛṣē Viśvāya Sūryam..

(Rg Veda 1.50.1.)

(His horses(or rays) carry on high all-knowing and divine Sun that he may be seen by all.)

Here,we have our composition:—

530. *Sūryō Yathēhōdbhavatiha Nityam Jivastathēhōdbhavatiha Nityam.*

Yajña Udbubhūṣōḥ Kurutē Vyavasthām nīyantārthagamyam Tamanakti Sarvam.

Just as the Sun rises everyday, so does jiva and one who prompts them to get up at a fixed hour is termed as the all- knowing god.

With this we would have also commented on the word - *Sarvabhūtabhavōdbhavam*

It is said here -

Brahmṇyam Sarvadharmajñam, Lōkānām Kīrtivardhanam.

Lōkānātham Mahadbhūtam, Sarvabhūtabhavōdbhavam..7..

(Viṣṇu Sahasranāma stanza 7.)

(Lord Viṣṇu is one who knows all about Dharma, one who enhances the prestige of the world, one who is capable of taking a mighty form and one who takes care of those who are born and who are going to be born.)

374. *Kṣōbhanaḥ*:—

Kṣubha Sañcalanē is the root and the termination is lyut in the sense of doer and the form would be *Kṣōbhanaḥ*. One who does the act of *Kṣōbha* to the manifest as well as the unmanifest world is *Kṣōbhanaḥ*.

The mantras are:—

Āśuḥ Śīśānō Vṛṣabhō Na Bhīmō Ghanāghanah Kṣōbhanaścaraṇinām..

(Rg Veda 10.103.1.)

(The fleet-going Indra, like a formidable bull sharpening (his horns), the slayer of foes.)

Sa Ēva Sam Bhuvanānyā Bharat Sa Ēva Sambhuvanāni Paryēt..

(Atharva Veda 19.53.4.)

(That Lord creates the beings in the world and ultimately becomes one with the world.)

The Sun is also *Kṣōbhanaḥ* as he circumambulates the Universe from South to North and thus he is the soul of the Universe. The Vedas state -

Sūrya Ātmā Jagatastasthuśaśca. (Atharva Veda 20.107.14.)

(The Sun has filled the air,earth and heaven.)

Even in this world we can see that the food, which we take, is digested in the body and it nourishes the different organs of the body and thus men survive.

Here,we have our composition:—

531. *Sa Kṣōbhaṇō Viṣṇurimān Samagrān Saṅkṣōbhayan Lōkaganān Bibharti.
Tathā Yathāntrāṇi Ḥa Jagdhamannaṇi Saṅkṣōbhya Puṣṇānti Samastagātram.*

That Viṣṇu gets the appellation of Kṣōbhaṇaḥ as he circumambulates, the whole Universe and maintains the animate and inanimate creatures just as the food taken in is properly digested in the body with which the various organs get nourishment.

375. Dēvaḥ:—

The root *Div* gets the termination *Aç* and becomes *Dēvaḥ*, since the creation of the world is a form of play to the Lord. He comes to be known as *Dēvaḥ* or one who is victorious over all the planets and stars is *Dēvaḥ*. As he carries on his day-to-day activities in this world he comes to be known as *Dēvaḥ*, or one who is the illuminator. That with which he illuminates the entire Universe is *Dēvaḥ*. He treads everywhere in the Universe and gets the praise from the people.

The mantras are:—

Śaṃ Nō Aja Ēkapād Dēvō Astu. (Rg Veda 7.35.13.)

(May the divine Ekapada be (favourable) to our happiness.)

Ēṣō Ha Dēvaḥ Pradiśō'nu Sarvāḥ. (Yajur Veda 32.4.)

(This very god pervades all the regions.)

Dēvō Dēvaiḥ Saviryō Vajrahastaḥ Purandaraḥ. (Yajur Veda 28.3.)

(The God, the equal of the gods in vigour, the thunder wielder, breaker down of castles.)

Vidhūya Dēvastamō Divamāruhat. (Atharva Veda 13.2.8.)

(Having dispelled darkness, He abides in heaven.)

Dyāvābhumī Janayan Dēva Ēkaḥ. (Rg Veda 10.81.3.)

(That god created the heaven and earth without any companion.)

Dēvō Vaḥ Savitā Prārpayatu Śrēṣṭhatamāya Karmaṇē (Yajur Veda 1.1.)

(The noblest work God Savita impels you.)

Here, we have our composition:—

532. *Dēvaḥ Svayaṃ Svēna Guṇēna Yuktō Jagad Vidhattē Bahubhūtimat Saḥ.
Taṃ Dēvamīḍyaṃ Savitāramarcyam Narā Namōbbhirbahudhā Stuvanti..*

The Lord is endowed with his qualities and with which he makes the world to carry on. That god is revered and followed and eulogised in manifold ways.

376. Śrīgarbhaḥ:—

The word *Śrī* is taken as a synonym of money or something auspicious. This entire Universe is supposed to be the body of the Lord. That Lord holds this manifold Universe in Him just as a mother holds the baby in the womb and thus he comes to be known as *Śrīgarbhaḥ* or because of the inward nature of Lord Viṣṇu comes to be known as *Śrīgarbhaḥ*.

The mantra is:—

Śarīraṃ Brahma Prāviśat. (Atharva Veda 11.8.3.)

(Brahman entered the body.)

Just as this Lord, the Sun also with his rise holds the radiance of the world inwardly in Him and moves about in the sky and thus his brilliance fades away in the night like the lotus, thus Sun also comes to be known as *Śrīgarbhaḥ*. Thus the Sun is considered as the soul of the Universe.

The mantra is -

Śrīya Ātmā Jagatastasthuṣaṣca. (Yajur Veda 13.46.)

(The Sun has filled the air, earth and heaven.)

Even in this world we can see the body which is endowed with sense organs and mind, the *Jīvātman* gets the appellation of *Śrīgarbhaḥ* and in the dead body the lustre would be missing.

The mantras are:—

Śrīyō Vasānaścarati Svarōciḥ. (Yajur Veda 33.22.)

(Self-luminous He travels, clothed in splendour.)

Śirō Mē Śrīryaśō Mukham. (Yajur Veda 20.5.)

(My head be grace, my mouth be fame.)

Vairājēna Śrīyā Śrīyaṃ Havirindrē Vayō Dadhuḥ (Yajur Veda 21.21.)

(Viraj's wealth is immense, may our offerings reach Him.)

Yasmin Viśvā Adhi Śrīyō Raṇanti Sapta Saṃsadaḥ.

(Atharva Veda 10.110.2.)

(In whom the whole world abides along with the riches.)

Hiraṇyagarbhaḥ Samavarttatāgrē Bhūtasya Jātaḥ Patirēka Āsīt.

(Yajur Veda 13.4.)

(In the beginning rose Hiraṇyagarbha, the only Lord of all created being.)

The rich people always adore money and the word *Śrī* is synonymous with *Hiraṇya*, meaning gold. Agni is also addressed as *Śrīgarbhaḥ*.

Agnirnō Vanatē Rayim. (Yajur Veda 17.16.)

(May Agni win us wealth by war.)

Here, we have our composition:—

533. *Śrīgarbha Uktaḥ Sa U Viśvayōniḥ Śrīstatra Guptā Sa U Vā Kubēraḥ.*

Sa Viśvamatraṃ Niyatārthabaddhaṃ Yunakti Tatkāmyamanōvikāraiḥ.

534. *Yasyāsti Savyē Sa U Viśvamurtiḥ Sa Ēva Dātā Sa U Vā Dhanēśaḥ.*

Yathā Sagarbhā Yadupaiti Dhāma Svagarbhagarbhaṃ Tatkāmyamanōvikāraiḥ.

535. *Sahastiṇō Vāpyatha Lakṣiṇō Vā Pravēśamātrēṇa Gṛhaṃ Čakāsti.*

Tathā Sa Śambhuḥ Kamanīyakāntyā Śrīyā Yadābhāsayaṭiḥ Viśvam.

That Primordial Cause of the Universe gets the appellation of *Śrīgarbhaḥ* and *Śrī* is hidden there. He binds the entire Universe with riches and instils in them the live for money so that their mind becomes unsteady.

One who has the nature of auspiciousness in Him will be known as Viswamurthi. He

would be the giver and the Lord of the riches, just as the child before coming to this world makes the belly of her mother as its residence.

Whether thousand or lakh of them, with their mere entry the house illumines so also, that Lord with his radiance and riches shines forth in this Universe.

377. *Paramēśvaraḥ*:—

One who transgresses the limit is Parama and one who is the overLord is *Īśvara*. *Īśa Aīśvaryē* is the root and from the sutra *Sthēśabhāsapisakasō Varac* (3.2.175). (The affix Varac comes in the sense of the agents having such a habit etc., after the verbs Sta -to stand, Isa -to rule, Bhas -to shine, Pis - to go and Kas - to go.) it gets Varach as the termination and thus the resulting form would be *Īśvara*. *Paramēśvaraḥ* is one who is a combination of Parama and *Īśvara* or one who is immensely radiant also comes to be known as *Paramēśvaraḥ*.

The meaning is as follows - The Lord, being the supreme ruler due to the difference in adjuncts even with the appellation of *Jīvātman* comes to be known as *Paramēśvaraḥ*. All those who are endowed with their original nature are known as *Adhīśvarā* who have been ordained by the Lord. This should be noted- nobody can get the nature of the Lord, but could be acquired only with the grace of God.

Even in this world we can observe -Eyes are the Lord of sight, ears are the Lord of hearing, as also the rest of the senses grasp their respective objects. Similarly the intellect takes a stand regarding the conflicting objects and thus intellect manifests itself in the form of words. Peacock is the Lord of the *Śaḍjasvarā*. Bull is in charge of *Rṣabhasvarā* and so on. Even others also have their respective Lords.

The Lord of the Universe is Sun in the collective sense and jiva in the individualistic sense. Jiva is the Lord of the body and it is said in the Vedas –

Sūrya' Ātmā Jagatastasthuśaśca (Atharva Veda 20.107.14.)

(The Sun has filled the air, earth and heaven.)

Thus one who creates, maintains and regulates all these beings (Lords) is the Lord Himself, who is all pervasive in nature and is known as *Viṣṇu*. Similarly other things can be comprehended.

If this is the Lordship among the human beings, as long as the Lord resides in them with his incarnation of Dharma in them, they will have the same quality in them. The Gods take away the Lordship of jivas by causing death to them and since God Himself has no decay, he maintains his Godhood for all times to come.

The mantras are:—

Ya Īśe Asya Dvipadaścatuṣpadaḥ (Yajur Veda 23.3.)

(He, who is sovereign of these men and cattle.)

Indrō Diva Indra Īśe Pṛthivyā Indrō Apāmindra It Parvatānām.

(Rg Veda 10.89.10.)

(Indra rules over heaven, Indra rules over earth, over the waters and over the clouds.)

Yō Bhūtaḥ Sarvasyēśvarō Yasmin Sarvaṃ Pratiṣṭhitam.

(Atharva Veda 11.6.1.)

(We pray to Agni so that He may confer on us our desired gifts. We also adore the medicinal plants. May Indra, Brhaspati and Āditya protect us from committing sin.)

Prāṇō Ha Sarvasyēśvarō Yaçça Prāṇiti Yaçça Na.

(Atharva Veda 11.6.10.)

(Prāṇa is the Lord of the body, as he invariably abides in it.)

Kālō Ha Sarvasyēśvarō Yaḥ Pitāsīt Prajāpatēḥ (Atharva Veda 19.53.8.)

(Time is the over Lord of everyone. He is the father and the creator.)

Ya Īśē Mahatō Mahān Tēna Gṛhṇāmi Tvāmahaṁ (Yajur Veda 20.32.)

(Mighty, the mighty's king - by him I take thee, take thee on myself.)

Here, we have our composition:—

536. *Ya Īśvarō Yasya Sanāt Svakasya Yastam Mimītē Paramēśvaraḥ Saḥ.*

Ēvaṁ Sa Viṣṇur jagadaśnuvānō Rūpaṁ Samāñjan Sakalaṁ Bibharti.

He is the Lord of the Universe who in his capacity creates the rest of the beings. Thus, this *Viṣṇu*, by traversing in this Universe maintains everyone.

The Vedas declare -

Tamīśānāṁ Jagatastasthuṣaspatiṁ Dhiyaṁ Jinvamavasē Hūmahē Vayam

(Yajur Veda 25.18.)

(Him we invoke for aid who reigns Supreme, the Lord of all that stands or moves, inspirer of the soul.)

378. **Karaṇam:**—

Karaṇam is that which is done. *dukṛṇ Karaṇē* is the root and in the sense of lyut the form gets justified. In the bodies of the animals, the sense organs are predominant. None of them will be effective without the presence of mind in him or her and thus mind is the most important and every animal has a mind.

The Lord has given different senses and through that he can have mastery of the knowledge. With regard to animals and birds they get knowledge on account of their face, beak, legs, horns and so on. The mantra is -

Kāmastadagrē Samavartatadhi (Atharva Veda 19.52.1.)

(Before creation the desire came to the Lord.)

Kāma is nothing but the desire, which is the faculty of the mind, and thus it could be said that the mind is the primordial sense organ.

Since mind is important to grasp various things, it is very important and when mind plays such an important role in the world, *Viṣṇu*, who is all-encompassing in nature comes to be known as *Karaṇa*.

The mantra is -

Karmānyapasō Manīṣiṇō Yajñē Kṛṇvanti Vidathēṣu Dhīrāḥ.

(Yajur Veda 34.2.)

(The wise and thoughtful in assemblies, active in sacrifice, perform their duties.)

The Mantra is:-

Avadhīt Kāmō Mama Yē Sapatnā Uruṃ Lōkamakaranmahyamēdhatum.

(Atharva Veda 9.2.11.)

(Cupid killed my enemies and has given me a great world so that I can grow.)

Tvaṃ Kāma Sahasāsi Pratiṣṭhitō Vibhurvibhāvā.

(Atharva Veda 19.52.2.)

(O desire, you have firmly established on account of your Omniscience.)

Nānya Indrāt Karaṇaṃ Bhūya Hanvati. (Rg Veda 8.15.11.)

(No other than Indra achieves such great exploits.)

Kaṇvā Indram Yadakrata Stōmairyajñasya Sādhanaṃ.

(Atharva Veda 20.138.3.)

(The sage Kanva invoked Indra to the sacrificial altar.)

Matīnām Ḥa Sādhanaṃ Viprānām Cādhamam. (Rg Veda 10.26.4.)

(We glorify you, divine Pushan, the accomplisher of our desires, who make the pious to quake.)

Kētuṃ Yajñānām Vidathasya Sādhanaṃ Viprāsō Agniṃ Mahayanta Çittibhiḥ.

(Rg Veda 3.3.3.)

(The wise worship, with (pious) rites, Agni, the sign of sacrifices)

Here, we have our composition:—

537. *Kāmō Manaḥ Sarvasamūhitārthē Prajājanānām Kurutē Sahāyam.*

Ātmā Niyuktē Tadu Ḥarthasiddhyai Lōkē Prasiddhaḥ Karaṇēna Viṣṇuḥ.

538. *Kāmō Hi Saṅkalpavikalpayuktaṃ Manō Jagadbhēdabhidā Prabhinnam.*

Vyanakti Viṣṇuṃ Karaṇēna Nāmnā Vyāptaṃ Manaḥ Syūtamidaṃ Hi Tēna.

Desire comes to be known as the mind as it helps every human being. *Ātman* is employed to get the object of desire and in this world *Viṣṇu* is well known as *Karana*.

Kāma is the basis for *sankalpa* and *vikalpa* and mind is different from the world and *Viṣṇu* reveals Himself as *Karaṇa* as mind is pervasive in its nature.

379. *Kāraṇam*:—

Kāraṇam is the cause and also means the rise. *Kāraṇam* is defined as that which definitely precedes *Kārya* (cause precedes the effect), according to the definition of cause as pronounced by logicians. The world is an effect of the Lord and thus He happens to be the Primordial Cause. Thus all causes in the form of god have its effect. *Viṣṇu* is the Primordial Cause of this Universe.

Even in the world, the word cause is used in the sense of use or reason. Thus, Brahman created this manifold Universe and thus every effect essentially precedes a cause. Cause is *jiva* and the reason is He, Himself. Lord is manifesting everywhere as the material cause and thus always he gets the appellation of cause in the usual sense of the term.

The mantras are:—

Sa Nō Bandhurjanitā Sa Vidhātā Dhāmāni Vēda Bhuvanāni Viśvā.

(Yajur Veda 32.10.)

(We pray to Agni so that He may confer on us our desired gifts. We also adore the medicinal plants. May Indra, Brhaspati and Ādithya protect us from committing sin.)

Prāṇō Ha Sarvasyēśvarō Yaçça Prāṇiti Yaçça Na.

(Atharva Veda 11.6.10.)

(Prāṇa is the Lord of the body, as he invariably abides in it.)

Kālō Ha Sarvasyēśvarō Yaḥ Pitāsīt Prajāpatēḥ (Atharva Veda 19.53.8.)

(Time is the over Lord of everyone. He is the father and the creator.)

Ya Īśē Mahatō Mahān Tēna Gṛhṇāmi Tvāmaham (Yajur Veda 20.32.)

(Mighty, the mighty's king - by him I take thee, take thee on myself.)

Here, we have our composition:—

536. *Ya Īśvarō Yasya Sanāt Svakasya Yastam Mimītē Paramēśvarah Sah.*

Ēvaṃ Sa Viṣṇur jagadaśnuvānō Rūpaṃ Samāñjan Sakalam Bibharti.

He is the Lord of the Universe who in his capacity creates the rest of the beings. Thus, this *Viṣṇu*, by traversing in this Universe maintains everyone.

The Vedas declare -

Tamīśānām Jagatastasthuṣaspatiṃ Dhiyaṃ Jinvamavasē Hūmahē Vayam

(Yajur Veda 25.18.)

(Him we invoke for aid who reigns Supreme, the Lord of all that stands or moves, inspirer of the soul.)

378. **Karaṇam:—**

Karaṇam is that which is done. *dukṛṇ Karaṇē* is the root and in the sense of lyut the form gets justified. In the bodies of the animals, the sense organs are predominant. None of them will be effective without the presence of mind in him or her and thus mind is the most important and every animal has a mind.

The Lord has given different senses and through that he can have mastery of the knowledge. With regard to animals and birds they get knowledge on account of their face, beak, legs, horns and so on. The mantra is -

Kāmastadagrē Samavartatadhi (Atharva Veda 19.52.1.)

(Before creation the desire came to the Lord.)

Kāma is nothing but the desire, which is the faculty of the mind, and thus it could be said that the mind is the primordial sense organ.

Since mind is important to grasp various things, it is very important and when mind plays such an important role in the world, *Viṣṇu*, who is all-encompassing in nature comes to be known as *Karaṇa*.

The mantra is -

Karmāṇyapasō Manīṣiṇō Yajñē Kṛṇvanti Vidathēṣu Dhīrāḥ.

(Yajur Veda 34.2.)

(The wise and thoughtful in assemblies, active in sacrifice, perform their duties.)

The Mantra is;-

Avadhīt Kāmō Mama Yē Sapatnā Uruṃ Lōkamakaranmahyamēdhatum.

(Atharva Veda 9.2.11.)

(Cupid killed my enemies and has given me a great world so that I can grow.)

Tvaṃ Kāma Sahasāsi Pratiṣṭhitō Vibhurvibhāvā.

(Atharva Veda 19.52.2.)

(O desire, you have firmly established on account of your Omniscience.)

Nānya Indrāt Karaṇaṃ Bhūya Hanvati. (Rg Veda 8.15.11.)

(No other than Indra achieves such great exploits.)

Kaṇvā Indraṃ Yadakrata Stōmairyajñasya Sāadhanam.

(Atharva Veda 20.138.3.)

(The sage Kanva invoked Indra to the sacrificial altar.)

Matīnām Ḥa Sāadhanam Viprāṇām Cādhamam. (Rg Veda 10.26.4.)

(We glorify you, divine Pushan, the accomplisher of our desires, who make the pious to quake.)

Kētuṃ Yajñānām Vidathasya Sāadhanam Viprāsō Agniṃ Mahayanta Çittibhiḥ.

(Rg Veda 3.3.3.)

(The wise worship, with (pious) rites, Agni, the sign of sacrifices)

Here, we have our composition:—

537. *Kāmō Manaḥ Sarvasamīhitārthē Prajājanānām Kurutē Sahāyam.*

Ātmā Niyuktē Tadu Çarthasiddhyai Lōkē Prasiddhaḥ Karaṇēna Viṣṇuḥ.

538. *Kāmō Hi Saṅkalpavikalpayuktaṃ Manō Jagadbhēdabhidā Prabhinnam.*

Vyanakti Viṣṇuṃ Karaṇēna Nāmnā Vyāptaṃ Manaḥ Syūtamidaṃ Hi Tēna.

Desire comes to be known as the mind as it helps every human being. *Ātman* is employed to get the object of desire and in this world *Viṣṇu* is well known as *Karana*.

Kāma is the basis for *sankalpa* and *vikalpa* and mind is different from the world and *Viṣṇu* reveals Himself as *Karaṇa* as mind is pervasive in its nature.

379. *Kāraṇam*:—

Kāraṇam is the cause and also means the rise. *Kāraṇam* is defined as that which definitely precedes *Kārya* (cause precedes the effect), according to the definition of cause as pronounced by logicians. The world is an effect of the Lord and thus He happens to be the Primordial Cause. Thus all causes in the form of god have its effect. *Viṣṇu* is the Primordial Cause of this Universe.

Even in the world, the word cause is used in the sense of use or reason. Thus, Brahman created this manifold Universe and thus every effect essentially precedes a cause. Cause is *jiva* and the reason is He, Himself. Lord is manifesting everywhere as the material cause and thus always he gets the appellation of cause in the usual sense of the term.

The mantras are:—

Sa Nō Bandhurjanitā Sa Vidhātā Dhāmāni Vēda Bhuvanāni Viśvā.

(Yajur Veda 32.10.)

(He is our kin, our father and begetter: he knows all beings and ordinances)

*Brahmaṇā Bhūmirvihitā Brahma Dyauruttarā Hitā.
Brahmēdamūrdhvaṃ Tiryak Cāntarikṣaṃ Vyacō Hitam.*

(Atharva Veda 1v.2.25.)

(Brahman created the earth, heaven, atmospheric region and the regions where one can traverse.)

Sakhā Pitā Pitṛtamaḥ Pitṛṇām Kartēmu Lōkamuśatē Vayōdhāḥ.

(Rg Veda 4.17.17.)

(A friend, a protector, a defender in the highest degree among defenders, a creator, (be you, who bestow) the world of heaven upon him who desires it, the giver to us of food.)

Yāthātathyatōarthānvvyadadhācchāśvatībhyah Samābhyah.

(Yajur Veda 40.8.)

(He, self-existent hath prescribed aims, as propriety demands, unto the ever-lasting Years.)

Here, we have our composition:—

539. *Nimittamuddīśya Samastabhūtaṃ Manahpracāraṃ Kurutē Kriyāsu.
Tatkāraṇaṃ Sarvajagatprasṛptaṃ Brahmaiva Tat Tyam Kurutē Ca Sārtham.*

By witnessing the cause, the mind gets itself in tune with that, thus the Lord is the Primordial Cause for the entire Universe and he is none other than that Brahman Itself.

380. **Kartā:—**

One who does an act gets the name *Kartā*. Whoever does any act, comes to be known as its cause. One, who does something depending upon the cause, gets the appellation of *Kartā*. Just as one who involves in the act of cooking comes to be known as a cook, one who is inspired by desires will involve Himself in the respective acts and thus gets the appellation of the doer. So also, the Lord by instigating the primordial matter by creating the world becomes *Kartā* in the independent way.

The mantras are:—

Sakhā Pitā Pitṛtamaḥ Pitṛṇām Kartēmu Lōkamuśatē Vayōdhāḥ.

(Rg Veda 4.17.17.)

(A friend, a protector, a defender in the highest degree among defenders, a creator, (be you, who bestow) the world of heaven upon him who desires it, the giver to us of food.)

Kartā Sudāsē Aha Vā U Lōkaṃ Dātā Vasu Muhurā Dāśuṣē Bhūt.

(Rg Veda 7.20.2.)

(He is the giver of dominion to Sudas, or the donor repeatedly of wealth to the offerer (of oblation).)

Tvaṣṭēdam Viśvaṃ Bhuvanaṃ Jajāna Vahōḥ Karttāramiha Yakṣi Hōtaḥ.

(Yajur Veda 29.9.)

(Tvastu gave being to this all about us. Priest worship here, the mighty work's achiever.)

Prāṇētāraṃ Vasyō Acchākarttāraṃ Jyōtiḥ Samatsu.

Sāsāhvāsaṃ Yudhāmitran.. (Atharva Veda 20.46.1.)

(He is the leader in the form of Indra, who vanquishes the enemies in the battlefield and takes them under his control. He is also the creator of the resplendent fire in the sacrifice.)

Here, we have our composition:—

540. *Sa Kārayan Sarvamidaṃ Prakṛtyā Kartētisañjñāṃ Labhatē Mahēśaḥ*

Manō Vidhattē Vividhāḥ Kriyāśca Kāmapraṇunnaṃ Karaṇaika-bandhuḥ.

He does everything by instigating the primordial matter and thus gets the appellation of doer -*Kartā*. Mind involves itself in various acts and is instigated by desire and comes to be known as Karaṇa (means).

381. *Vikartā:—*

One who does in a specialized sense is *Vikartā* - one who does manifold things. Mind is involved in Sankhalpas and Vikalpas. He, on account of his own will creates this myriad manifold Universe and gives publicity to his nature of manifold action. The speciality of the Lord is that though being formless, He creates manifold forms. Thus, the mind, which is in charge of various acts, makes the moon increase and decrease in size, which indicates the presence of Lord Viṣṇu.

The mantras are -

Tēṣāmiṣṭāni Vihitāni Dhāmaśa Sthātrē Rējantē Vikṛtāni Rūpaśaḥ.

(Atharva Veda 9.9.17.)

(His place of desire is well known, he manifests himself in many resplendent forms.)

Niṣṭajjabhāra Čamasam Na Vṛkṣād Bṛhaspatirviruvēṇā Vikṛtya.

(Atharva Veda 20.16.8.)

(Just as a spoon of chamus is taken out from the tree, so also He imprisoned the enemies in the caves.)

Yaṃ Kṛntadit Vi Yōnyaḥ. (Rg Veda 8.45.30.)

(who clove for Trishoka the broad womb-like cloud.)

Karēṇēva Vi Čakarttā Ravēṇa. (Rg Veda 10.67.6.)

(With his hand (armed) he defended the milch cows.)

Here, we have our composition:—

541. *Manō Hi Sāṅkalpavikalpayuktaṃ Vilakṣaṇaṃ Karma Karōti Nityam.*

Kāmānuviddhō Jagati Praśrptō Viṣṇurvivitraṃ Kurutē Ča Viśvam.

The Mind is endowed with Sankalpas and Vikalpas and thus involves Himself in unusual acts. The Universe proceeds according to the desire and Viṣṇu makes this desire variegated amongst the manifold beings.

382. *Gahanaḥ*:—

Gāhū Vilōḍanē is the root and from the sutra (2.78) *Bahulamanyatrāpi* gets the termination Yuc and also gets shortened. That which is hidden in nature is secretive. The Sun witnesses practically everyone by traversing in the sky and it is said in the Vedas -

Sa Savitā Bhūtva Antarikṣēṇa Yāti Sa Indrō Bhūtva Tapati Madhyatō Divam.

(Atharva Veda 13.3.13.)

(He manifests in the form of Savita in the Sky and as Indra in heaven. Whoever commits mistake and causes harm to Brahmins, You catch them by binding them with your noose.)

That which is stronger will hide its presence in its vast compass. This could be evidenced in this world also- A stronger man draws water. Similarly the all-pervasive Lord *Viṣṇu* comes to be known as hidden *Gahanaḥ*.

The mantras are:—

Rājā Samudraṃ Nadyō Vigāhatē Apāmūrmi Saçatē Sindhuṣu Śritāḥ.

(Rg Veda 9.86.8.)

(The royal (Soma) plunges into the firmament, (and) the rivers (thereof) mixed with the streams, he associates with the wave of the waters.)

Vidē Yadāsu Sandadirmahīrapō Vi Gāhatē. (Rg Veda 9.99.7.)

(When he is recognised amongst these (people) as the giver (of riches), he plunges into the mighty waters.)

Abhi Gōtrāṇi Sahasā Gāhamānō'dayō Virāḥ Satamanyurindraḥ.

(Yajur Veda 17.39.)

(Piercing the cow stalls with surpassing vigour, Indra, the pitiless hero, wild with anger.)

or - in actuality, the Lord gets the appellation of *Gahanaḥ*.

The mantras are:—

Tamēva Veditvātīmṛtyumēti (Yajur Veda 31.18.)

(He only who knows Him leaves death behind Him.)

Tasya Yōniṃ Pari Paśyanti Dhīrāḥ. (Yajur Veda 31.19.)

(The wise discern the womb from which he springeth.)

Tamēva Vidvān Na Bibhūya Mrtyōḥ. (Atharva Veda 10.8.44.)

(One with no desires, brave, self born one, un-parallel. One who is not afraid of death.)

Here, we have our composition:—

542. *Sa Gāhatē Viśvamidaṃ Samastaṃ Tathā Yathā Sādhanasiddhapāṇiḥ.*

Mathnāti Mathyaṃ Bahusō'pramattō Janyaṃ Manōjñam Kamaniyamīpsuḥ.

He witnesses the entire Universe by holding the required material in his hands. He churns what is to be churned being vigilant and creates most fascinating things.

Again, we can witness in the world - Whatever grows on the earth like trees etc., will get the essence of panchabutas and blossoms by exhibiting one's flowers, fruits and so on. The same is said regarding animals also. Whatever we eat is of four kinds like - that which

should be chewed, that which should be drunk, that which should be sipped and that which should be broken with teeth and all of them nourish the body.

This procedure is seen everywhere and is only an illustration for the presence of the Lord. The effect essentially follows the cause, thus the quality of the all-knowing nature is found in Lord Viṣṇu in an invisible way. Thus one can imagine different things. The Vadavāgni present in the ocean conforms to the nature of the ocean. The eyes conform to whatever we see; the sculptor's carving indicates the motive of the sculptor.

Thus the Lord in every instance manifests his nature of built-in capacity. One who sees this Lord everywhere or remembers Him will definitely see the Lord. The world is just a play of the Lord and nothing can escape His eyes, one who sings the glory of the Lord with Sāmans will come to be known as *Puṣpahāsaḥ*.

Here, we have our composition:—

543. *Nityaḥ Sa Viṣṇurgahanāḥ Svabhāvād Viśvaṃ Samañcātmasamaṃ Vidhattē.
Tathā Yathā Mūlīna Ātmabhṛtyai Gāhanta Āpya Samayānukūlam.*

That Lord Viṣṇu is eternal in nature and is always built in nature, and the whole Universe he thinks to be his equal, just as with the factor of time one reveals oneself.

383. *Guhāḥ:—*

Guha Samvaraṇē is the root and it gets the termination Ka. One, who with his play encompasses everything comes to be known as *Guhāḥ*.

One of the names of Lord Viṣṇu is *Guha* as he is all encompassing in nature on account of his own will and manifests everything in a concealed manner.

Even in this world we can see that a minister takes hold of everything, which comes under his jurisdiction. *Jīvātman* encompasses the body with his conscience. Death also encompasses everyone with his act. Thus this nature of encompassing is quite visible in this Universe. This nature of encompassing which is visible in this world is nothing but the radiance of that all-pervasive Lord Viṣṇu.

The mantra is:—

Sa Vai Guhyaḥ Prajāpatiḥ. (Atharva Veda 10.7.41.)

(That creator, Prajapati resides in an unknown way.)

Pra Tad Vōcēdamṛtaṃ Nu Vidvān Gandharvā Dhāma Vibhṛtaṃ Guhāsat
(Yajur Veda 32.9.)

(Knowing eternity, may the Gandarva declare that station, parted, kept in secret.)

Īśa Vāsyamidam Sarvaṃ Yatkiṃ Ča Jāgatyām Jagat.
(Yajur Veda 40.1.)

(Enveloped by the Lord must be this all - each thing that moves on earth.)

*Ucchiṣṭē Dyāvāprthivī Viśvaṃ Bhūtaṃ Samāhitam
Āpaḥ Samudra Ucchiṣṭē Čandramā Vāta Āhitaḥ.*
(Atharva Veda 11.7.2.)

(Water, Ocean, Moon and Air are nothing but the manifestations of the same almighty Brahman.)

Priyā Padāni Paśvō Nipāhi Viśvāyuragnē Guhā Guhaṃ Gāh.

(Rg Veda 1.67.6.)

(O Agni, the source of sustenance unto all, protect the pasture, that is grateful unto animals and repair to the cave which is unfit for grazing.)

Here, we have our composition:—

544. *Sa Līlayā Saṃvṛta Ēva Viṣṇu-Rvāptyāvṛṇōtyatra Jagatu Sarvam.*

Guhaṃ Stuvānāḥ Kavayaḥ Purānāḥ Saṃvṛṇvatē Svam Capalaṃ Manaśca.

That Lord Viṣṇu encompasses the whole Universe quite naturally. Thus the knowers of Truth praise Him and are aware of the fickleness of their minds.

It is understood that their acts are not permanent. He is also known as *Guha* because he covers up the birds, animals and so on within Himself.

The mantra is:—

Upahvarē Girīnāṃ Saṅgamē Ca Nadīnām.

Dhiyā Viprō Ajāyata. (Yajur Veda 26.15.)

(There where the mountains downward slope, thereby the meeting of the streams. The sage was manifest with song.)

55. *Vyavasāyō Vyavasthānaḥ Saṃsthānaḥ Sthānadō Dhruvaḥ.*

Pararddhiḥ Paramaspaṣṭastuṣṭaḥ Puṣṭaḥ Śubhēkṣaṇaḥ.

384. Vyavasāyaḥ, 385. Vyavasthānaḥ, 386. Saṃsthānaḥ, 387. Sthānadaḥ, 388. Dhruvaḥ.

389. Pararddhiḥ, 390. Paramaspaṣṭa, 391. Tuṣṭaḥ, 392. Puṣṭaḥ, 393. Śubhēkṣaṇaḥ.

384. Vyavasāyaḥ:—

giṇ Bandhanē is the root and the termination is Ghai in the sense of Adikarana. That which is bound in a specific way is *Vyavasāya*. Though God has bound every one of his creations, people think themselves to be independent. Innumerable nerves bind the body, right from the feet to the head, but the jiva behaves independently. This is the greatness of Lord Viṣṇu who though bound with body appears to be free.

The job, which we carry on in the place of work, is also same as this jiva who is under specific regulations. The jiva is bound by the nature of work here.

Here, we have our composition:—

545. *Sa Śambhurēkō Vyavasāyanāmā Sarvañjagatēna Nibaddhamāstē.*

Vaiśiṣṭyamastyēva Ca Tasya Viṣṇō-Rbaddhō'pyabaddhaṃ Manuṭē Nijaṃ Nāma.

That one and only Lord Viṣṇu bind the entire Universe. The greatness of Viṣṇu is that he makes them bound though he is unbound.

At every stage one can witness in the world - The ten sense organs have their specific functions to perform and one who knows this will not be deceived. So is the Sun who is bound amidst Dakṣiṇāyana and Uttarāyana. Thus all the planets are also unbound though they are bound.

The entire Universe is bound by twelve bhavas. In keeping with that, the planets are also bound. The movement of planets is also regulated. All the planets bind the Universe.

Though essentially all the planets are bound, still they function independently. Just as the two threads make the formation of one cloth, so also that Lord binds the entire Universe.

The mantras are:—

Namō'stu Tē Nirṛtē Tigma Tējō'yasmān Vi Cṛtā Bandhapāśān.

(Atharva Veda 6.63.2.)

(Hey Nirruti, having been pleased with your salutations, may we be released from our shackles.)

Tasminnada Saṃ Ḥa Viçaiti Sarva Sa Ōtaḥ Prōtaśca Vibhuḥ Prajāsu..

(Yajur Veda 32.8.)

(Therein unites the whole, and thence it issues: far spread it is the warp and woof in creatures.)

Tasmin Chrayantē Ya U Kē Ḥa Dēvā Vṛkṣasya Skandhaḥ Parita Iva Śākhāḥ.

(Atharva Veda 10.7.38.)

(Just as the branches of the tree will be under the control of the tree, so also all the gods will be under the control of that Lord.)

Yō Vidyāt Sūtraṃ Vitataṃ Yasminnōtāḥ Prajā Imāḥ.

Sūtraṃ Sūtrasya Yō Vidyāt Sa Vidyāda Brāhmaṇaṃ Mahat..

(Atharva Veda 10.8.37.)

(One in whom all the creations reside, I know that Omniscient One. I also know the basis for that. That is the great Brahman.)

Just as there are three hundred sixty days in a year, so also in this body there are more than three hundred and sixty nerves and thus there is a similarity between the body and the year.

385. Vyavasthānaḥ:—

Vyava is the prefix and the root is Sistatah which gets the lyut in the sense of the doer. Yujva is another termination and that which establishes is Vyavasthānaḥ. One who is there by his form and one who is there without undergoing any modifications is an Achyuta. The elaborate explanation of this term could be noted while highlighting the word *Sthānadā* and we will explain it there.

386. Saṃsthānaḥ:—

The equanimity of the position is Saṃsthānaḥ and the termination Aḥ is used in the sense of Matvartha. Saṃsthānaḥ is one who is firmly rooted. Saṃsthānaḥ is confirming the earlier position. This is further explained under the name Vyavasthānaḥ.

In the world also one may observe - The body and the sense organs as it was formulated by God in the beginning is continuing even now and the same procedure holds good regarding the in-animate things also. Men also follow the same procedure showed by the Lord as they sow the seed first and only then it sprouts. With the quality of Saṃsthānaḥ the Lord could be witnessed everywhere.

The mantras are -

Yō Bhūtaḥ Sarvasyēśvarō Yasmintsarvaṃ Pratiṣṭhitam..

(Atharva Veda 11.4.1.)

(I offer my respects to that prāṇa under whose control this world proceeds. The past is embedded in Him, He is the Lord of everyone and He has firmly established himself in the world.)

Prāṇōha Bhūtaṃ Bhavyaṃ Ća Prāṇē Sarvaṃ Pratiṣṭhitam.

(Atharva Veda 11.4.15.)

(Breath, they call Mātariśvan; breath is called the wind; In breath what has been and what will be, in breath is all established.)

Yasya Saṃsthē Na Vṛṇvatē Harī Samatsu Śatravaḥ.

(Atharva Veda 20.69.2.)

(One who involves himself in the battle of Indra, no enemy can surround him and defeat him.)

Ā Mātara Sthāpayasē Jigatnū Ata Inōṣi Karbarā Purūṇi.

(Rg Veda 10.120.7.)

(You fix the two wandering mothers you accomplish many works.)

Here, we have our composition:—

546. *Vyavasthānō Mahēṣvāsō Bhagavān Viṣṇurūrjitaḥ.*
Samsthānaḥ Sthānadaṣcāpi Guṇaiḥ Sarvatra Dṛṣyatē.

547. *Ya Ēvaṃ Vētti Taṃ Pratyakṣaṃ Sarvavyāpakam.*
Nirmamō Nirahaṅkāro Brahmabhūyāya Kalpatē.

That Lord Viṣṇu can be seen in the form of *Vyavasthānaḥ* on account of his orderly nature and *Samsthānaḥ* as could be evinced by everyone in the world.

One who knows Him to be like that -(one who is Omniscient and Omnipresent) will be devoid of ego and pride and would be the Brahman.)

387. *Sthānadaḥ:—*

One who gives a place is *Sthānada*. Da is the root and from the sutra *Ātō'nupasargē Kaḥ* (3.2.3. (The affix Ka comes after a verbal root that ends in long Ā when there is no upasarga preceding it and when the object is in composition with it.) the termination is Ka. *Sthānaṃ* is that in which people take resort to. *Sthā* is the root and lyut is the termination and is of the form of earth, heaven and the sky.

The planets, Sun and others, the stars also reside in the sky in their fixed place and rotate in the orbit and so also in this body for the senses he gives place and thus comes to be known as *Sthānadaḥ* and that is Lord Viṣṇu. He employs everyone in proper place. It is as follows - The sensory organs have spread out from head downwards. In between the heaven and earth it unites everyone. Similarly the hands, heart etc., occupy their respective places in the body.

Just as the ocean adorns the lower region of the earth, so also in this body kidney is situated in the lower region, which emits salty substances like the ocean. The purification of blood continuously takes place in the body. Just as the waters of the river reach the ocean, so also the blood, which flows in the veins, reaches the heart.

In keeping with the statement -

Dyaustvā Pitā Pṛthivī Mātā. (Atharva Veda 2.28.2.)

(Sky is the father and earth is the mother.)

Just as the head which is in the upper region is in the form of heaven. The body in the lower regions like the earth governs it. The earth is the place which takes in urine and excretion and thus the earth comes to be known as *Sthānadaḥ*. For all things the sky is the place and from the sky it reaches the earth and thus it is said that earth is its abode.

Just as for a lusty man, woman is the place as the seed sown by him sprouts in her, thus it is said that without rains there are no crops. Even when being ploughed without water the plants cannot grow. Thus the Lord paves way for the Universe and the modifications of the Universe and thus comes to be known as *Sthānadaḥ*. One who knows this eternal truth will never be deceived or deluded, will never undergo sorrows or fear. So also the *Sthānadaḥ* nature of the Lord is visible everywhere.

The Lord who is known as *Sthānada* gives way for every animal to perform the act. Thus in this world also we have a separate platform for the singer and the instrumentalist and so is the remuneration they get for their performance. Even between the teacher and the taught this can be applied. The same logic holds good regarding animals also. The cow gives milk just as the clouds give water and thus the people and the land get food from them. The horse mainly generates wind, which makes the air move from place to place. Therefore, whatever is the place of the air, that is the place of the horse also. Though the wind is one essential but still it undergoes many changes, so also the horses, donkeys, camels etc., have a different pace with which they make people reach their destination.

Because of the difference in sacrificial fuel and sticks the way in which the fire glows differs. Even among those birds, which move in the sky, have different pace. Even the whales and sharks, which are large in size, have their destined place in the ocean. This is only a sample survey and the rest of the things have to be imagined by the discerning readers for themselves.

The following is the procedure -

Just as the world is divided into North and South (in the form of dualities) so also, the body is divided into two eyes, two nostrils, two shoulders, two thighs, two legs and so on. Just as there are Panchabhutas, so also there are five fingers in the hand and thus the name *Sthānadaḥ* given to Viṣṇu is perfectly justifiable.

The mantras are-

*Yēna Dyaurugrā Pṛthivī Ca Dṛḍha Yēna Svah Śtabhitam Yēna Nākaḥ
Yō'ntarikṣē Rajasō Vimānaḥ Kasmai Dēvāya Haviṣā Vidhēma..*

(Yajur Veda 32.6.)

(By whom the heavens are strong and the earth stands firmly, by whom light's realm and sky vault are supported: by whom the regions in midair were measured. What God shall we adore with our oblation?)

*Yasya Bhūmih Pramāntarikṣamathōdaram.
Divam Yaśacakrē Mūrdhānām Tasmai Jyēsthāya Brahmanē Namaḥ.
Yasya Sūryaścaḥṣuśndrāmāśca Punarṇavaḥ.*

Agniṃ Yaścakra Āsyaṃ Tasmai Jyēsthāya Brahmanē Namaḥ..

(Atharva Veda 10.7.32,33.)

(From that Lord Brahman the earth, the sky, the directions came into being. Then He created the Sun, the Moon, directions, fire and according to his will the various vital airs came into being. He is also the repository of knowledge.)

Çandramā Manasō Jātaścakṣōḥ Sūryō Ajāyata.

Śrōtrādvāyusca Prāṇasca Mukhādagnirajāyata..

(Yajur Veda 31.12.)

(The Moon was gendered from His mind, and from His eye the Sun had birth: Vayu and Prana from His ear, and from His mouth was Agni born.)

Nābhyā Āsīdantarikṣaṃ Śiṛṣṇō Dyauḥ Samavarttata.

Padbhyāṃ Bhūmirdiśaḥ Śrōtrāt Tathā Lōkāṃ Akalpayan..

(Yajur Veda 31.13.)

(Forth from his navel came midair: the sky was fashioned from His head: earth from His feet, and from His ear the quarters. Thus they formed the worlds.)

Here, we have our composition:—

548. *Dyāvāprthivīyōriha Madhyagaṃ Yat Tatsthānadēnāsti Yathā Vibhaktam.*

Tathā Sa Dhāmāni Dadāti Gātrē Tadāśayēbhyō Na Ça Yāti Mōham.

Whatever is in the middle of the heaven and the earth and as that place has been divided, so also He gives different organs in the body and for his devotees, there will be no delusion.

As every part of the body has its definite place, in Ayurveda it is said that *Puruṣa* is in keeping with the world. Just as the division of various planets in the sky, for the sake of betterment or for the malignant effect on the world, so also the head is the repository for envy, hatred, anger, jealousy, lust etc., which causes good or bad to the man. Whatever is known as Universe in a collective sense comes to be known as body in the individualistic sense. The thighs belong to the atmospheric region and the lap belongs to sky, the legs belong to the earth.

388. *Dhruvaḥ:—*

Dhru Gatisthairiyayō is the root and the termination is *Ac* and hence the form is *Dhruvaḥ* on account of its nature itself the Lord motivates everything right from the time of creation and thus one who instills everything is a firm-rooted one. At the time of creation whatever is ordained, that will continue till the end of the creation. Thus *Viṣṇu* comes to be known as *Dhruvaḥ* (one who is steady).

Just as for the formation of the sprout the seed is essential and for this the panchabutas are the reason, not only the earth and water and it is a fixed rule. This kind of definitiveness could be seen everywhere. With the ever-moving nature of the world, this methodology continues forever. Thus the Lord comes to be known as *Dhruvaḥ* as he is self-born.

Even in this world one can see - Birth is definite and so is death. The rising and setting of the Sun is definite. Thus the Lord is definite and he envelops everywhere.

The mantras are:—

Ā Tvāhārṣamantarēdhi Dhruvastiṣṭhāvicācaliḥ.
Viśastvā Sarvā Vāñchantu Mā Tvadrāṣṭramadhi Bhraśat..

(Rg Veda 10.173.1.)

(I have consecrated you, come amongst us, be steady and unvascillating; may all your subjects desire you (for their king), may the kingdom never fall from you.)

Ṛtasca Yatyaśca Dhruvaśca Dharuṇaśca.
Dharttā Ča Vidhartā Ča Vidhārayaḥ..

(Yajur Veda 17.82.)

(Rght, Real, Firm, Strong to support, Bearer, Disposer, Manager.)

Here, we have our composition:—

549. Svayaṁ Dhruvō Viṣṇuramēyakarmā Dhruvatvadharmēṇa Jagacčalaṁ Saḥ.
Pravāhasiddhaṁ Kurutē'calaṁ Tat Yathōditaṁ Mṛtyurupaityavaśyam.

The Lord is definite and his deeds are immeasurable and being definite he moves the indefinite world That which is in the form of a spade is made immoveable by Him, and thus definitely undergoes death.

389. Pararddhiḥ:—

Ṛdhu Vṛddhau is the root and when the termination Ktin is added, the term Ṛddhaḥ gets justified. One who has everything in abundance comes to be known as Pararddhiḥ. The compound is Bahurvihi and thus is the name of the Lord. Rddhiḥ is the name given to riches, that which is seen differently among the different things is none other than the Omniscient Lord Viṣṇu Himself and thus comes to be known as Parārdddhiḥ.

Even in this world we see that one who has mastered various Ragas, composes fresh ragas and makes them public, the Lord divides everything and makes it appear on account of His Omniscience.

The mantras are:—

Rāddhiḥ Samṛddhiravyṛddhimatiruditayaḥ Kutah.

(Atharva Veda 10.2.10.)

(From where does he get the riches, intellect and knowledge ?)

Ēvā Hi Tē Vibhūtaya- Ūtaya Indramāvatē.

Sadyaścit Santi Dāśuṣē.. (Rg Veda 1.8.9.)

(The protectors of every such worshipper as I am.)

Bhavā Mitro Na Sēvyō Ghṛtāsutirvibhūtadyumna Ēvayā U Saprathāḥ.

(Rg Veda 1.156.1.)

(Be to us, Viṣṇu, like a friend, the giver of happiness, the acceptor of oblations, abounding with food, the granter of protection and every way accessible.)

Dhātā Rātiḥ Savitēdaṁ Juṣantāṁ Prajāpatirnidhipatirnō Agniḥ.

(Atharva Veda 7.18.4.)

(This Savitr is the creator and also takes the form of Agni.)

Ahaṃ Bhuvaṃ Vasunaḥ Pūrvyaspatirahaṃ Dhanāni Saṃ Jayāmi Śasvataḥ.

(R̥g Veda 10.48.1.)

(I am the principle Lord of wealth: I conquer the treasure of many (adversaries).

Here, we have our composition:—

550. *Paraddhirmāma Bhagavān Sa Viṣṇu -R̥ddhyā Sam̐ddhaṃ Kurutē Samastam.*

Naitad Vidhātum Kṣamatē Tadanya-Statam̐ Tayaddharyēdamanantacakram.

The name of Lord Viṣṇu is *Paraddhiḥ* who makes everyone bountiful on account of his riches. Nobody else is capable of doing this and this he continues eternally.

390. *Paramaspaṣṭa:—*

One who binds everyone lightly is *Paramaspaṣṭa*. The root *Spaṣ* is used in the sense of tying. From the sutra *Vā Dāntasāntapūrnadastaspastachannajña Ptāḥ* (7.2.27.) (The following irregularly formed participles, from the causative roots, may optionally take *It*, namely, *Dānta*, *Sānta*, *Pūrṇa*, *Dasta*, *Spaṣṭa*, *Channa*, *Jña*, *Ptāḥ*.) the word *Spaṣṭa* gets justified. Thus, *Spaṣṭa* is the indicator of Lord Viṣṇu just as he binds every individual. Nobody else can do it.

In this world we can see that all these animals have got their bodies and they are bound also. They will never abandon even the dead people. Thus it is known that whatever is created by the Lord, that will be firmly tied in the same manner. This clearly indicates the Omniscient nature of the Lord.

The mantras are:—

Tam̐ Sūryam̐ Haritam̐ Sapta Yahvīḥ Spaṣam̐ Viśvasyam̐ Jagatō Vahanti.

(R̥g Veda 4.13.3.)

(Seven great coursers convey the Sun, whom the (deities), occupants of enduring mansions, and not heedless (of their offices), have formed for the driving away of darkness, (and who is) the animator of the whole world.)

Asya Spaṣō Na Nimiṣanti Bhūrṇayah Padē Padē Pāśinah̐ Santi Sētavaḥ.

(R̥g Veda 9.73.4.)

(His (Soma) rays swiftly moving, never shut their eyes; fixed each in his place, they are the molesters (of sinners).)

Dīvaḥ Spaṣaḥ Praçaran̐damasya Sahasrākṣā Ati Paśyanti Bhūmim̐.

(Atharva Veda 4.16.4.)

(One who is amidst the sky and the earth, namely Varuṇa witnesses all the beings on the earth.)

Trīṇi Ta Āhurdivi Bandhanāni Trīṇyapsuḥ Trīṇyantaḥ Samudrē.

(Yajur Veda 29.15.)

(Three bonds, they say, thou hast in haven to bind thee, three in the waters, three within the ocean.)

Here, we have our composition:—

551. *Badhnāti Viṣṇuḥ Sa Jagadyathā Ta-Nnirbandhavad Bhāti Dṛṣā Subaddham̐.*

Tathā Yathā Kāntamidam̐ Śarīram̐ Baddham̐ Svatantrañca Mṛtañca Baddham̐.

552. *Dṛdham Spaśānaḥ Paramēti Pūrvaḥ Spaṣṭābhīdhānaḥ Paramēśvarō'tra.
Tathā Śarīraṁ Spaśatē Sa Jantō-Ryathā Na Viśliṣyati Tanmṛtañca.*

Just as the Lord Viṣṇu binds the Universe so also this body is bound though independent, still tied up.

Thus the word *Spaśa* clearly indicates the Lord and so is the body known as *Spaśa* as it doesn't get separated even after death.

391. *Tuṣṭaḥ-*

One who satisfies all the desires comes to be known as *Tuṣṭaḥ*. *Kṛta* is the termination and *Tuṣyatē* is the root, Because of the nature of happiness which envelopes the Universe, everyone appears to be happy. As he makes everyone happy by immanently being present in all of them, He comes to be known as *Tuṣṭaḥ*.

Even in this world we can notice - Though having committed a bad deed, the person never aspires for death. The result of this is nothing but the all pervasiveness of the Lord.

The mantras are:—

Akāmō Dhīrō Amṛtaḥ Svayambhūḥ, Rasēna Tṛptō Na Kutaścanōnaḥ.

(Atharva Veda 10.8.44.)

(One with no desires, brave, self-born one, un-parallel. One who is not afraid of death, One who has transgressed old age and death and one who is eternally young.)

Harirnikāmō Harirāgabhastyōḥ. (Ṛg Veda 10.96.3.)

(It is in his hands; (he is) possessed of riches handsome-jawed.)

Svāryasya Ča Kēvalaṁ Tasmai Jyēṣṭhāya Brahmanē Namaḥ..

(Atharva Veda 10.8.1.)

(One who is incharge of the heavens is that Brahman and I offer my respects to Him.)

Utāmṛtatvasyēśvarō Yadanyēnābhavatsaha.

(Atharva Veda 19.6.4.)

(This Purusa is the overlord of immortality and the Lord of all beings.)

Here, we have our composition:—

553. *Tuṣṭaḥ Sa Viṣṇuḥ Kurutē Ha Tuṣṭaṁ Jagat Samastaṁ Paripūrnamarthaiḥ.*

Yasyām Sthitau Tuṣyati Yaçça Yatra Tasyām Sthitau Tuṣyati Tacça Tatra.

That Viṣṇu who is happy, in turn makes the people of the world happy. One who is happy by residing there, will also be happy by residing here.

392. *Puṣṭaḥ:—*

Because of getting the object of desire everywhere, He comes to be known as *Puṣṭaḥ*. Equal qualities will so nourish the same qualities. So also, for whichever body whatever becomes the food, that will nourish the same body as it will basically have the nature of nourishment in it.

This quality of nourishment which one experiences is possible in Him as He gives air to those who rely upon air, gives wind to those who aspire for that and gives small stones to those who rely on that. As he is full in every respect, he comes to be known as *Puṣṭaḥ*.

The mantras are:—

Yastē Manyō'vidadhad Vajasāyaka Saha Ōjaḥ Puṣyati Viśvamānuṣak
(Atharva Veda 4.32.1.)

(O Manyu, one who serves you with devotion will vanquish the enemies and all the enemies will always be under his control.)

Yēna Viśvā Puṣyasi Vāryāṇi Sarasvati Tamiha Dhātavē Kaḥ.
(Atharva Veda 7.11.1.)

(As you nourish the entire Universe with your riches, may we get your intellect with your grace.)

Ahaṃ Paśunāmadhipā Asāni Mayi Puṣtaṃ Puṣtapatirdadhātu.
(Atharva Veda 19.31.6.)

(May I be endowed with progeny and cattle. May I be bestowed with all nourishments.)

Agnē Tvam Purīṣyōrayimān Puṣtamān Asi. (Yajur Veda 12.59.)

(Thou art Purishya Agni, thou art wealthy, thou art prosperous.)

Tryambakaṃ Yajāmahē Sugandhiṃ Puṣṭivardhanam.
(Yajur Veda 3.60.)

(Tryambaka we worship, sweet augments of prosperity.) .

Here, we have our composition:—

554. *Viṣṇurhi Puṣṭaḥ Kurutē Ha Puṣtaṃ Jagat Samastaṃ Paripuṣṭimat Saḥ.*
Yadbhōjanō Yaśca Kṛtō'sti Tēna Tadbhōjanaḥ Puṣyati Tatra Saktaḥ.

Viṣṇu, who is fully nourished always, nourishes others. Whatever food one partakes that nourishes Him alike.

393. Śubhēkṣaṇaḥ:—

One whose gaze is auspicious is Śubhēkṣaṇaḥ. The Sun and the moon are in the form of eyes and this interpretation can be seen in the Vedas. Sun is Ātman and moon is the mind and one who has auspicious things in ones mind will reveal his nature through his act and that is why in the Birthchart the Sun and the moon should be in auspicious positions. Thus the Lord manifests Himself by witnessing the auspicious as well as the in-auspicious things in the world.

The mantras are:—

Yathēmāṃ Vācam Kalyāṇīmāvadāni Janēbhyah. (Yajur Veda 26.2.)

(That I to all the people may address this salutary speech.)

Yasya Sūryaścaṣuścandramāśca Punarṇavaḥ. (Atharva Veda 10.7.33.)

(Whose eyes are the Sun and the Moon, whose happy countenance is Agni, I offer my respects to that Brahman.)

Taṇḍakṣurdeḥvahiṭaṃ Purastācchukramuṇḍarāt. (Yajur Veda 36.24.)

(Through hundred autumns may we see that bright eye.)

Dṛtē Dṛmhamā Jyōk'Tē Sandṛśi Jivyāsam. (Yajur Veda 36.18.)

(Cauldron, strengthen me. May I live with your radiance.)

Here, we have our composition:—

555. *Śubhēkṣaṇō Viṣṇuridaṃ Samastaṃ Jagadvidhatē Śubhanētrayōgī.*

Yasyāsti Sūryaḥ Śubhayōgayuktaḥ Tathēva Candraḥ Sa Sulōcanaō Nāma.

Śubhēkṣaṇaḥ is Viṣṇu who witnesses the entire Universe with his auspicious nature. One who has the Sun in the favourable position and the moon will perform only auspicious acts.

The Sun and the moon look at the auspicious aspects of man, and the Lord exhibits his auspicious qualities always or that planet which gazes the other planet benevolently will exhibit its nature, and by getting the auspicious thoughts he will praise the Lord. Thus one who sees auspiciously will be absolutely devoid of sins.

Even in the world we can see that the pure soul will lead his life most auspiciously. The planet, which gazes at others with auspicious nature, will have the grace of the Lord gazing on that planet.

The mantras are:—

Yasya Sūryaścaḥṣuścandramāśca Punarṇavaḥ.

(Atharva Veda 10.7.33.)

(Whose eyes are the Sun and the Moon, whose happy countenance is Agni, I offer my respects to that Brahman.)

Çakṣōḥ Sūryō Ajāyata. (Yajur Veda 31.12.)

(From His eye the Sun had birth.)

56. *Rāmō Virāmō Viratō (Jō) Mārgō Nēyō'nēyō Nayah.*

Vīraḥ Śaktimatāṃ Śrēṣṭhō Dharmō Dharmaviduttamaḥ.

394. *Rāmaḥ*, 395. *Virāmaḥ*, 396. *Virataḥ*, 397. (Jō) *Mārgaḥ*, 398. *Nēyaḥ*, 399. *Nayaḥ*, 400. *Anayaḥ*, 401. *Vīraḥ*, 402. *Śaktimatāṃ*, 403. *Śrēṣṭhaḥ*, 404. *Dharmaḥ*, 405. *Dharmaviduttamaḥ*.

394. *Rāmaḥ*:—

Rāmu Kṛīḍāyāṃ is the root and the termination is Ghai, the form would be *Rāmaḥ*. One who plays with the Universe, the entire world revels in that Brahman.

Here the king revels in the queen. Since the auspicious nature is immanent everywhere, he comes to be known as Raja or Lord of the assembly who makes his people happy. Thus Rama is one in whom all the animate and the in-animate creatures revel.

The mantras are:—

Yasmin Kṣiyānī Bhuvanāni Viśvā.

Āpaścidasya Vrata Ā Nimrgrā Ayam Čid Vātō Ramatē Parijman.

(Rg Veda 2.38.2.)

(The purifying waters (flow) for (the fulfilment of) his rites, and this circumambient air sports (in the firmament).)

Vasōṣpatē Niramaya Mayyēvāstu Mayi Śrutam.

(Atharva Veda 1.1.2.)

(May you confer the desired fruits on us and may you confer the intellect on us, so that you can restore knowledge.)

Indraṃ Sakhāyō Anu Saṃ Rabhadhvam. (Yajur Veda 17.38.)

(May this Indra show his zeal and courage.)

*Yadējati Patati Yaçça Tiṣṭhati Prāṇadapānannimiṣacca Yad Bhuvat.
Tad Dādāhāra Pṛthivīm Viśvarūpaṃ Tat Sambhūya Bhavatyēkamēva..*

(Atharva Veda 10.8.11.)

(That which is conscience, that which instils prāṇa into others is the same almighty who is supporting the earth. He can manifest himself in different forms and at the same time in a single form.)

Here, we have our composition:—

556. *Rāmaḥ Sa Viṣṇuḥ Sakalaṃ Hi Viśvaṃ Prasthāya Tasminllabhatē Virāmam.*

Svatantravattad Ramayatyajastram Baddham Tathā Bhāti Yathā Svatantramm.

Rāmaḥ is *Viṣṇu* who having transcended the entire Universe finds rest. He revels independently and though independent appears dependent.

395. *Virāmaḥ:—*

Virāmaḥ is one in whom the whole Universe takes rest. That in which the revelling Universe takes rest or merge itself is *Virāma* or *Viṣṇu*. Where the revel, the revelling will come to a halt. One who has done penance thus appears as though he has just got up from his sleep. Thus by putting an end to their revelling nature they get absorbed in Him and thus get the appellation of *Virāma*.

The world is full of primordial root-matter and its manifestation because everyone lives for the appointed time and then becomes one with nature. *Virāma* is that wherein the creation and dissolution naturally take place, just as this body is made up of the panchabutas, he having revelled in those bhutas merges in them.

The mantras are:—

Yasmin Dēvā Adhiviśvē Niṣēduḥ. (Rg Veda 1.164.39.)

(All the gods have taken their seats.)

Tasminnada Saṃ Ça Viçaiti Sarva Sa Ōtaḥ Prōtaśça Vibhuḥ Prajāsu.

(Yajur Veda 32.8.)

(Therein unites the whole, and thence it issues: far spread it is the warp and woof in creatures.)

Yō Mārayati Prāṇayati Yasmāt Prāṇanti Bhuvanāni Viśvā.

(Atharva Veda 13.3.3.)

(One who slays the enemies and bestows prāṇa on the devotees traverses the entire Universe.)

Kālēnōdēti Sūryaḥ Kālē Niviśatē Punaḥ. (Atharva Veda 19.54.1.)

(It is time, which makes the Sun rise, and makes him set.)

Yatrāmṛtaṃ Ça Mṛtyuśça Puruṣē'dhi Samāhitē.

(Atharva Veda 10.7.15.)

(In that Puruṣa, immortality and death subsist side by side.)

Here, we have our composition:—

557. *Virāmasaṁjñō Bhagavān Varēṇyō Jagadvidhattē Sa Virāmasīlam.
Sūryō'pramattō Bhramaṇē Prasaktaḥ Kālātyayē Khē Ramatē Virāmē.*
558. *Viṣṇuvirāmaḥ Kurutē Ha Viśvaṁ Virāmadharmaṁ Pralayē'nivāryē.
Yathōditō'laṅkurutē'stakālaṁ Tathā Virāmaṁ Labhatē Ha Jantuḥ.*

The Lord, who has the appellation *Virāma* (resting place) is to be revered. He makes the entire Universe restive. The Sun who is always known to move moves about in the sky and finally rests there. *Viṣṇu* gives rest to the world especially during the annihilation of the world, just as with the passing away of the conscience, the body gets decorated so do the beings.

396. *Virataḥ:—*

Having described *Rāma* and *Virāma* and the place of dissolution, the term *Virataḥ* indicates the state of un-attached nature.

Thus by instigating the primordial root-matter and then by absorbing it, the eternal nature of the Lord remains and thus comes to be known as *Virata*. and some read this as *Viraja* and according to them he is devoid of the quality of *Rajas*.

The Vedas state -

Ādityavarṇaṁ Tamaśaḥ Parastāt (Yajur Veda 31.18.)

(I know this mighty Puruṣa whose colour is like the Sun, beyond the reach of darkness.)

The mantras are-

Tayōranyaḥ Pippalaṁ Svādvattyanaśnannanyō Abhiçākāṣīti..

(Ṛg Veda 1.164.20.)

(Two birds associated together, and mutual friends, take refuge in the same tree: one of them eats the sweet fig; the other, abstaining from food, merely looks on.)

Akāmō Dhīrō Amṛtaḥ Svayambhū (Atharva Veda 10.8.44.)

(One with no desires, brave, self born one, un-paralled. One who is not afraid of death.)

Vēdāhamētaṁ Puruṣaṁ Mahāntamādityavarṇaṁ Tamaśaḥ Parastāt.

(Yajur Veda 31.18.)

(I know this mighty Puruṣa whose colour is like the Sun, beyond the reach of darkness.)

Here, we have our composition:—

559. *Rajō Na Tasminna Tamaśca Tasmin Sattvasvabhāvō Hi Sa Viṣṇuruktaḥ.
Sō'sti Svabhāvādamitaprakāśō Vēdē'sti Gitastamaśaḥ Parastāt.*

He has neither *Rajas* nor *Tamas* in Him and has only the *Sattvic* qualities in Him and he is *Viṣṇu* and he is by nature luminous in the nature and Vedas declare that he has transcended *Tamas*.

(May you confer the desired fruits on us and may you confer the intellect on us, so that you can restore knowledge.)

Indraṃ Sakhāyō Anu Saṃ Rabhadhvam. (Yajur Veda 17.38.)

(May this Indra show his zeal and courage.)

*Yadējati Patati Yaçça Tiṣṭhati Prāṇadapānannimiṣacca Yad Bhuvāt.
Tad Dādāhāra Pṛthivīm Viśvarūpaṃ Tat Sambhūya Bhavatyēkamēva..*

(Atharva Veda 10.8.11.)

(That which is conscience, that which instils prāṇa into others is the same almighty who is supporting the earth. He can manifest himself in different forms and at the same time in a single form.)

Here, we have our composition:—

556. *Rāmaḥ Sa Viṣṇuḥ Sakalaṃ Hi Viśvaṃ Prasthāya Tasminllabhatē Virāmam.
Svatantravattad Ramayatyajastram Baddham Tathā Bhāti Yathā Svatantramm.*

Rāmaḥ is *Viṣṇu* who having transcended the entire Universe finds rest. He revels independently and though independent appears dependent.

395. *Virāmaḥ*:—

Virāmaḥ is one in whom the whole Universe takes rest. That in which the revelling Universe takes rest or merge itself is *Virāma* or *Viṣṇu*. Where the revel, the revelling will come to a halt. One who has done penance thus appears as though he has just got up from his sleep. Thus by putting an end to their revelling nature they get absorbed in Him and thus get the appellation of *Virāma*.

The world is full of primordial root-matter and its manifestation because everyone lives for the appointed time and then becomes one with nature. *Virāma* is that wherein the creation and dissolution naturally take place, just as this body is made up of the panchabutas, he having revelled in those bhutas merges in them.

The mantras are:—

Yasmin Dēvā Adhiviśvē Niṣēduḥ. (Rg Veda 1.164.39.)

(All the gods have taken their seats.)

Tasminnada Saṃ Ça Viçaiti Sarva Sa Ōtaḥ Prōtaśça Vibhuḥ Prajāsu.

(Yajur Veda 32.8.)

(Therein unites the whole, and thence it issues: far spread it is the warp and woof in creatures.)

Yō Mārayati Prāṇayati Yasmāt Prāṇanti Bhuvanāni Viśvā.

(Atharva Veda 13.3.3.)

(One who slays the enemies and bestows prāṇa on the devotees traverses the entire Universe.)

Kālēnōdēti Sūryaḥ Kālē Niviśatē Punaḥ. (Atharva Veda 19.54.1.)

(It is time, which makes the Sun rise, and makes him set.)

Yatrāmṛtaṃ Ça Mṛtyuśça Puruṣē'dhi Samāhitē.

(Atharva Veda 10.7.15.)

(In that Puruṣa, immortality and death subsist side by side.)

Here, we have our composition:—

557. *Virāmasaṁjñō Bhagavān Varēṇyō Jagadvidhattē Sa Virāmasīlam.
Sūryō'pramattō Bhramaṇē Prasaktaḥ Kālātyayē Khē Ramatē Virāmē.*
558. *Viṣṇuvirāmaḥ Kurutē Ha Viśvaṁ Virāmadharmaṁ Pralayē'nivāryē.
Yathōditō'laṅkurutē'stakālaṁ Tathā Virāmaṁ Labhatē Ha Jantuḥ.*

The Lord, who has the appellation *Virāma* (resting place) is to be revered. He makes the entire Universe restive. The Sun who is always known to move moves about in the sky and finally rests there. *Viṣṇu* gives rest to the world especially during the annihilation of the world, just as with the passing away of the conscience, the body gets decorated so do the beings.

396. *Virataḥ:—*

Having described *Rāma* and *Virāma* and the place of dissolution, the term *Virataḥ* indicates the state of un-attached nature.

Thus by instigating the primordial root-matter and then by absorbing it, the eternal nature of the Lord remains and thus comes to be known as *Virata*. and some read this as *Viraja* and according to them he is devoid of the quality of *Rajas*.

The Vedas state -

Ādityavarṇaṁ Tamaśaḥ Parastāt (Yajur Veda 31.18.)

(I know this mighty Puruṣa whose colour is like the Sun, beyond the reach of darkness.)

The mantras are-

Tayōranyaḥ Pippalaṁ Svādvattyanaśnannanyō Abhiçākāṣīti..

(Ṛg Veda 1.164.20.)

(Two birds associated together, and mutual friends, take refuge in the same tree: one of them eats the sweet fig: the other, abstaining from food, merely looks on.)

Akāmō Dhīrō Amṛtaḥ Svayambhū (Atharva Veda 10.8.44.)

(One with no desires, brave, self born one, un-paralled. One who is not afraid of death.)

Vēdāhamētaṁ Puruṣaṁ Mahāntamāḍītyavarṇaṁ Tamaśaḥ Parastāt.

(Yajur Veda 31.18.)

(I know this mighty Puruṣa whose colour is like the Sun, beyond the reach of darkness.)

Here, we have our composition:—

559. *Rajō Na Tasminna Tamaśca Tasmin Sattvasvabhāvō Hi Sa Viṣṇuruktaḥ.
Sō'sti Svabhāvādāmitaparakāśō Vēdē'sti Gitastamaśaḥ Parastāt.*

He has neither *Rajas* nor *Tamas* in Him and has only the *Sattvic* qualities in Him and he is *Viṣṇu* and he is by nature luminous in the nature and Vedas declare that he has transcended *Tamas*.

397. Mārgaḥ:—

Mṛjū Śuddhau is the root and *ghai* is the termination which means one who excuses the bad things of his devotees or *Mārga Anvēṣaṇē* is the root and then the termination is *ghai* in the sense of doer. One who searches for the happiness of others is also known as *Mārga*. Who is *Viṣṇu*. He being the embodiment of purity, on account of searching the same in others comes to be known as *Bhargā*.

The Vedas state-

Bhargō Dēvasya Dhūmahī (Yajur Veda 30.8.)

(May that Lord *Bhargā* sharpen my intellect.)

The mantras are:—

Mārjālyō Mṛjyātē Svē Damūnāḥ Kavipraśastō Atithiḥ Śivō Nah.

(Rg Veda 5.1.8.)

(Entitled to worship, he is worshipped in his own (abode); humble minded, eminent among sages, our auspicious guest.)

Sa Pūroyō Vasuvijjāyamānō Mṛjānō Apsu Duduhānō Adrau.

(Rg Veda 9.96.10.)

(The ancient (Soma) the finder of treasure as soon as generated, cleansed in the waters milked on the stone.)

Avasyūrasī Duvasvān Śundhyūrasī Mārjālīyāḥ. (Yajur Veda 5.32.)

(Aid seeker art thou, worshipping, cleanser art thou.)

Anumārśaṭuṃ Tanvō Yadvīṣṭam. (Yajur Veda 2.24.)

(May you clear our faults and blemishes from the body.)

Here, we have our composition:—

559. *Mārgaḥ Sa Viṣṇuḥ Sa Hi Bhargā Uktāḥ Śuciḥ Sa Viṣṇuvirajāḥ Sa Ēva.*

Sa Ēva Śuddhastamu Vā Stuvanti Rāmaṃ Virāmaṃ Sakalēśamarcyam.

That *Viṣṇu* comes to be known as *Mārgaḥ* and *Bhargā*. He is the embodiment of purity and thus comes to be known as *Virājāḥ* (devoid of rajasic temperament). Thus the knowers of Truth uphold Him as the very form of purity in whom everyone revels and who is revered by one and all.

398. Nēyaḥ:—

ñīṇ Prapaṇē is the root and with the help of *guna* the word *Nēyaḥ* gets justified. *Nēyaḥ* means to be reached -fit to reach or one who is capable of leading the mind there.

The mantras are:—

Dṛḍhō Dṛmhashtirō Nyō Brahma Viśvasṛjaḥ. (Atharva Veda 11.7.4.)

(That Lord who is strong and firm is the creator Brahman.)

Viśvō Dēvasya Nēturmartō Vurīta Sakhyam. (Yajur Veda 4.8.)

(May every mortal man elect the friendship of the guiding God.)

Nahi Tvadanyanmaghavan Na Āpyaṃ Vasyō Asti Pitā Čana.

(Rg Veda 7.32.19.)

(No other, Maghavan, than you is to be sought by us: a most excellent protector.)

Tamēva Vīditvātimrtyumēti Nānyaḥ Panthā Vidyatē'yanāya..

(Yajur Veda 31.18.)

(He only who knows Him leaves death behind Him, there is no path save alone to travel.)

Here, we have our composition:—

561. *Sarvapramāṇāviśayaḥ Sa Viṣṇu-Rnēyō Manōbhirmananīya Ēkaḥ.*

Tamantarā Ćēha Na Kiñcidāpyaṃ Yacchrēyasē Syāt Sutarāṃ Narāṇām.

That Viṣṇu is beyond the valid means of knowledge and since he leads everyone through mind, he comes to be known as *Mananīya* (fit to be remembered). There is no one else on whom one can depend to gain auspiciousness in this world other than Viṣṇu.

399. *Nayaḥ:—*

nītai Prapaṇē is the root, which gets the termination *Aç*, and thus the form *Nayaḥ* - One who leads others. It is only Lord Viṣṇu who leads everyone in this world and thus comes to be known as *Nayaḥ*.

Or the Lord who is the very embodiment of Sat, Chit and Ananda (Truth, Consciousness and Bliss) leads the primordial matter always and thus comes to be known as *Nayaḥ*. Being absolutely free from sorrow, he also makes people devoid of sorrow.

Thus the Lord with this name displays his Omniscient nature.

The mantras are:—

Viśvō Dēvasya Nēturmartō Vurīta Sakhyam. (Yajur Veda 22.21.)

(Let every mortal man elect his god as friend.)

Sa Nō Nētā Vājamā Darṣi Bhūrim. (Atharva Veda 20.77.8.)

(O Indra, you are our leader and may you show us our path.)

Agnē Naya Supathā Rāyē Asmān. (Yajur Veda 40.16.)

(By goodly path lead us to riches, Agni.)

Here, we have our composition:—

562. *Nayaḥ Sa Viṣṇuḥ Svakṛtē Ha Viśvē Rūpaṃ Nijaṃ Prāpayatē Hi Nityam.*

Sa Sacçidānandamayaḥ Prakṛtyā Sacçinmayam Ćāpi Jagad Vidhattē.

Viṣṇu comes to be known as *Nayaḥ* as he leads the Universe towards auspiciousness. He, being of the form of Truth, Consciousness and Bliss, makes the people acquire those qualities.

400. *Anayaḥ:—*

We have already described *Nayaḥ* meaning one who leads people on a righteous path. Now his nature is described in a different way. He could be *Nayaḥ* as well as *Anayaḥ* at the same time. Because he can manifest in different ways, he comes to be known as *Anayaḥ*.

One leads or imparts action; the termination is *Aç* for the root in. One who doesn't move is *Anaya*. One who has the absence of movement on account of his all pervasive nature and eternity.

The mantras are:—

Tadējati Tannaijati Taddūrē Tadu Antikē. (Yajur Veda 40.5.)

(It moveth it is motionless. It is far distant it is near. It is within this all, and it surrounds.)

Anējadēkaṃ Manasō Javīyō (Yajur Veda 40.4.)

(Motionless, one, swifter than mind.)

gaḍabhārām Ēkō Ačaran Bibharti. (Ṛg Veda 3.56.2.)

(One stationary (year) sustains six burthens (in the seasons.)

Araṃ Kāmāya Harayō Dadhanvirē Sthirāya Hinvan Harayō Harī Turā

(Ṛg Veda 10.96.7.)

(Yellow-tinted (Soma-juice) are stored up sufficient for his desire, the yellow-tinted juices urges his two swift bay horses for the stalwart (Indra).

Here, we have our composition:—

563. *Viṣṇurnayaḥ Sanmanayaḥ Sa Ucyatē Kūṭasthanityō Gamakō Jagatyāḥ.*

Yathāvidhānaṃ Gamayatyajasraṃ Jātō'marō Nāsti Yathātra Tadvat.

Viṣṇu comes to be known as *Nayaḥ* and *Anayaḥ* as he is eternal and Omnipresent in nature. He makes all other objects move always, Himself being eternal.

Thus the fourth century of poems composed by Sri.108 Pandit Satyadev Vasisth in Viṣṇu Sahasranāma Stōtra which is a part of Mahābhārata Anuśāsana Parva chapter one hundred and forty nine based on Vedic sanction comes to a close.

401. **Virah:**—

We have already commented differently on the word Veera and one has to look into the hundred and sixty-sixth name Veerah for more details. Here, from the sutra *Sphāyitañcītyādinā* (2.13. one has got the Ra ending or it could be derived even from the root *Vira Vikrāntau*. Thus Veera is one who shakes his enemies and one who is a terror to his opponents.

Vedas state -

Sa Ghā Virō Na Riṣyati Samindrō Brahmanaspatiḥ Sōmō Hinōtē Martyam

(Ṛg Veda 1.18.4.)

(That Valiant man whom Indra, Brahmanaspati and Soma protect never perishes.)

The mantras are -

Śṛṇvē Virō Vindamānō Vasūni Mahēddēvānāmasuratvamēkam.

(Ṛg Veda 3.55.20.)

(The hero spoiling the treasures (of the foe) is renowned: great and unequal is the might of the gods.)

Dadirhi Virō Grṇatē Vasūni Sa Gōpatirniṣṣidhām Nō Janāsaḥ.

(Ṛg Veda 4.24.1.)

(The hero, the Lord of cattle, is the donor, O man, of the wealth of his adversaries to him who glorifies him.)

Indraṃ Satyairērayāmā Kṛtēbhiḥ Sa Hi Vīrō Girvaṇasyurvidānaḥ.

(Ṛg Veda 10.111.1.)

(Let us incite Indra hither with sincere adoration, for he, the hero, capable (of granting our wishes, is) desirous of laudation.)

Ayamagnirvīratamō Vayōdhāḥ Sahasriyō Dyōtatāmaprayuṣṣan.

(Yajur Veda 15.52.)

(May this most manly Agni, strength bestower, giver of thousands, shine with care that fails not.)

Here, we have our composition:—

564. *Vīraḥ Sa Viṣṇuḥ Prapadaṃ Jagatyāṃ Gatiṃ Dadhānaḥ Kramatē'virāmam.*

Yasmin Hi Yāvān Kramatē Tadaṃśaḥ Martayabhūtō'pi Na Riṣyatē'rthāt.

565. *Sūryō Hi Vīraḥ Sa Nijāṃśayōgād Grahān Yathāsthānagatān Yunakti.*

Balēna Dīptyā Nijarāśivargē Sthitāṃstathā Dīptatamān Karōti.

566. *Hinasti Tējaḥ Sa Sadhasthayātu-Rvīrō Yathā Śatruganān Kṣiṇōti.*

Atō'sti Vīraḥ Paramādarārhaḥ Padañca Viṣṇōḥ Kavayāḥ Stuvanti.

Viṣṇu is valorous (Veera) as he traverses the entire Universe ceaselessly at great speed. Even among mortals, those who work ceaselessly will have His element in them.

The Sun is valorous as he makes the various planets move according to his will. He, on account of his strength and radiance makes others also radiant.

He is valiant as he subdues his enemies and thus gets respect from one and all. The knowers of truth eulogise Him.

The mantra is-

Tadviprāśō Vipanyavō Jāgrvāṃśaḥ Samindhatē Viṣṇōryatparamaṃ Padam.

(Yajur Veda 34.44.)

(This, Viṣṇu's stations most sublime, the singers ever vigilant, lovers of holy song, light up.)

What Adhigraha means should be known from astrologers.

402. Śaktimatām Śrēṣṭhaḥ:—

Śakṛ Śaktau is the root and from the sutra *Striyāṃ Ktin* (3.3.94. (To express an action and c. by a word in a feminine gender, the affix Ktin is added to the root.) it gets the termination Ktin in the sense of Bhava and the termination *Matup* and it is a plural in the sixth case affix. *Śamsu Stutau* is the root from which the word *Śrēṣṭhaḥ* comes into being and with the dropping of the letter Na the form would be *Praśasya*. One who is very famous comes to be known from the sutra *Atiśāyanē Tamaviṣṭhanau* (5.3.55. (When the sense is that of surpassing, there comes the affixes Tamap(Tam) and Istan after a nominal stem, the word retaining its denotation.) which gets the termination *gthan*. Then, from the sutra (5.3.60. *Praśasyasya Śraḥ* (For *Praśasya* is substituted *Śraḥ* when these affixes Istan and Iyasun follow the letter *Śraḥ* comes as *Ādeśa* and from the sutra *Prakṛtyaikāc* (6.4.163. (A monosyllabic Bha stem retains its original form, without undergoing any change, before the affixes *līṭha*, *Iman* and *īyas*.) the letter t is dropped and then guna and the resultant form would be *Śrēṣṭhaḥ*—

One who is strongest among the valorous. There is no compound according to the sutra *Na Nirdhāraṇē* (2.2.10. (A word in the genitive case is not compounded with another, when the force of which the sixth case affix is that of specification.)) The quality of the strongest amongst the valorous applies to Viṣṇu or Sun.

The mantras are:—

Śuṣmintamō Hi Śuṣmibhirvadhairugrēbhairīyasē.

(Rg Veda 1.133.6.)

(Most powerful with mighty energies.)

Ya Ugrēbhyaścīdōjīyāñchūrēbhyaścīcchūratarah.

(Rg Veda 9.66.17.)

(You) who (are) mightier than the mighty, braver.)

Indrō Jayāti Na Parājayātā Adhirājō Rājasu Surājayātai.

(Atharva Veda 6.98.1.)

(In this battle have arrived kings, who are as valorous as Indra himself, to support him.)

Mahō Yaspatiḥ Śavasō Asāmyā Mahō Nṛmṇasya Tūtujiḥ.

(Rg Veda 10.22.3.)

(May Indra protect us, who is the Lord of great strength, of unequalled power.)

Tadēva Manyēhaṃ Jyēṣṭhaṃ Tadu Nātyēti Kiñcana.

(Atharva Veda 10.8.16.)

(On account of whom even the Sun rises and sets and grows, is this Almighty One who is not being transgressed by anyone.)

The summary is - Who can maintain the entire Universe in equilibrium other than Viṣṇu or Sun?

Here, we have our composition:—

567. *Śaktirhi Yā Prāṇini Vā Jagatyām Tāmādidhātā Sa Mahān Sahiṣṇuḥ.*

Śaktimatyoākathitah Praśasyah Śrēṣṭham Tamāhū Ravimātmasamstham.

Whatever strength is present in an individual or the world, the root of that is the great Viṣṇu. On account of his strength he comes to be known as auspicious and the Sun.

The Ātman present in the body when it undergoes attraction, gets the appellation of greatest among the valorous.

The rule is - Whatever is the transformation, that will not abandon its basic nature, just as the calf never abandons the cow and a child doesn't abandon its mother, just as the transformation of the earth never abandons the earth. The fire which is a modification of Sun will not abandon the Sun, the modifications of the clouds will not abandon its substratum the sky and so on, This scientific truth has been explained by Patanjali in the sutra *Sthānō ntaratamaḥ* (1.1.50. (When a common term is obtained as a substitute, the likes of its significant to that in the place of which it comes, is the actual substitute.)) Which was visualised by sages of yesteryears.

403. Dharmah:—

Dhry Dharanē is the root and from the sutra *Artistusuhusṛdhṛkṣi* (1.140. it gets the termination man. That which holds together is *Dharmah*, that which holds the entire Universe together is *Dharmah* which could be either the Sun or *Viṣṇu*.

The mantras are:—

Imamañjaspāmubhayē Akṛṇvata Dharmānamagniṁ Vidathasya Sādhanam
(Rg Veda 10.92.2.)

(Both (men and gods) have made Agni the speedy protector, the upholder of duty, the accomplisher of the sacrifice.)

Namah Śaṅgavē Ḍa Paśupatayē Ḍa Nama Ugrāya Ḍa Bhīmāya Ḍa.
(Yajur Veda 16.40.)

(Homage to the giver of wealth, and to Paśupati, homage to the fierce and to the terrific.)

Pituṁ Nu Stōṣaṁ Mahō Dharmānam Taviṣim. (Rg Veda 1.187.1.)

(I glorify Pitu, the great, the upholder, the strong.)

Dharmō'smi Viśi Rājā Pratiṣṭhitah. (Yajur Veda 20.9.)

(He has established himself in Dharma.)

Dhruvāṁ Bhūmim Pṛthivīm Dharmānām Dhṛtām.
(Atharva Veda 12.1.17.)

(He has definitely held the earth in all its righteousness.)

The word *Dharma* is used with different case affixes in the Vedas and thus one has to take resort to the Vedas themselves in this regard.

Here, we have our composition:—

568. *Dharmō Hi Viṣṇuḥ Sa Hi Vāsti Sūryaḥ Sūryōtmadharmēṇa Jagaddhṛtaṁ Vai.*
Sūryaṅca Yō Dhārayatē Sa Viṣṇuḥ Tasmīha Tasthurbhuvanāni Viśvā.

569. *Vyavasthitau Yō Niyunakti Viśvaṁ Nakṣatrasūryādigaṇān Samastān.*
Sa Viṣṇurēkaḥ Kavi U Taṁ Vinā Syād Dharmō'sti Saṅkhyātumiha Pravṛttah.

Dharma is *Viṣṇu* and Sun, who has held the entire Universe intact. One who holds even the Sun is *Viṣṇu* as the worlds reside in Him.

Dharma may also mean order - One who maintains the world in an orderly manner including the stars and the planets is known as *Dharma*. Who else could it be other than *Viṣṇu* Himself?

The mantra is -

Sa Dādhāra Pṛthivīm Dhyāmutēmāṁ Kasmai Dēvāya Haviṣā Vidhēma..
(Yajur Veda 13.4.)

(He fixed and holdeth up this earth and heaven. Worship we Ka the Gos with our oblation.)

404. Dharmaviduttamah:—

Dharma is that which holds together and one who knows the nature of the object

which it holds and since he is the best among them, He comes to be known as *Dharmaviduttamaḥ*. The word 'Uttama' has the prefix Ut. Why? the prefix will attract the meaning of the roots and hence he is important. One who leads others upwards is *Viduttama*. Hence the term Uttama is used in a special sense.

The term *Dharmaviduttamaḥ* should be commented on by looking at the worldly instances. The bodies pertaining to men, animals and birds differ from each other. This Sandhi (space) is different from the space, which occurs between the two joints. Whatever is the space between the legs is not the same as that which exists between the thighs. Thus in every form of creation the Lord manifests Himself.

The nature of the Lord is thus very specialised. The space in the skull is different from that which is in-between the bones. Thus, one can imagine the space between the legs and the space between the teeth in the mouth. Thus there is difference in the space between the flesh and the bones also.

Dharma is that which holds together. *Dharmaviduttamaḥ* is that which has the space between the flesh, between the veins and bones. Not only this, but one can find space in the body of the camel, which is different from the body structure of the cow, and this in turn differs from that of the body of the horse and the same should be imagined regarding the body of a peacock, sparrow etc.,

Though fish and snake live in water, their body structure differs. In the same manner the creeper, bush, tree etc., have to be taken not only this, but even among the movement of the planets there is no difference.

The space between the seasons, aeons and so on are definitely different from each other. The space between the planets is also different. The seven sages residing in the sky will never conflict with each other because of the un-limited space between them.

Thus the Vedas clearly bring out the nature of the inner self. The word Self is synonymous with Truth and that is why it is the true nature. Whoever creates whatever, will be related to that. One who binds, one who unites, are all synonyms.

In the world also we can see that Whoever is the creator, he will be binding different things. Whoever is the head of the family will maintain the entire family differently. It is as follows - son-in-law, daughter-in-law, sons, grandsons, servants, elders, guests etc., and different things could be cognised by seeing the world.

Whoever gives birth is the creator. That is why the worlds, places etc., will come into being. One who knows the worlds, the places of attainment, the places of abandonment are the places which will be reached in future, wherein the sages and others attain the undiminished nature and encompass its stay in the third world. The third world is in charge of knowledge.

Even in this world we can see that the first stage of the body is from the legs to the thighs, from the thighs to the head is the second region and the head is the most important third region. By following the path of knowledge the righteous people should imagine regarding the Vedas. We have explained it in the context.

Here, we have our composition:—

570. *Sa Dharmavid Dharmavidāṃ Varēṇyaḥ Sa Ēva Sandhīn Kurutē Vicitrān.
Sa Ēva Tān Vētti Ca Sandadhātī Sa Ēva Martvēna Ca Gēva Ēkah.*

He is the knower of Dharma and the greatest among the knowers of Dharma and he is the one who makes spaces between the one and the other. He is the one who knows that and unites it and he is the one who is praised by one and all.

One who knows Viṣṇu, the greatest among the knowers of Dharma, will be intelligent, a writer, speaker with erudition, teacher and Lord who comes to the purview of one and all. He lives happily with his family always.

Hence, Yajur Veda states -

Tadvīṣṇōḥ Paramaṇi Padaṇi Sadā Paśyanti Sūrayaḥ.

Divīva Çakṣurātataṁ.. (Yajur Veda 6.5.)

(The princes evermore behold that loftiest place where Viṣṇu is, laid as it were an eye in heaven.)

These mantras reveal this nature. The mantras are:—

Sa Nō Bandhurjanitā Sa Vidhātā Dhāmāni Vēda Bhuvanāni Viśvā.

Yatra Dēvā Amṛtamānaśānāstrīyē Dhāmannadhyairayanta..

(Yajur Veda 32.10.)

(He is our kin, our father and begetter: he knows all beings and ordinances in whom the gods obtaining life eternal have risen upward to the third high station.)

Yō'syādhyakṣaḥ Paramē Vyōmantsō Aṅga Vēda Yadi Vā Na Vēda..

(Ṛg Veda 10.129.7.)

(He who is its superintendent in the highest heaven, he assuredly knows, or if he knows not (no one else does).)

Kō Addhā Vēda Ka Iha Pravōçat Kuta Ātmā Jātā Kuta Iyaṁ Viśṛṣṭiḥ.

(Ṛg Veda 10.129.6.)

(Who really knows ? who in this world may declare it ? whence was this creation.)

Trīṇi Padā Viçakramē Viṣṇurgōpā Adābhyah.

Atō Dharmāṇi Dhārayān.. (Yajur Veda 34.43.)

(Viṣṇu, the unperceivable protector strode three steps, thenceforth. Establishing His high decrees.)

57. Vaikuṇṭhaḥ Puruṣaḥ Prāṇaḥ Prāṇadaḥ Praṇavaḥ Prṭhuḥ.

Hiraṇyagarbhaḥ Śatrughnō Vyāptō Vāyuradhōkṣajaḥ.

405. Vaikuṇṭhaḥ, 406. Puruṣaḥ, 407. Prāṇaḥ, 408. Prāṇadaḥ, 409. Praṇavaḥ, 410. Prṭhuḥ, 411. Hiraṇyagarbhaḥ, 412. Śatrughnaḥ, 413. Vyāptaḥ, 414. Vāyuḥ, 415. Adhōkṣajaḥ.

405. Vaikuṇṭhaḥ:—

Kuti Pratighatē is the root. *Pratighatē* means total destruction; Num is the termination, which is followed by Anusvara and Parasvarana. The termination is Ghai in the sense of Bhāve. *Vaikuṇṭhaḥ* is a bahuvrīhi compound, *Vaikuṇṭha* is one who is indestructible and they come to be known as *Vaikuṇṭhaḥ*.

The Mahābhārata states,

*Mayā Saṁślēṣitā Bhūmiradbhirvyōma Ḍa Vāyunā.
VāyuṣḌa Tējasā Sārddham Vaikuṇṭhatvaṁ Tatō Mama.*

(Mahābhārata Santiparva 343-50.)

(I created the earth, then the water and the sky. From the wind the fire was created and then I created Vaikunta.)

Dhatu means that which undergoes transformation. It is as follows -

That which binds, when it is in movement, what is it that strikes? which releases from obstruction.

The example, which could be cited in the world, is - The sculptor pierces through two stone slabs and then he separates it. They will have their independent movement.

Even in the world we can observe - The farmer sows the seed and later the seed develops and sprouts.

This is the method among the animate and the in-animate creatures. Among the animate things when Śukra and Śōṇita mix together, they will develop into the growth of the womb. Once the womb completely matures, the child will come out and starts to cry, laughs, urinates, sucks the breasts and grows. Then it could be said that the child is independent and comes to be known as *Vaikuṇṭha*.

The same jiva by involving in the worldly acts attains death and again is reborn. Thus the corpse also comes to be known as Vaikunta. The means with which the corpse is carried is comes to be known as Vaikunta. Regarding women it is known as Vaikunti.

The summary of it is - Whatever is on the move in this world till its final dissolution, comes to be known as *Vaikuṇṭha*. This *Viṣṇu* in the form of *Vaikuṇṭha* is on his move always and the place where the dead people take rest also comes to be known as *Vaikuṇṭha*. In this world we can notice that the farmer sows the seed in the field, the seed having entered the earth will abandon its nature.

The second example is - The farmer having taken food, digests and this is a common rule. Thus by looking at the ways of the world, one can imagine different things.

The mantras are:—

Tatrēdaṁ Sarvamārpitamējatprāṇapratīṣṭhitam (Atharva Veda 10.8.6.)

(Right from Prāṇa everything else is abiding in Him.)

Yataḥ Sūryaṁ Udētyastaṁ Yatra Ḍa Gaḇḇhati. (Atharva Veda 10.8.16.)

(On account of whom even the Sun rises and sets and grows, is this Almighty One who is not being transgressed by anyone.)

Yatra Dēvā Amṛtamānaśānāstṛtīyē Dhāmannadhyairayanta..

(Yajur Veda 32.10.)

(In whom the gods obtaining life eternal have risen upward to the third high station.)

Yēna Svah Stabhitam Yēna Nākaḥ. (Yajur Veda 32.6.)

(Who supports light's realm and sky vault.)

Mitra Īkṣamāṇa Āvṛtta Ānandaḥ. (Atharva Veda 9.7.23.)

(He is a friend to the beholder and definitely the Supreme bliss.)

Here, we have our composition:—

571. *Carācaram Viśvamidaṁ Samastaṁ Yattējasā Yāti Gatērbahutvam.
Tattēja Ēvārabhatē Ča Kuṇṭhāṁ Vaikuṇṭhanāma Sa Mahān Varēṇyaḥ.*
572. *Sadēkabhāvānmriyatē Na Śambhuḥ Sadēkabhāvānna Sa Jāyatē Vā.
Sarvatra Sadbhāvamitaḥ Sa Śambhu-Rna Kuṇṭhatē Nāpi Vikuṇṭhatē Vā.*
573. *Iyaṁ Viṣṣṭīrvibhūnā Praṇunnā Vaikuṇṭhyakuṇṭhyē Vijāhāti Yāti.
Raviryathā Yātyudayāstahīnō Dinaṁ Niśāṁ Vā Kurutē Dinēśaḥ.*

The whole world moves on account of His speed. That radiance which is present in Him calls Him 'Vaikunta'.

That Lord who is known as Sat (eternal) is neither born, nor does he undergoes any transformation. Being always present he neither grows nor decays.

That all-pervasive Lord who permanently resides in Vaikunta. Just as the Sun rises and sets so also the day follows the night makes this manifold creation.

406. **Puruṣaḥ:—**

The word *Puruṣa* which is a synonym of *Viṣṇu* could be derived in many ways such as -

1. One who is the overall in charge of the Universe.
2. One who burns down everyone from the root *Uṣa Dāhē*.
3. One who protects and maintains people.
4. One who always leads others from the front is *Puruṣa*, it is derived from the root *Pura Agragamānē*.
5. One who resides in the body is *Puruṣa - Puri Śētē*.

The justification for the above is -

Iyaṁ Viṣṣṭīryata Ābabhūva (Ṛg Veda 10.129.7.)

(He from whom this creation arose, he may uphold it, or he may not (no one else can).)

He is the Primordial Cause, one who maintains others. There the justification is -

Rtaṁ Ča Satyaṁ Čābhiddhātāpasō'dhyajāyata

(Ṛg Veda 10.190.1.)

(Truth (of thought) and truthfulness (of speech) were born of arduous penance, thence was night generated, thence also the watery ocean.)

One who surrounds everyone. This world is endowed with Pañcabhūtas with their combination. Here *Viṣṇu* is of the form of *Puruṣa*.

The illustration here would be -A goldsmith brings out different ornaments with the help of gold moulding at his command. Even *Puruṣa* in combination with Prakṛti creates manifold things. That *Viṣṇu* maintains all the animate and in-animate creatures with his radiance. This nature of the Lord is quite well known. Just as everything unfolds itself naturally and becomes complete, all this definitely belongs to the Lord.

Just as a mother protects and nourishes the child in her womb for a fixed time, similarly that Viṣṇu comes to be known as Puruṣa. He, on account of his Omniscience resides in all the animate and in-animate things. The word Puruṣa has already been commented upon.

The mantras are:—

Pañcasvantaḥ Puruṣa Āvivāṣa Tānyantaḥ Puruṣe Apritāni.

(Yajur Veda 23.52.)

(Within five things hath Puruṣa found entrance: these Puruṣa hath within Himself connected.)

Puruṣa Ēvēdaṃ Sarva Yad Bhūtaṃ Yaçça Bhāvyaṃ.

Utāmṛtatvasyēśānō Yadannēnātirōhati.. (Yajur Veda 31.2.)

(Puruṣa is in truth all this, what hath been and what yet shall be: Lord, too, of immortality which waxes greater still, by food.)

Yō'sāvādityē Puruṣaḥ Sō'sāvaham. (Yajur Veda 40.17.)

(The spirit yonder in the Sun, the Spirit dwelling there am I.)

Taṃ Yajñam Barhiṣi Praukṣan Puruṣam Jātamagrataḥ

(Rg Veda 10.90.7.)

(They immolated as the victim upon the sacred grass Puruṣa, born before (creation).)

Nābhyā Āsīdantarikṣam Śirṣṇō Dyauḥ Samavartata.

Padmyām Bhūrmidiṣaḥ Śrōtrāt Tathā Lōkāṃ Akalpayan..

(Rg Veda 10.90.14.)

(From his navel the firmament, from his head the heaven was produced, the earth from his feet, the quarters of space from his ears, so they constituted the world.)

Here, we have our composition:—

574. *Sō bhīddhatējāḥ Puruṣaḥ Purāṇaḥ Sūryōdikān Dīptimataḥ Karōti.*

Ēvaṃ Sa Śilpī Kurutē'rthavanti Dhātūttharūpāṇi Nijārthakāni.

575. *Garbhē'rbbhakam Pāti Yathā Sa Śambhuḥ Tasyārhyayōgairvidadhāti Vṛddhim.*

Lōkē Tathaiṣāsya Pathō'nugantā Kartā Ça Kṛtyāni Sadā Karōti.

That Puruṣa also causes radiance to self-radiant things like the Sun and others, just as a goldsmith by giving some shape to gold makes beautiful ornaments.

Just as the Lord protects the child in the womb of the mother and causes its unhindered growth, so does one move about in the world by His direction.

407. Prāṇaḥ:—

Prā Purāṇē is the root and gets the termination Kta from the sutra *Gatyārtha* (3.4.72.) (The affix Kta is employed in denoting the agent as well as the act and the object, after verbs implying motion, after intransitive roots.) which gets the affix Na from the sutra *Samyōgādēratō Dhātōryavataḥ* (8.2.43. (For the Ta of the Nishtha there is substituted Na, after a root ending in Ā and commencing with a conjunct consonant, if the latter contain a semi vowel.) and then the term *Prāṇa* gets justified in the sense of completeness. The Vedas state

Na Kutaścānōnaḥ (Atharva Veda 10.8.43.)

(There is no one on par with Him.)

The mantras are:—

*Prāṇāya Namō Yasya Sarvamidam Vaśē.
Yō Bhūtaḥ Sarvasyēśvarō Yasminsarvaṃ Pratiṣṭhitam..*

(Atharva Veda 11.4.1.)

(I offer my respects to that prāṇa under whose control this world proceeds. The past is embedded in Him, He is the Lord of everyone and He has firmly established himself in the world.)

Prāṇō Ha Sarvasyēśvarō Yaçça Prāṇiti Yaçça Na

(Atharva Veda 11.4.10.)

(It is Prāṇa who is the overlord of all the beings, which nourishes and maintains everyone.)

Prāṇō Virāṭ Prāṇō Dēṣṭrī Prāṇam Sarva Upāsate.

(Atharva Veda 11.4.12.)

(Prāṇa is Viriat and everyone offer their respects to Him.)

Pūrṇāt Pūrṇamudaçati Pūrṇam Pūrṇēna Sicyatē.

(Atharva Veda 10.8.29.)

(The whole generates from whole, the whole begets whole.)

Here, we have our composition:—

576. *Na Čāsti Kiñcidbhuvī Dṛśyamānaṃ Kiṃ Vāpi Čitēna Viçintyamānaṃ.
Na Yatra Śaktyā Sa Bhavēt Prapūrṇaḥ Pūrṇātmakē Pūrṇamidam Dadhāti.*

There is no one who is visible in the world and there is nothing, which is beyond thought, and there is nothing, which is complete without Him, who in turn gives out the complete things.

408. Prāṇadaḥ:—

One who gives the fullness is *Prāṇada*. Who is complete? He is that all-pervasive *Viṣṇu* who is complete in every aspect. By submitting His nature of fullness, he makes the whole Universe full and thus comes to be known as *Prāṇada*.

Even in the world we can see that all the limbs in the body are intact just as the ghee in milk or milk in a cow. Man also, by following that principle tries to project himself in the Universe. Thus, one can imagine differently by viewing different things. It is like a complete thing giving way to other complete things.

The mantras are:—

*Prāṇadā Apānadā Vyānadā Varcōdā Varivōdāḥ.
Anyāmsta Asmatapantu Hētayaḥ Asmabhya Śivō Bhava..*

(Yajur Veda 17.15.)

(Giver of breath, of out breath, of breath diffusive, giver of lustre, giving room and freedom, let thy shot missiles burn others than us: He thou cleanser, propitious unto us.)

Yah Prāṇadaḥ Prāṇadavān Babhūva Yasmai Lōkāḥ Dhṛtavantaḥ Kṣaranti.

(Atharva Veda 4.35.5.)

(Prāṇa is the life giver of all beings and everyone have their own existence on account of him.)

Mayā Sō'nnamatti Yō Vipāśyati Yaḥ Prāṇāti.

(Atharva Veda 4.30.4.)

(One who consumes food, eats on account of me. One who sees, sees on account of me.)

Here, we have our composition:—

577. *Pūrṇaḥ Svayaṃ Śambhuraçintyaśaktiḥ Viśvaṃ Vidhattē Bahuśaḥ Prapūrṇam.*

Tathā Yathā Pūrṇamidaṃ Śarīraṃ Dōṣairmalairdhātubhirātanōti.

578. *Taṃ Prāṇadaṃ Paśyati Vitaśōkō Nijē Svarūpē Sa Punarbahistam.*

Paśyan Drśā Yāti Tathaiva Harṣaṃ Yathā Śīśurmātaramatra Paśyan.

579. *Kō Nāma Mūḍhaḥ Parihṛtya Viṣṇō-Raṅkaṃ Sukhāpūrṇamīyādapūram.*

Iyattvamātraṃ Jagadasti Sarvaṃ Tatprāṇadēnātatamityabuddhvā.

The matchless strength of the Lord, which is un-imaginable, is making the world full just as the different limbs of the body, make the body full.

Thus, one who is devoid of sorrow and infatuation sees that Omniscient Principle inside and outside, and by looking at him derives happiness just as a child on seeing its mother. Which fool wants to be incomplete by abandoning the all-compassionate lap of the Lord? The entire Universe is having its existence only on account of Him.

409. **Pranavaḥ:—**

In Viṣṇu Sahasranāma we have twofold recensions like *Pranavaḥ* and *Pranama*. Their justification should be noted as follows - *Nustutau* is the root and it gets the affix 'Na' from the sutra *ñō Nah* (6.1.65). (There is the substitution of N for the initial *ñ* of the root in the dhatupatha.) That which is worthy of respect is one of the meanings of the letter Na, as the roots have manifold meanings in Sanskrit according to grammarians. Then Ac is the termination, then guṇa and the affix is Na from the sutra *Upasargādasamāsē'pi ñōpadēśasya* (8.4.14). (Of a root which has *ñ* in its original enunciation, when it comes after a cause of such change standing in an upasarga, even though the word be not a samasa, the N is changed into *ñ*.) or Pra is the prefix and from the sutra *Ṛdōrap* (3.3.57). (After a root ending in long *Ṛ*, short U, or long *Ṫ*, there is the affix Ap.). It gets the termination An in the sense of doer, then Guṇa and the letter Na. That which is worthy of respect and praise is *Pranava*, which is a synonym of Brahman or Aum.

Pranama:—

ñama Prahvatvē Śabdē Ça is the root and the root is Bhu and from the sutra *ñō Nah* (6.1.65). (There is the substitution of N for the initial *ñ* of the root in the dhatupatha.) it gets the affix Na and from the sutra *Nōdātōpadēśasya Māntasyānācamēḥ* (7.3.34). (The Vriddhi is not substituted before the Aorist, Chinor a Krit affix which is indicative Iyrn for the vowel of that root which ends in Ma and is acutely accented in its original enunciation, but not so in chum after Aa.) there is no *Pravṛtti* as it comes under *Gaṇa* sutra *Jvalahvalahmalanamāmanupasa- Rgādvā* but the *Gaṇa* sutra doesn't hold good here, as the *Mitah* is used permanently here and from *Gaṇa* sutra *Ghaṭādayō Mitah* and from the sutra

Mitām Hrsva (6.4.92. (The roots having an indicative M, retain their penultimate short vowel before the causative *ñi*). there is shortening. Then the termination is *aç* Then the letter Na drops out from the sutra *Upasargādasamāsa* (8.4.14. (Of a root which has *ñ* in its original enunciation, when it comes after a cause of such change standing in an upasarga, even though the word be not a samāsa, the N is changed into *ñ*.) and thus the term *Praṇava* gets justified.

The mantras are:—

Divyō Gandharvō Bhuvanasya Yaspatirēka Ēva Namasyō Vikṣvīḍyaḥ

(Atharva Veda 2.2.1.)

(Sun who holds together divine waters and strength, nourishes the earth with his water.)

Īḍēnyō Nammasyastirastamāṃsi Darśataḥ. (Atharva Veda 20.102.1.)

(Agni is fit for praises and prostrations.)

Abhitvā Śūra Nōnumō' dugdhā Iva Dhēnavaḥ.

(Atharva Veda 20.121.1.)

(O valorous Indra, without you we are like the cow which has been milked.)

Under the list of names given to Viṣṇu, *Praṇava* is also included. Why? Because *Praṇava* is also synonymous with Aum and this is evinced in the sutra *Praṇavaṣṭēḥ* (8.2.89. (In the sacrificial work, *Ōṣm* is substituted for the final vowel, with the consonant, if any, that may follow it, of a sentence.) Because of the nature of reverence, Viṣṇu comes to be known as *Praṇava*.

The Upanishad declares -

Sarvē Vēdā Yatpadamāmananti Tapāṃsi Sarvāṇi Ča Yad Vadanti.

Yadicchantō Brahmacāryaṃ Čaranti, Tattē Padam Saṅgrahēṇa Bravīmīyōmityētāt

(Katopanishad I.2.35.)

(The goal which all Vedas proclaim, which all penances declare, and desiring which they lead the life of Brahmacharyas; - I tell it to thee in brief - it is Om.)

What do the Vedas declare? They point out Viṣṇu. It is said in Atharva Veda *Vadantīyatra Gaçchanti Tadāhurbrāhmaṇaṃ Mahat.*

(Atharva Veda 10.8.33.)

(The voices sent forth by the un-preceded one -they speak as they should.)

Because of the nature of eulogy the word Brahman cannotes Aum. Here one should take the word *Praṇava* to be synonymous with word Aum. Thus, the term *Praṇava* gets justified. It could be *Praṇamō* also. I have explained this under stanza twelve as - " Who could control that Lord Achuta with the rope in the form of appellation. The entire Universe, time and again points out to that Lord Viṣṇu and impels the knowledgeable person to offer his salutations to That.

It is said in the Vedas -

Paśyadakṣaṇvāṇna Viçēṭadandha (Rg Veda 1.164.16.)

(He, who has eyes beholds, the blind man sees not.)

At the commencement of this commentary we have explained the term 'Aum' and one has to look into it there.

The mantras are: -

Viśvē Dēvāsa Iha Mādayantōmpratiṣṭha. (Yajur Veda 2.13.)

(Here let all gods rejoice. Om! step thou forward.)

Ōm Kratō Smara. Klivē Smara. Kṛtaṃ Smara. (Yajur Veda 40.15.)

(Om! Mind, remember thou: remember thou my sphere: remember thou my deeds.)

Oum Khaṃ Brahma (Oum! Heaven!Brahma!.) (Yajur Veda 40.17.)

Ṛçō Akṣarē Paramē Vyōmān Yasmin Dēvā Adhi Viśvē Niṣēduḥ..

(Ṛg Veda 1.164.39.)

(All the gods have taken their seats upon this supreme heaven.)

Here, we have our composition:—

580. *Sa Ēva Nūnaṃ Praṇavō'tra Viṣṇu-Ryō Vyāpya Viśvaṃ Kurutē Viçitram.*

Tamēva Vēdāstamu Viśvadēvūḥ Stuvanti Gāyanti Namunti Yānti.

Definitely Viṣṇu is Praṇava who, having encompassed the whole Universe makes it variegated. Thus the Vedas sing his glory, praise Him and eulogise his qualities.

Just as each sense organ is different in the body, so also among the in-animate creatures.

410. *Pr̥thuḥ:—*

Pr̥tha Prakhyānē is the root and from the sutra *Pr̥thimradibhrasjām Samprasāraṇaṃ Salōpaśca* (1.28. it gets the termination Ku and then Ku will get Adesa and the form is *Pr̥thuḥ*. One who is well known everywhere is *Pr̥thu*. The root could be *Pr̥tha Vistārē* also. That which is expansive in nature is *Pr̥thvi* and Swami Dayananda Saraswathi in his work *Uṇādivṛtti* quotes the sutra (1.150..

The mantras are:—

Uruḥ Pr̥thuḥ Subhūrbhuva Iti Tvōpāsmahē Vayam.

(Atharva Veda 13.9.1.)

(We adore you as the great being, who is strong and mighty.)

Uruḥ Pr̥thuḥ Śukṛtaḥ Kart̥bhīrbhūt. (Yajur Veda 7.39.)

(Broad, wide, He hath been decked by those who serve Him.)

Bṛhannidhma Ēṣāṃ Bhūriśastaṃ Pr̥thuḥ Svaruḥ.

Yēṣāmindrō Yuvā Sakhā. (Yajur Veda 33.24.)

(Great is their fuel, strong their laud; wide is their sacrificial post whose friend is Indra, ever young.)

Tvaṃ Vājaḥ Prataraṇō Bṛhannasi Tvaṃ Rayirbahulō Viśvataspr̥thuḥ

(Ṛg Veda 2.1.12.)

(You (are) food: (you are) the transporters (beyond sin); You are mighty; you are wealth; you are manifold, and everywhere diffused.)

Here, we have our composition:—

581. *Prṭhuḥ Sa Viṣṇuḥ Prathatē Ha Sarvaṃ Ārācaram Viśvamidaṃ Samastam.
Yō'nantadharmā Kurutē Hyanantaṃ Ārācaram Tasya Dṛṣā Ā Sāntam.*
582. *Prṭhum Hi Yō Paśyati Pārthadṛṣṭiḥ Sa Ēva Dēhaṃ Manutē Ā Viṣṇum.
Āndram Manah Sūryamasau Svanētram Virājamānasya Virāṭ Śarīram.*

Prṭhuḥ is Viṣṇu who envelopes the animate as well as the in- animate creatures. He, on account of His un-limited qualities makes others also un-limited and thus both the animate and the in-animate things have their consummation in Him.

One who looks around while acting comes to be known as *Pārtha* and He holds the body of Viṣṇu. His mind is the moon and his eyes are the Sun and he shines forth with his radiant body.

411. Hiranyagarbhaḥ:—

We have already explained *Hiranya* and *Garbhaḥ*. One who has gold in one's womb is *Hiranyagarbhaḥ*. This is justified in the following statement -

*Ākṛṣṇēna Rajasā Varttamānō Nivēśayannamṛtaṃ Martyaṃ Ā.
Hiranyayēna Savitā Rathēna Dēvō Yāti Bhuvanāni Paśyan..*

(Yajur Veda 33.43.)

(Throughout the dusky firmament advancing, laying to rest the immortal and the mortal, borne on His golden chariot He cometh, Savita, God, beholding living creatures.)

Just as one who has ascended the chariot moves so also the Lord Viṣṇu by residing in the centre of the Universe gets his respect or gets invited.

We can see this in the world also - The elder of the family, by staying in his house calls for the inmates of the house with the intention of seeing them.

The teacher with the intention of teaching invites the students. So also the *Ātman* which resides in the body with the intention of knowing the working of different sense organs approaches ears for the sake of getting fame. Thus this Viṣṇu gets praise from the people who have knowledge.

The mantras are:—

Hiranyagarbhaḥ Samavarttatāgrē Bhūtasya Jātaḥ Patirēka Āsit.

(Yajur Veda 13.4.)

(In the beginning rose Hiranyagarbha, the only Lord of all created being.)

Hiranyagarbhaṃ Ityēsa Mā Mā Himṣit. (Yajur Veda 32.3.)

(In the beginning rose Hiranyagarbha, Let not him harm me.)

Hiranyagarbhaṃ Paramamanatyudyam Janā Viduḥ.

(Atharva Veda 10.7.28.)

(People know Hiranyagarbha to be the first born.)

Here, we have our composition:—

583. *Hiranyagarbhaḥ Sa U Viṣṇurēkō, Dēhē Yathātmā Mata Ēka Ēva.
Rathē Sthitah San Sa Rathī Śarīrī Hiranyagarbhō'pi Tathātra Viṣṇuḥ.*

Hiranyagarbha is that Viṣṇu (one and only one) just as the *Ātman* which resides in the

body and the person who sits in the chariot comes to be known as the charioteer and *Hiraṇyagarbha* and *Viṣṇu*.

Here, it is said that, He is the one and only one and doesn't have a second or a third to follow Him. The explanation of this could be seen under the two hundred and fortieth name - "Asaṅkhyaya".

412. Śatrughnaḥ:—

This is one of the names of *Viṣṇu*. *Śadlṛ Śātanē* is the root and from the sutra *Śadēragatau Taḥ* (7.3.42.) (For the final of the *gad* is substituted T, in the causative, when it does not mean 'to drive'.) it gets the affix *Niç* and from the sutra *Ruśātibhyāṃ Krun* (4.104. gets the termination *Krun* and from the sutra *Nēḍ Vaśi Kṛti* (7.2.8.) (The augment *It* is added to a Krit-affix beginning with a sonant consonant (*Vaś* Pratyahara.) it is forbidden and *Na* is left out as it is read under *Prajñādigaṇē* the letter *Ā* gets shortened and thus the term *Śatru* is justified. *Hanahiṃsāgatyō* is the root and it gets the termination *Tak* from the sutra *Amanuṣyakartṛkē Ḥa* (3.2.53.) (And the affix *Ṭaph* comes after the verb *Han* - to kill, when the object is in composition with it, and when the word to be formed denotes an agent other than a human being.) and from the sutra *Gamahanaajanakhana -Ghasām Lōpaḥ Nkityanaṇi* (6.4.92.) (there is dropping out of *Upadhā* and from the sutra *Hō Hantērṇannēṣu* (7.3.54.) (A guttural is substituted for the *H* in *Hn* before an affix having an indicatory *ṽ, ñ* and before *N*.) the letter *Ha* gets substituted by *Gna* and from the sutra *Acaḥ Parasmīn Pūrvavidhau Padhā* (1.1.57.) (A substitute in the room of a vowel caused by something that follows, should be regarded as that whose place it takes when a rule would else take effect on what stands anterior to the original vowel.) there is dropping out of *UPadhā*.

If one has the sense of man in the word *Śatr* then the affix *Tak* is not got and then, from the vārtika on the sutra *Kaprakaraṇē Mūlavi- Bhujādibhya Upasaṅkhyānam* (3.2.5. one has to formulate the termination *Ka* and the rest of the form would remain as *Tak* termination. Thus the word *Śatr* (enemy) is used in the sense of killer. One who controls others comes to be known as the enemy and one who kills the enemy comes to be known as *Śatrughna*.

This perfectly holds good for *Viṣṇu* and thus *Viṣṇu* comes to be known as *Śatrughna*. One who transgresses the rule of the Lord will be landing Himself in trouble, as he will be known as the controller. That all-pervasive *Viṣṇu* will never trouble those who follow his regulations. Thus, *Viṣṇu* comes to be known as *Śatrughna*.

The mantras are:—

Prācyā Diśastvamindrāsi Rājōtōḍicyā Diśō Vṛtrahañchatruḥ'si.

(Atharva Veda 6.98.3.)

(O Indra, you are the Lord of east, north and all the directions. You are capable of removing our enemies.)

Śatrūyatāmabhiṭiṣṭhā Mahāṃsi. (Yajur Veda 33.12.)

(Trample down the might of those who hate us.)

Sadyō Jajñānō Niriṇāti Śatrūn. (Yajur Veda 33.80.)

(Quickly when born he overcomes his enemies.)

Jahi Śatrūn Abhi Gā Indra Tṛndhi. (Atharva Veda 20.8.1.)

(O Indra, may you remove our enemies and may you confer cattle on us.)

Here, we have our composition:—

584. *Viṣṇve Kṛtā Yā Vibhūrā Vyavasthā Tām Yō Vibhajyākurutē Kriyāḥ Svāḥ.*

Sa Ēva Daṇḍyaḥ Kimu Vā Sa Ghātyaḥ Śatrughnanāmnā Kathitaḥ Sa Viṣṇuḥ.

Whatever rules all- pervasive Lord has formulated, He divides it and makes people follow it. He comes to be known as Śatrughna or Viṣṇu.

413. *Vyāptah:—*

Āplṛ Vyāptau is the root and the termination is *Kta* in the sense of doer. One who encompasses the animate and the in-animate Universe comes to be known as *Vyāptah*. This is one of the names of Lord Viṣṇu. The entire Universe comes under the purview of the Lord and there cannot be space even for a finger to be laid, where he is not present. As he is the primordial cause of this Universe. He has His sway over other worlds also, but on account of His all pervasive nature everything comes under his purview. Thus Viṣṇu gets the appellation of *Vyāpta*. *Āpataḥ* is taken as a synonym of Brahman.

The mantras are:—

Yō Agnau Rudrō Yō Apsvantarya Ōṣadhīrvīrudha Āvivēṣa.

(Atharva Veda 7.87.1.)

(Rudra manifests himself in fire as a visible entity, as Varuṇa in waters, and as Soma in creepers.)

Agnē Yam Yajñamadhvaram Viśvataḥ Paribhūraḥ. (Rg Veda 1.1.4.)

(O Agni, that sacrifice alone of which you are the protector on all sides reaches the gods un-obstructed.)

Tadantarasya Sarvasya Tadu Sarvasyāsya Bāhyataḥ.

(Yajur Veda 40.5.)

(It moveth it is motionless. It is far distant it is near. It is within this all, and it surrounds.)

Tasminnada Saṃ Ḍa Viçaiti Sarva Sa Ōtaḥ Prōtaṣṇa Vibhuḥ Prajāsu.

(Yajur Veda 32.8.)

(Therein unites the whole, and thence it issues: far spread it is the warp and woof in creatures.)

Na Tam Vidātha Ya Imā Jajāna Anyad Yuṣmākamantaram Babhūva.

(Rg Veda 10.82.7.)

(You know not him who has generated these (beings): (his life) is another, different from yours.)

Īśa Vāsyamidaṃ Sarvaṃ Yatkiṃ Ḍa Jagatyām Jagat.

(Yajur Veda 40.1.)

(Enveloped by the Lord must be this all- each thing that moves on earth.)

Here, we have our composition:—

585. *Vyāpnōti Viśvaṃ Svaka Ēva Garbhē Mātā Yathāntarnidadhāti Garbham.
Vyāptēna Nāmnā Sa Tatō'tra Viṣṇuḥ Saṅkīrtitō Vēdamidāṃ Varēṇyaḥ.*

He envelopes the entire Universe and holds it in his womb just as the mother holds the child in her womb and thus the knowers of the truth call Lord Viṣṇu as *Vyāpta*.

414. *Vāyuḥ:—*

Vā Gatibandhanayōḥ is the root and it gets the termination *Uṇ* from the sutra *Kṛvāpājimisvādisādhyasūbhya Uṇ* (1.1. and the Āgama Yug from the sutra *Atō Yuk Čiṅkrtōḥ* (7.3.33. (A root -stem ending in receives the augment *Yuk* (Y), before the Aorist sign *Čiṅ*, and before krit-affix with an indicatory *y* or *ñ*, which causes also the Vriddhi of the root-vowel.) And thus the term *Vāyu* gets justified. That which blows everywhere is *Vāyuḥ* and because of the all-pervasive nature of *Viṣṇu*, He comes to be known as *Vāyuḥ*.

The mantras are:—

Tadēvāgnistadādityastadvāyustadu Čandramā (Yajur Veda 32.1.)

(Agni is That: the Sun is That: Vayu and Chandramas are That.)

Mēdhāmindraśca Vāyuśca Mēdhā Dhātā Dadātu Mē.

(Yajur Veda 32.15.)

(Wisdom may Indra, Vayu grant. May the creator grant it to me. All hail)

Vāyurmā Tatra Nayatu Vāyuḥ Prāṇan Dadhātu Mē.

Vāyavē Svāhā. (Atharva Veda 19.43.3.)

(Let the wind take me to the divine abode, let it confer prāṇa on me, and I offer this offerings to that Vayu.)

Śatadhāraṃ Vāyumarkaṃ Svarvidaṃ Nṛcakṣasastē Abhi Čakṣatē Rayim.

(Atharva Veda 10.4.29.)

(Let that wind, blowing in a manifold manner, confer riches on us.)

Pra Naḥ Pūṣā Čarathaṃ Viśvēdēvyō'pāṃ Vāyuriṣṭayē.

(Rg Veda 10.92.13.)

(May Pushan protect all our moveable (property), may Vayu, the friend of Viswedevas.)

Here, we have our composition:—

586. *Sthānanna Tadyatra Na Vāti Śambhuḥ Sthānanna Tadyatra Na Tasya Sattā
Sa Vāyurūpaṃ Prapunāti Viśvaṃ Viśvāntaraḥ Prāṇayātē Ha Viśvaṃ.*

There is no place where there is no Lord and there is no place where we don't have His existence. That *Vāyu* encompasses the entire Universe and thus leads men to the other world.

The *Vāyu*, which is a part and parcel of Panchabutas also has the capacity of life giving nature and this *Vāyu* is also *Viṣṇu*.

415. *Adhōkṣajaḥ:—*

According to the statement of RgVeda *Yādṛgēva Dadṛśē Tādṛgucyatē* (5.44.6. (Such as (the diety) is beheld, such is he said (to be).) *Adhōkṣaja* is the name of the Sun. One who

rises just below the orbit is *Adhōkṣaja* and from the sutra *Pañcamyāmajātau* (3.2.98. (The affix *ia* comes after the verb *Jan-* with a past signification, when the word in composition, is in the ablative case, which does not denote a genus.) it gets the termination *Janēryaḥ* and according to the *Vartika* *iityabhasyāpi Tērlōpaḥ* the letter *ta* gets dropped and thus the term *Adhōkṣaja* gets justified.

Janī Prādurbhāvē is the root and *Prādurbhāvē* here means that which remains constant without undergoing any modifications. Thus the Sun comes to be known as the son of the day. *Rg Veda* states *Diviyōniḥ* (10.88.7.. (Having his station in the sky.)

Here, we have our composition:—

587. *Janairyathāsthānagataiḥ Sa Sūryaḥ Sṣprāntarikṣādadharaḍudāyan.*
Nirīkṣyatē' dhōkṣajamēnamāhu-Rviṣṇuṃ Raviṃ Bhānumanēkasañjānam.
588. *Na Jāyatē Nāpi Ča Liyatē' yaṃ Divi Śritō Dyōtata Ēva Nityam.*
Yō Vā' rkarāśiḥ Sṣrṣāṭiva Gōm' śaṃ Nirīkṣyatē Lagnamatastamāhuḥ.
589. *Lagnam Kalāṃsaiḥ Sphuṭayanti Tajjñāḥ Śubhāsubham Lagnavaśādhi Martyaḥ.*
Bhuṅktē Yathākālākṛtaṃ Ča Naijam Lagnātiriktaṃ Na Hi Kiñcidasti.
590. *Yadoā Dyaurakṣam Prthivī Čādhastayōḥ Prādurbhāvānniva.*
Dṛśyatē Lōhitārkō.ñayam Tatō' dhōkṣaja Ucyatē.

That Sun who emerges from the sky and goes down comes to be known as *Adhōkṣaja*, who gets different appellations such as *Bhanu*, *Ravi*, *Viṣṇu* and so on.

Actually, he is neither born nor does he merge and is always resplendent in the sky and one who reaches his rays gets that brilliance.

The knowers of Truth state that one reaches the state of good or bad on account of his previous deeds and hence there is nothing, which he won't reap which he has not sowed.

Just as in the sky the Sun shines forth, in the earth below he comes to be known as *Lōhitākṣa* (one who has the reddish glow) and *Adhōkṣaja*.

The word *Akṣa* has many meanings - As follows -

Śaṅkurnarō Nā Kathitaḥ Sa Ēva, Khārdhādhravēryā Viṣuvaddinārdhē
Natiḥ Palō'kṣaś Ča Ēva Tajjñāistatrōnnatiryasya Sa Ēva Labhyaḥ..

(*Siddhantaśirōmaṇi Gaṇithādyaya*)

(He is supposed to be auspicious, who is born on the year *Visu* and will rise to higher heights in his life.)

Čandrāśvinidhnā Palabhārdhitā Ča Laṅkāvadhiḥ Syādiha Dakṣiṇōkṣaḥ.

(The moon and *Asvin* will bear fruit auspiciously and this is indicated with the throbbing of the right eye.)

Lanka is a place where there is no *Akṣa*. *Palabh* is that wherein the Sun would have moved for half the hemisphere in the constellation of *Vrshaba*.

It is said in *Grahalāghava* -

Udag Diṣaṃ Yāti Yathā Yathā Narastathā Tathā Syānnatamṛkṣamaṇḍalam
Udag Dhruvaṃ Paśyati Čōnnatam Kṣintēstadantarē Yōjanajāḥ Palāṃśakāḥ.

(*Siddhantaśirōmaṇau Gōlādhyāyē*)

(One who moves towards northern direction during His movement will gain prosperity. He will definitely witness the higher goals in life.)

As and when a man moves towards the East he reaches the orbit of the Sun and when he sees in the Eastern direction in an upward posture, he would have reached *Palāṁśa*.

The word *Akṣa* is also used in the sense of dice. It is said in the Vedas

Akṣairmā Dīvyah Kṛṣimit Kṛṣasva. (Rg Veda 10.34.13.)

(Play not with dice: pursue agriculture.)

The word *Akṣa* is also used as a synonym for the word eyes -

Bhadraṁ Karṇēbhiḥ Śṇuyāma Dēvā Bhadraṁ Paśyēnākṣabhīryajatrā.

(Rg Veda 1.98.8.)

(Let us hear auspicious things and with our eyes let us see auspicious things.)

The sense organs, which are situated downwards, become the cause for the creation and they are meant to satisfy selfish acts.

It is said in the Vedas -

Rētō Mūtram Vijahāti Yōniṁ Praviśadindriyam. (Yajur Veda 19.76.)

(The generative part enters the Yoni: it leaves aside the urine.)

One can see in the world also - This jīva is Sat. It is born gradually from the womb of the mother.

It is said in the Vedas -

Vitiṣṭhantām Māturasyā Upasthāt Nānā Rūpāḥ Paśavō Jāyamānāḥ.

(Atharva Veda 14.2.2.)

(Agni hath given back the spouse, together with life time, with splendour.)

Prajapati is the god. It is as follows -

Prajāpatiścarati Garbhē Antarajāyamānō Bahudhā Vijāyatē.

(Yajur Veda 31.19.)

(In the womb moves Prajapati: He, never becoming born, is born in sundry figures.)

Yasyāmuśantaḥ Praharēma Śēpaḥ. (Atharva Veda 14.2.38.)

(O! Pushan may you inspire the lady so that she can continue the progeny.)

The creation of dualities takes place like this -

The seed, which produces the sprout also by reaching the downward region gets its birth and thus even the world gets the appellation of *Adhōkṣaja*. The term *Dvijā* (bird) is also used in the same context -

One of the eggs gets developed from the mother and from that egg the bird is born. Teeth is also known as *Dvijā* on account of the same reason. First, the milk teeth are born and then the teeth born out of food. Charaka has made this usage in his Charaka Samhita-

Na Chitvā Dvijairbhakṣayēt (Charaka Samhita 8.20.)

Here, we have our composition:—

591. *Adhōkṣajō Viṣṇuranantaśakti-Ścaturviklṛptaṁ Janayatyakalyam.
Pitā Yathā Dyauhḥ Pṛthivī Ča Mātā Tayō Ravirjāyata Ēva Dṛśyaḥ.*
592. *Ēvaṁ Budhā Sarvasaraṁ Tamādyāṁ Sarvāsvavasthāsu Tamēva Viśvē.
Paśyanti, Śṛṇvanti, Gṛṇanti Tam Vā Jñānēkṣaṇā Jñānamiyanti Tasya..*
593. *Lōkē'sti Dṛśyaṁ Sakalaṁ Prasūtaṁ Puṁstriṣṭṛiprayōgēṇa Kṛtaṁ Guṇākhyam.
Adhōkṣajō Viṣṇuridaṁ Viracya Jagat Svayaṁ Tiṣṭhati Nirvikalpaḥ.*

Adhōkṣaja is Viṣṇu who has immense strength, who though being un-born, becomes the cause for all the fourfold creations. It is known that the Sun is born out of the sky and the earth in the form of father and mother.

Thus the knowers of Truth on all occasions hear about Him, listen to Him and through their inward eye always perceive Him.

Whatever is seen in this world in the form of men and women, on account of the combination of Trīgnas have emerged from that Viṣṇu who gets the appellation of *Adhōkṣaja*, who having created this Universe remains un-attached.

The word has been explained in detail by us while commenting on the word *Anukulaḥ* (three hundred and forty secondth name) and one has to look into it there.

58. *Ṛtuḥ Sudarśanaḥ Kālāḥ Paramēṣṭhi Parigrahaḥ.
Ugraḥ Saṁvatsarō Dakṣō Viśrāmō Viśvadakṣiṇaḥ.*

416. *Ṛtuḥ*, 417. *Sudarśanaḥ*, 418. *Kālāḥ*, 419. *Paramēṣṭhi*, 420. *Parigrahaḥ*. 421. *Ugraḥ*, 422. *Saṁvatsaraḥ*, 423. *Dakṣaḥ*, 424. *Viśrāmāḥ*, 425. *Viśvadakṣiṇaḥ*.

416. *Ṛtuḥ*—

This is one of the names of Viṣṇu. That which moves is *Ṛtuḥ*. From the sutra *Artēśca Tuḥ* (1.72. Tuḥ is the termination. Thus one who moves comes to be known as *Ṛtuḥ* and the Sun is implied here.

Time is also on the move like the Sun and thus the seasons like spring and others also get the same appellation. The cause manifests itself in the form of effect. Due to the movement of the Sun, there is the motion of time, which gets divided six fold like Spring and so on, and thus it gets the appellation that there are six seasons.

The seasons are nothing but the movement of the Sun. When the Sun moves from South to North the radiance will accrue to spring and snow is melted away. The word *Yatra* indicates the birth of the spring season. When the Sun moves from North to South, the rays of the Sun would be cooler and thus the seasons like Śarath and others are born.

The *rasa* emanates in the earth on account of the impact of the seasons. The earth has the capacity of holding the seed. Thus, they also undergo monthly changes and this depends on the moon. Thus during the lunar period one can see the changes in the women's body. As the time of the Sun is fixed so also the all-pervasive nature of the Lord is well known as *Rutu*. This is explained in detail by us while commenting on the word *Āditya* and there one has to look into it.

Due to the impact of seasons where the trees, leaves and fruits decrease their *rasa* in it, there it will dry up. When there is the emergence of the *rasa* then again the leaves and others come alive. It could be seen - During the season of Chaitra the tree *Laksuda* sheds

its leaves and during Vaishaka the banyan sheds its leaves. The falling of the leaves depends on the time, though among the same species one can still find differences in time. Due to the impact of *rasa* which depends on the seasons. Men born in different months will have different qualities and action.

The mantra is:—

*Yat Puruṣēṇa Haviṣā Dēvā Yajñamatanvata.
Vasantō'syāsīdājyaṃ Grīṣma Idhmaḥ Śaraddhaviḥ.*

(YajurVeda 31.14.)

(When gods performed the sacrifice with Puruṣa as offering spring was the butter, autumn the oblation, summer was the wood.)

Here, we have our composition:—

594. *Ṛtusvabhāvāt Pratimāsamēti Rasodayaścāpi Bhavēdvibhinnaḥ.
Lōkē'sti Dṛśyaṃ Vividhausadhīnāṃ Janītvamahnāñca Samāsabhēdāt.*
595. *Bhūgōlakṛccāpi Rasodayānāṃ Bhēdō'sti Dṛśyaṃ Pṛthivī Svabhāvāt.
Upōrmimad Yanna Tadasti Mērau Prabhākarasyaiva Marīciḥbhēdāt.*

Due to the nature of seasons every month has its own specifications. Even in the world one can note that different medicinal plants have different seasonal births.

There are also geographical differences on this earth just as there are different mountains like Meru etc.,

We have already pointed out that the seasons change on account of the movement of the Sun and now we want to state that the moon also changes seasons.

The mantras are:—

*Dvē Tē Çakrē Brahmāṇa Rtathā Viduḥ.
Athaikaṃ Çakraṃ Yadguhātaddhātaya Idviduḥ. (Rg Veda 10.85.16.)*

(Surya, the Brahmans know your two chariot wheels in their season; the single wheel that is concealed, the sages know it also.)

*Pūrvāparam Çaratō Māyayaitō Śīsū Kṛdantō Pariyātō Adhvaram.
Viśvānyanyō Bhuvanābhicaṣṭa Rtahamranyō Vidadhajjāyatē Punaḥ..
Navō Navō Bhavati Jāyamānō'hnāṃ Kēturusaśamētyagram.
Bhāgaṃ Dēvēbhyō Vi Dadhātīyāyan Pra Çandramāstiratē Dīrghamāyuh.*

(Rg Veda 10.85.18-19.)

(These two (the sun and moon) wandering in thought one after the other, youthful, sportive, approach the sacrifice; one (of them) looks over all the worlds, the other regulating the seasons is born repeatedly.)

(New everyday (the moon) is born; the manifester of days he goes in front of the dawns! he distributes their portion to the gods as he goes; the moon protracts a long existence.)

417. Sudarśanaḥ:—

One who sees through his senses is *Darśana* from the sutra *Mṛdṛśiyajivapipavipacyamitamaminaharyibhyō'taḥ* (3.110. and *Darśana* means Sun. Just as the

Sun witnesses the animate and the in-animate world through the aerial path or one who inspires respective beings to do one's own job, He comes to be known as *Sudarśana*.

Sa (Sūryaḥ) Savitā Bhūtva Antarikṣeṇa Yāti.

(Atharva Veda 13.3.13.)

(He manifests in the form of Savita in the Sky and as Indra in heaven)

Sa Dēvantsarvānurasypapadya Sampaśyan Yāti Bhuvanāni Viśvā.

(Atharva Veda 13.3.14.)

(He, having merged all the gods within Himself, moves along by witnessing all the animate and in- animate creatures.)

Just as this body individually undergoes happiness and misery, so also this Sun witnesses everyone in a collective sense. Here Yajur Veda states—

Sūrya Ātmā Jagatastasthuśaśca. (Yajur Veda 13.46.)

(The Sun hath filled the air, and earth and heaven.)

Lord Viṣṇu who is present inside and outside everyone witnesses everyone and thus comes to be known as *Sudarśana*. Su is the prefix and *Darśana* is the word. Sun does not look at those, which are bound by space and time, whereas *Sudarśana* can witness everyone for all times to come. Here the Vedic statement *Na Draṣṭurdrṣṭērvipaṇīlōpō'vidyatē* should be taken into account.

Just as the eye perceives objects, which come under its purview but not the eye itself, Viṣṇu is not like this. Viṣṇu is the Lord of everyone who can witness everything through his eyes, which are in the form of the Sun and the Moon and thus comes to be known as *Sudarśana*.

The mantras are:-

Śivā Nah Śantamā Bhava Sumṛḍikā Sarasvati.

Mā Tē Vyōma Sandṛśaḥ.. (Atharva Veda 7.71.1.)

(Let there be auspiciousness for us and let Saraswathi be favourable to us. Let there be no dissensions amidst us.)

Dhātā Vidhātā Paramōta Sandrk. (Yajur Veda 17.26.)

(Maker, Disposer, and most lofty presence.)

Dṛtē Dṛhaṃ Mā Jyōk Tē Sandṛśi Jivyaśam. (Yajur Veda 36.19.)

(Do thou, O Caldron, strengthen me. Long may I live to look on thee.)

Tvaçē Rūpāya Sadṛśē Pratiçināyatē Namaḥ (Atharva Veda 11.2.5.)

(I offer my salutations to your physical form, kindly accept my salutations.)

Susandṛśaṃ Tvā Vayaṃ Maghavan Vandiṣīmahī. (Yajur Veda 3.52.)

(Thee will be reverence, thee, O Lord of bounty, who art fair to see.)

Here, we have our composition:—

596. *Sudarśanō Viṣṇuridaṃ Virāçya Jagatsvayaṃ Yathā Yantrakṛtau Pravṛttaḥ
Svayaṃ Hi Tajiāni Sukhāni Bhuñktē.*

Sudarśana is *Viṣṇu* who having created this Universe perceives it with his eyes in the form of Sun just as the sculptor having carved the object of desire, gets desire.

418. *Kālaḥ*—

Kāla Saṅkhyānē is the root, which gets the termination *Ghai* in the sense of *Bhave* and the termination *Aç* is used in the sense of *Matvartha*. The Omniscient Lord *Viṣṇu* is time as he puts together all the animate and in-animate things together. Who has done that act, at which he knows point of time and thus he confers good fruits on good acts and bad fruits on bad acts. It is said

*Sa Paryagāt Śukramakāyamvraṇaṃ Masnāviraṃ Śuddhamapāpavidhṃ
Kavirmaniṣi Paribhuḥ Svayambhuḥ Yāthāttayatōrthan Vyādhadhācchāsvatibhyaḥ Samābhyaḥ*
(Isopanishad sixth mantra)

(He is Omniscient, lustrous, devoid of body, pure, devoid of sins, one who is born on account of one's own will, one who is the greatest among the great and one who divided the duties among the people according to His will.)

As they sow, so they reap in this world. Without the Lord in the form of *Kāla* how is it possible for one to undergo good effects and bad effects in life ?

Even in this world one can see - Just as one records facts in keeping with one's acts. The master having calculated the salaries of the workers for the number of days and hours worked, distributes it. Sometimes he also gives them presents so that they will be in the good books of Him. Thus Lord *Viṣṇu*, known as *Kāla* imparts good or bad births depending on their acts.

The mantras are:—

Kālō Aśvō Vahati Saptaraśmīḥ. (Atharva Veda 19.53.)

(The time flees like the horse with seven steeds.)

Kālō'mū Divajanayata Kāla Imāḥ Pṛthivīruta (Atharva Veda 19.53.5.)

(The time past and future are a part of this time.)

Kāladāpaḥ Samabhavan. (Atharva Veda 19.54.)

(The water came into existence with the passing of time.)

Kālaḥ Prajā Asrjata Kālō Agrē Prajāpatim. (Atharva Veda 19.53.10.)

(The time first created the creator and from Him, the creation.)

Saṅkhyātā Asya Nimiṣō Janānām. (Atharva Veda 1.16.5.)

(With His winking of the eyes, innumerable creatures came into existence.)

He is also known as *Kāla* as he absorbs everything into Him. Just as a potter makes different shapes out of clay according to his will, so also the Lord makes this world according to his play and ultimately absorbs it according to his will.

It is said in the Yajur Veda (32.8.)

Tasminnada Saṃ Ça Vicaiti Sarvaṃ.

(Therein unites the whole.).

Here, we have our composition:—

597. *Kālah Sa Viṣṇuḥ Kalayan Samastam Svabhāvasiddhaṇṇa Yunakti Sarvam.
Sūtyā'tha Dhr̥tyā Grasanēna Čāpi Svayaṇṇa Nōpaiti Sadaikabhāvāt.*

Kālah is *Viṣṇu*, who creates everyone according to their respective acts, though ultimately he takes everything into His fold, He Himself doesn't undergo any modification.

419. *Paramēṣṭhī:—*

One who resides in the highest place is *Paramēṣṭhī*. Sky is the highest place.

Ṛcō Akṣarē Paramē Vyōman (Ṛg Veda 1.164.39.)

(All the gods have taken their seats upon this supreme heaven.)

The Sun is the one, who resides in the sky. As he imparts knowledge he is always placed above.

The mantra is:—

Jyōtiṣāṇi Jyōtirēkaṇi Tanmē Manaḥ. (Yajur Veda 3.4.1.)

(It is the light of lights and let my mind be like that.)

Thus he has transgressed *tamas* and the head which generates mental activities. Thus the Lord resides in all the sensory acts. Because of the connection between the heart and the head, *Buddhi* instigates mind and that having come into contact with other sense organs starts working. The mantra to indicate the connection between the heart and the mind is: -

*Mūrdhānamasya Saṁsīvyātharvā Hṛdayaṇṇa Yat.Mastiṣkādūrdhvaḥ Prairayat
Pavamānō'dhiṣṭṛataḥ* (Atharva Veda 10.2.26.)

(The creator Brahman joined the head and heart, then he inspired it.)

Thus his sway comes to be known throughout the world - just as the Sun and others reside in the sky, so also all the sensory organs makes the *prāṇa* to leave the body upwards. Thus the knowledge comes to be revealed through five external senses and that is the head. One who is endowed with knowledge indicates *Paramēṣṭhī* day in and day out. The ant though far away from its inhabitancy still, can gather the scent. The hawk can see from a distance as though it has seen it physically.

This incident was experienced - One who was desirous of travelling, at the time of starting heard the cry of an owl. Thinking that to be inauspicious he cancelled the journey. The person who was watching this knew the language of birds told Him -Why have you stopped your journey? The owl is conveying that you will have a pleasant journey and hence you should go. As conveyed, the journey was without any inconvenience.

It is a well-known fact that the peacock listens from a distance. The sense organs, which convey knowledge, are known as *Paramēṣṭhi*, just as a stick, which is immersed in water, comes to be known as a watery stick.

The mantra is:—

Ṛcō Akṣarē Paramē Vyōman (Ṛg Veda 1.164.39.)

(All the gods have taken their seats upon this supreme heaven.)

Regarding the name -

Paramēṣṭhyabhidhītaḥ Prajāpatirvāci Vyāhṛtāyām (Yajur Veda 8.54.)

(Paramestin when contemplated, Prajapati uttered speech.)

Paramēṣṭhi Tvā Sādayatu Divasprṣṭhē Jyōtiṣmatim

(YajurVeda 15.58.)

(On the sky's back my Paramesti lay thee.)

Tvaṃ Tvā Paramēṣṭhin Paryahamāyuṣā Varçasā Dadhāmi.

(Atharva Veda 13.1.19.)

(Let that Paramesti bestow on us with longevity and radiance.)

Yē Puruṣē Brahma Vidustē Viduḥ Paramēṣṭhinam.

(Atharva Veda 10.7.17.)

(Those who know Puruṣa as Brahman know that almighty, and one who knows Him knows the creator. He is the greatest of all, who has supreme knowledge.)

Prajāya Çakrē Tvā Śālē Paramēṣṭhi Prajāpatiḥ.

(Atharva Veda 9.3.11.)

(That creator Paramesti has created you for the sake of the people.)

Here, we have our composition:—

598. *Sa Ēva Viṣṇuḥ Paramēṣṭhidharmā Viśvaṃ Samastaṃ Divi Sandadhāti.*

Tathā Yathōrdhvaṃ Kurutē Sa Khānāyçayañça Tānyāspuṭayanti Viṣṇum.

That Viṣṇu is known to be Paramēṣṭhi as he makes the senses reside in the upper portion, He displays that he is Lord Viṣṇu.

420. Parigrahaḥ:—

Around Him there are planets which are known as *Parigraha*. Just as the Sun is surrounded by all the planets, so also Viṣṇu displays his knowledge everywhere. He holds all the animate and inanimate things under His control. Similarly Viṣṇu who comes to be known as Manu has transgressed the entire Universe and thus all our physical as well as the mental actions depend on mind.

The mantra is:—

Yēnedaṃ Bhūtaṃ Bhuvanaṃ Bhaviṣyat Parigrahītamamṛtēna Sarvaṃ

(Yajur Veda 34.4.)

(Wherein the Rçahs, Sāmans, Yajurvedes, like spokes within a car's nave, are included. May that, my mind, be moved by right direction.)

Though this mantra is basically meant to indicate mind, still it portrays the acts of Lord Viṣṇu. Thus the term Manu is incensive in the name Viṣṇu.

It is said -

Samiddhē Agnāvadhi Māmahāna Ukthapatra Īdyō Gṛbhītaḥ.

(Yajur Veda 17.55.)

(Inspired above, enkindled Agni, adorable, winged with hymns, was accepted.)

Sam Gṛbhāya Puruṣatōbhayā Hastyā Vasu Śīṣīhi.

(Rg Veda 1.81.7.)

(Take up, Indra, with both hands hundreds of wealth; sharpen(our minds);procure us wealth.)

Sa Dādāhāra Pṛthivīm Dhyāmutēmām Kasmai Dēvāya Haviṣā Vidhēma..

(Yajur Veda 13.4.)

(He fixed and holdeth up this earth and heaven. Worship we Ka the Gos with our oblation.)

Skambhēnēmē Viṣṭabhitē Dyauśca Bhūmiśca Tiṣṭataḥ.

(Atharva Veda 10.8.2.)

(This earth and sky have established in their places on account of Skambha)

Tasmin Chrayantē Ya U Kē Ca Dēvā Vṛkṣasya Skandhaḥ Parita Iva Śākhāḥ.

(Atharva Veda 10.7.38.)

(Just as the branches of the tree will be under the control of the tree, so also all the gods will be under the control of that Lord.)

Here, we have our composition:—

599. *Sūryō Yathā' nādita Ēva Viṣvaṃ Gṛhṇāti Śaktyā Nijayā Samantāt.*

Tathaiva Gṛhṇāti Ca Viṣṇurēka-Ścarācaram Cīttamathāpi Tadvat.

Just as the Sun from time immemorial holds the entire Universe with his strength, so does that Viṣṇu control the animate and inanimate things.

421. Ugraḥ:—

One who has severe rays is Ugraḥ. *Uca Samavāyē* is the root and from the sutra *Rjendra* (2.28.it gets the *Ran* termination. That in which everything ultimately gets merged is Ugraḥ. It is there in Sun and Viṣṇu.

The mantra is:—

Sa Ōtaḥ Prōtaśca Vibhuḥ Prajāsu.. (Yajur Veda 32.8.)

(It is the warp and woof in creatures.)

Just as this mind follows that Viṣṇu, it is also of the same nature. Thus the Vedas state-

Yasminścītte Sarvamōtaṃ Prajānām Tanmē Manaḥ Śivasāṅkalpamastu.

(Yajur Veda 34.5.)

(May that, my mind, be moved by right direction.)

The mantras to substantiate Ugra are:—

Ugraṃ Yuyujma Pṛtanāsu Sāsahim. (Rg Veda 8.61.12.)

(We join (to our rite) the mighty Indra, the subduer of enemies in the battle.)

Ā Na Indrō Dūrādā Na Āśādabhiṣṭikṛdavasē Yāsadugraḥ.

(Yajur Veda 20.48.)

(From near or far away may mighty Indra, giver of succour, come for our protection.)

Namaḥ Śaṅgavē Ca Paśupatayē Ca Nama Ugrāya Ca Bhīmāya Ca.

(Yajur Veda 16.40.)

(Homage to the giver of weal, and to Pasupati, homage to the fierce and to the terrific.)

Indra Vājēṣu Nō'va Sahasrapradhanēṣu Ča. Ugra Ugrābhirūtibhiḥ.

(Rg Veda 1.74.)

(O Indra, You are invincible; protect us with insuperable aids in battles where thousand-fold spoils are gained.)

Tadidāsa Bhuvanēṣu Jyēṣṭha Yatō Jajña Ugrastvēṣa Nṛmṇaḥ.

(Rg Veda 10.120.1.)

(That was the chief in all worlds, from whence the fierce one, the rich in radiance, was born.)

Here, we have our composition:—

600. *Ugrē Yathārkē Niçitaṃ Hi Viśvaṃ Viṣṇau Tathōgrē Niçitañça Sarvaṃ.*

Viṣṇōryathōgrē Niçitaṃ Hi Sarvaṃ Çittē Tathōgrē Niçitaṃ Prajānām.

Just as the entire Universe resides in Sun, so also it resides in Viṣṇu and ultimately what resides in Viṣṇu is mind.

422. *Samvatsarah:*—

Vasa Nivāsē is the root. *Bhu* is the root and *sara* is the termination and the sutra is *Saḥ Syārdhadhātukē* (7.4.49. (T is substituted for the final S of a root before an Ardhadhatuka affix beginning with S.)) One who firmly stays in this Universe is Viṣṇu or *Samvatsarah*. Sun also comes to be known as *Samvatsara*.

One who resides in every animate and inanimate creature through samskara is mind and thus mind also comes to be known as *Samvatsara*.

The mantras are:—

Samvatsarō Rathah Parivatsarō Rathōpasthō Virāḍṣāgnī Rathamukham.

(Atharva Veda 8.8.23.)

(The year is his chariot, half-year is the seat of the chariot and his charioteers are fire and the moon.)

Indrah Savyaṣṭhāścandramāḥ Sārathiḥ.. (Atharva Veda 6.55.3.)

(Indra is towards his left and Moon is his charioteer.)

Idāvatsarāya Parivatsarāya Samvatsaraya Kṛṇutā Bṛhannamaḥ.

(Atharva Veda 6.55.3.)

(Unto the Ida year, the Pari year, pay ye great homage.)

Trayōdaśabhirastuvata Māsā Asṛjyanta Samvatsarō' dhipatirāsīt.

(Yajur Veda 14.29.)

(With thirteen they praised: the months were created. The year was overlord.)

Samvatsarastē Yajñam Dadhātu Naḥ Prajā Ča Paripātu Naḥ.

(Yajur Veda 26.14.)

(May the Year guard our sacrifice for thee and keep our children safe.)

Saudhanvanā Rbhavaḥ Sūsvakṣasaḥ Samvatsarē Samapṛcyanta Dhītibhiḥ..

(Rg Veda 1.110.4.)

(The sons of Sudhanwan, the Ribhus, brilliant as the Sun, became connected with the ceremonies (appropriated to the different seasons) of the year.)

Regarding *Samvatsara* and mind -

Yasmin Pratiṣṭhitā Rathanābhāvivārā... (Yajur Veda 34.5.)

(Wherein the Ṛcās, Sāmans, Yajur verses, like spokes within a car's nave, are included. May that, my mind, be moved by right direction.)

Time, as it is the substratum of the whole Universe also comes to be known as *Samvatsara*. As everything ultimately resides in Time, without Time there is no world. Whatever is seen in this world, comes under the purview of number and there is nothing in this world which surpasses Time. Actually, *Viṣṇu* is known as *Kāla* as he systematically envelops the Universe on time and thus *Samvatsara* also comes to be known as *Kāla*. This *Samvatsara* in the form of *Kāla* is fourfold by nature Viz. Brahmins, Kshatriyas, Vaisyas and Sudras. It is stated in Yajur Veda -

Brāhmaṇō'sya Mukham (The Brahmin was His face.) (Yajur Veda 31.11.)

The months 1,5,9 in a year comes to be known as Brahmin. The months 2,6,10 are Kshatriyas, the numbers 3,7,10 are Vaisyas, The remaining numbers 2,6,11 are Sudras. Thus even among the twelve constellations and planets the same thing holds good. The months also have fourfold division.

The movement, which is regulated by time, also comes to be known as *Samvatsara* as everything resides in it. That is again divided in a fourfold way. From upward direction to downward, from downward to upward direction that which is in the reverse order and that which is in its own place like the Brahmin and other castes. Thus, a year is Brahmin and a month is also Brahmin. The beginning of the year i.e, twentyfifth year is also having the appellation of Brahmin. The birth is also like a Brahmin. This an individual gets on account of his merits.

A house also comes to be known as *Samvatsara* as everyone resides in the house. This body is also known as *Samvatsara* as it is the abode of all the senses. The market is also a *Samvatsara* as it is the abode for so many shops. Thus the expanse of *Samvatsara* could be noted.

Here we have our composition:—

601. *Samvatsarō Viṣṇuramōghakarmā Karōti Viśvaṃ Nijadharmasiddham.*
Evam Hi Yō Vētti Mahēsamādayaṃ Sa Viṣṇubhūtaḥ Paramēti Dhāma.

Samvatsara is *Viṣṇu* who performs extraordinary acts by which he establishes His Dharma. One who knows the Lord like this will be the incarnation of *Viṣṇu*.

Regarding the constellations, for extra information one may look into the commentary called *Aditya*.

423. *Dakṣaḥ*:—

Dakṣa Vṛddhau Śighrārthē Ḥa is the root and the term *Dakṣaḥ* is justified. One who ascends fast is *Dakṣaḥ* and he is the Sun. The Sun arises in the earth and shines forth immediately in the sky,

The mantra is:—

Sa Indrō Bhūtō Tapati Madhyatō Divam. (Atharva Veda 13.3.13.)

(He manifests in the form of Savita in the Sky and as Indra in heaven. Whoever commits mistake and causes harm to Brahmins, You catch them by binding them with your noose.)

The eternal Brahman also comes to be known as *Dakṣa*, as the world is born, grows and undergoes modifications because of Him. To knowledge the nature of the Lord, the knowers of Truth have coined a separate word known as *Viśvadaṣiṇa*. Whoever is *Dakṣa* is a *Dakṣiṇa* and one who has this variety of knowledge is *Viśvadaṣiṇa*.

Contextually it is said - The money given to priests at the time of Sacrifice is also known as *Dakṣiṇa*. Thus money which is given in the form of charity will enhance and bestow the fruit immediately. Thus it comes to be known as *Yajñadaṣiṇa* (the sacrificial gift).

The mantras are:—

Indurdakṣaḥ Śyēna Rātāvā Hiranyapakṣaḥ Śakunō Bhuranyaḥ.

(Yajur Veda 18.53.)

(The Drop, the Powerful, the falcon, Righteous, Impetuous bird borne on his golden pinions.)

Śṛṇōtū Mitrō Aryamā Bhaghō Nastuvijātō Varuṇō Dakṣō Amśaḥ.

(Yajur Veda 34.54.)

(May Mitra, Aryaman, and Bhaga hear us, the mighty Varuṇa, Dakṣa and Amśa.)

Dharttā Divaḥ Pavatē Kṛtvyo Rasō Dakṣō Dēvānāmanumādyō Nṛbhiḥ

(Rg Veda 9.76.1.)

((Soma) the sustainer (of all) flows from the firmament, the purifiable juice, the invigorator of the gods, worthy to be praised by the priests.)

Here, we have our composition:—

602. *Dakṣaḥ Sa Viṣṇuḥ Kurutē Sadaiva Viśvaṃ Samastāṃ Gātimatpraṇunnam.*

Sa Ēva Dakṣaḥ Kimu Dakṣiṇō Vā Sa Viśvapūrvaḥ Sa Mahān Sa Bhargaḥ.

Dakṣa is *Viṣṇu* who makes the entire Universe move. He is *Dakṣa* and *Dakṣiṇa*. He has *Viśva* as the preceding term, He is *Mahān* and *Bhargha*.

424. *Viśrāmaḥ:—*

Śramu Tapasi Khēdē *Ça* is the root and one who gives rest to everyone is *Viśrāma*. From the sutra *Mitām Hrasvaḥ* (6.4.92). (The roots having an indicative M, retain their penultimate short vowel before the causative *ñi*). the ādeśa in the form of short vowel will be in the form of option or that which takes rest in it is *Viśrāma* and the termination is *Chai*. Here *Vrddhi* is forbidden. *Viśrāma* means *Viṣṇu* in both the contexts. The animate and inanimate things are tied up by Him and take rest in Him. He is all-pervasive in nature.

It could be seen in the world that the jiva rests in the womb and this is according to the dictum of the Lord *Viṣṇu*, according to the Vedic statement

Tasmin Ha Tasthurbhuvanāni Viśvā.. (Yajur Veda 31.19.)

(In Him alone stand all existing creatures.)

As all the worlds take rest in that Viṣṇu, Viṣṇu comes to be known as Viśrāma.

Just as the jivas take rest in the night, having completed the day's job and as the entire manifest and the unmanifest world subsides during dissolution, He comes to be known as Viśrāma.

The mantras are:—

Antarikṣa Āsāṃ Sthāma Śrāntasadāmiva. (Atharva Veda 1.32.2.)

(On account of these medicinal plants, the sky and the earth have remained in their respective places.)

Yasyōruṣu Triṣu Vikramaṇēṣvadhikṣiyanti Bhuvanāni Viśvā..

(Yajur Veda 5.20.)

(He, within whose three wide extended paces all living creatures have their habitation.)

Api Tēṣu Triṣu Padēṣvasmi Yēṣu Viśvām Bhuvanamāvivēṣa.

(Yajur Veda 23.50.)

(I am also in those three steps of Viṣṇu where with this Universe He permeated.)

Tasminnada Saṃ Ḍa Viçaiti Sarva Sa Ōtaḥ Prōtaṣca Vibhuḥ Prajāsu.

(Yajur Veda 32.8.)

(Therein unites the whole, and thence it issues: far spread it is the warp and woof in creatures.)

Yatra Dēvā Amṛtamānaśānāstrīyē Dhāmannadhyairayanta..

(Yajur Veda 32.10.)

(In whom the gods obtaining life eternal have risen upward to the third high station.)

Yatra Dēvāṣca Manuṣyāṣcārā Nābhāviva Śritāḥ

(Atharva Veda 10.8.34.)

(All the gods and men are embedded in him, just as different spokes in a wheel.)

Here, we have our composition:—

603. *Sa Viśrāmō Viṣṇurnantalōkān Dadhāti Garbhē Tapasā Punastān.*

Saṅkṣōbhya Saṃyōjya Samēdhyā Śaktyā Punarbhavāyaiva Ḍa Tān Yunakti.

604. *Tathaiva Lōkē pi Ḍa Mātrgarbhē Jivāḥ Śayānaḥ Svakṛtāni Jānan.*

Viśrāmya Kālaṃ Nijayōnisiddham Cēkhiḍyamānō Bahirēti Dhāma.

That Lord Viṣṇu, as he takes the entire Universe into his fold, He comes to be known as Viśrāma. He, having maintained them with His strength again makes them appear with the resurrection of strength.

So also in the world the jiva sleeps in the womb of the mother and at the proper time comes out.

Thus Viśrama and Viśrāma both mean Viṣṇu. It should be noted here especially - due to different births the time duration of different jivas in the mother's womb differs. Cows give birth during the tenth month after the completion of the ninth month, man after the completion of nine months, a buffalo after the completion of ten months and in the eleventh month,

425. Viśvadaḥṣiṇaḥ:—

During the commentary on the four hundred and twenty third name while commenting on the word 'Dakṣha' it has been explained.

59. *Vistāraḥ Sthāvarasthāṇuḥ Pramāṇaṁ Bijamavyayam.*

Arthō' nārthō Mahākōśō Mahābhōgō Mahādhanah.

426. Vistāraḥ, 427. Sthāvarasthāṇuḥ, 428. Pramāṇaṁ, 429. Bijamavyayam. 430. Arthaḥ, 431. Anarthaḥ, 432. Mahākōśaḥ, 433. Mahābhōgaḥ, 434. Mahādhanah.

426. Vistāraḥ:—

Stṛiṇ Ācchādanē is the root, 'Vi' is the prefix and from the sutra *Prathanē Vīvaśabdē* (3.3.33. (The affix Ghan comes after the root Stu -to cover, when the preposition Vi is in composition with it, when the sense is that of extension, and when such spreading does not refer to words.)). As he has enveloped everywhere he comes to be known as *Vistāraḥ*. The whole world is encompassed by Him. Again, by enlarging Himself in the form of the world he condenses Himself and thus stays in his own form, just as the seed of a banyan tree has the capacity of developing into a tree. Thus, that seed of the banyan is nothing but the condensed form of that huge tree. Thus it manifests its greatness from the point of view of becoming large as well as small. Just as the juice of the seed emanates everywhere, so also he covers this Universe. He, being manifest in the form of the world in His expansive form and at the same time in the condensed form. He comes to be known as *Vistāraḥ*.

The mantras are:—

Vistāriṇamōdanam Yē Paçanti Nainānavarttiḥ Sacatē Kadā Çana.

(Atharva Veda 4.34.3.)

(One who gives the above-mentioned food to the brahmins, will not face misery.)

Ēṣa Yajñānām Vitatō Bahiṣṭhō Vistāriṇam Paktvā Divamā Vivēṣa.

(Atharva Veda 4.34.5.)

(Having prepared food in the above manner, he attains heaven.)

Tadantarasya Sarvasya Tadu Sarvasyāsya Bāhyataḥ

(Yajur Veda 40.5.)

(It moveth, it is motionless. It is far distant, it is near. It is within this all, and it surrounds.)

Īśa Vāsyamidam Sarvaṁ Yatkiṁ Ça Jagatyām Jagat.

(Yajur Veda 40.1.)

(Enveloped by the Lord must be this all- each thing that moves on earth.)

Yō Vidyāt Sūtram Vitataṁ Yasminnōtīḥ Prajā Imāḥ.

(Atharva Veda 10.8.37.)

(One in whom all the creations reside, I know that Omniscient One.)

Here, we have our composition:—

605. *Viṣvaṁ Samastam Kurutē Svagarbhē Vistāranāmnā Kathitaḥ Sa Viṣṇuḥ.*

Vaṭam Sa Bijam Nidadhāti Yadvat Tadvat Bijam Kurutē' rthavṛttam.

As he holds the entire Universe in his womb, that Viṣṇu comes to be known as *Vistāra*. Just as the seed of the banyan holds the entire tree in it, so does the seed get its justification.

427. *Sthāvarasthānuḥ*—

The word *Sthānu* has been explained by us. The word *Sthāvara* comes into being with the root *Sthāgati Nivṛttau*. From the sutra *Dhātuvādēḥ gaḥ Saḥ* (6.1.64). (There is the substitution of *Sa* in the room of the *ga* being the initial of the verbal root as enunciated in the Dhatupatha.) The letter *Sa* gets *Sa*. The letter *Sthā* becomes *Tha*. From the sutra *Stēśabhāsapisakasō Varac* (3.2.175). (The affix *Varac* comes in the sense of the agents having such a habit etc., after the verbs *Sta* -to stand, *Isa* -to rule, *Bhas* -to shine, *Pis* -to go and *Kas* -to go.) it gets the termination *Varac* as it is not "it". Since He stays everywhere He comes to be known as *Sthāvara* or one in whom everything stays is *Sthāvara*.

The mantras are:—

Pratyāṇ Janāstīṣṭhati Sarvatōmukhaḥ. (Yajur Veda 32.4.)

(Hereafter meeteth his offspring, facing all directions.)

Ā Svamādma Yuvamānō Ājarastrṣvaviṣyannatasēṣu Tiṣṭhati.

(Rg Veda 1.58.2.)

(Undecaying Agni, combining his food (with his flame) and devouring it quickly, ascends the dry wood.)

Ayaṁ Viśvāni Tiṣṭhati Punānō Bhuvanōpari.

Sōmō Dēvā Na Sūryaḥ. (Rg Veda 9.54.3.)

(The purified Soma, like the divine Sun, abides above all regions.)

Yō'ntarikṣē Tiṣṭhati Viṣṭabhitō'yajvanah Pramṛṇan Dēvapīyūn.

(Atharva Veda 11.2.23.)

(We offer our respects to that Rudra, who, having stationed in the sky, slays those who do not perform sacrifices.)

In the world when it is on the move the substratum for that movement doesn't move and thus it will not abandon its originality. Though the mother is on the move, the womb doesn't move. This body which is in the form of activity will abandon its activity in its original state and gets the name *Vikṛti*. Thus the Lord manifests Himself everywhere. Thus by witnessing the world, one can imagine things.

Here, we have our composition:—

606. *Sa Sthāvarāḥ Sarvajaganniyantā Niyamya Viśvaṁ Kurutē Sthiraṁ Vai.*

Tathā Yathā Mātari Garbha Ēvaṁ Čalatsu Mārگاśca Na Yāti Čālam.

He is un-moved and the controller of the entire Universe makes everything else steady, just as with the movement of the mother, the womb doesn't move.

Sthānuḥ -

Tiṣṭhatē is the root and from the sutra *Sthō nūḥ* (3.37. the termination is *nū* and since he is present everywhere, he gets the appellation *Sthānuḥ*. Between the terms *Sthāvaraḥ* and *Sthānuḥ* the difference is in the form of termination and in all other forms they are equal. Whoever is *Sthānu* is *Sthāvara* and hence the compound is *Karmadharya*. *Sthānu* is devoid

of any modifications. It is like water in a vessel, lotus in water, the rice in the mouth of the ant and so on. In all these instances the substratum is steady and the one, which subsides, in them changes.

Thus He is present everywhere without undergoing modifications and He instills his qualities in each one and thus comes to be known as *Sthāvara* and *Sthānu*. With this commentary it becomes clear that he is the substratum for everything.

The mantras are:—

*Nirdahanī Yā Prṣātakyaśmin Tām Sthāṇāvadhyā Sajāmi.
Vyaddhayō Yā Asamṛddhayō Yā Asmin Tā Sthāṇāvadhi Sādayāmi.*

(Atharva Veda 14.28.48 - 49.)

(All the deeds of the Lord and the Manifestations of different heroic acts of Varuṇa could be attributed to Lord Sthanu.)

Kṛtaṁ Tirthaṁ Suprapāṇaṁ Śubhaspatī Sthāṇuṁ Pathēṣṭhāmapa Durmatim Hatam.

(Ṛg Veda 10.40.13.)

(Lords of waters make the sacred water good to drink: remove the tree that stands in the road and the malevolent (enemy).)

Here, we have our composition:—

607. *Sthānurhi Viṣṇurvidhaṁ Vidhāya Viśvaṁ Guṇaistīṣṭhati Čāpramattaḥ.*

Bijō Yathā Čātmaguṇairndrumāṅgē Tiṣṭhanti Liṅgāni Ča Kāryakālē.

608. *Sa Sthāvarasthānuranantalōkān Dūrē'varē Martyadrśā Ča Drśyān.*

Nirmāya Tatraiva Karōti Dhāma Svakaṁ Yatō Vētti Sa Viśvaviśvam.

Sthānu is Viṣṇu who encompasses the entire Universe with his qualities, just as a seed transforms itself into a tree at the opportune time.

That *Sthāvaraḥ* and *Sthānu* creates the temporal beings and resides in them in an inseparable way.

428. **Pramāṇam:**—

Mān Mānē is the root and it is lyut in the sense of adhikaraṇa which gets 'an' as the ādeśa. According to the sutra *Yuṣṍoranākau* (7.1.1. (For Yu and Vu (nasalised) in an affix, are substituted respectively by *Ana* and *Aka*.) and from the sutra *Kṛtyaçaḥ* (8.4.29. (The N of the krit affix, preceded by a vowel, is changed into *ña*, when it follows an upasarga having the cause of change.) it gets *ña*. That which measures everyone and that in which everything else resides is *Pramāṇam* and it is Brahman. In whichever way, by whichever quantities and in whichever form the world comes into existence that is *Pramāṇam*. Those qualities and that form come into being and thus comes to be known as *Pramāṇam*.

In this world also we can see the illustration - Just as a sculptor before commencement of the work determines in his mind and then actually gets to work of sculpting, just as a tailor desirous of stitching a cloth measures the size of a person and then stitches the cloth, so also Brahman envelopes everything and transgresses the body. Thus one can imagine different things.

The mantras are:—

Anaḍvānindrah Sa Paśubhyō Vicaṣṭē Trayāñchakō Vimimītē Adhvanah.

(Atharva Veda 4.11.2.)

(Just as Indra nourishes the manifest and the un-manifest world by shedding water, so also this Vrishaba nourishes the people.)

Nava Prāṇan Navabhiḥ Saṃ Mimītē Dīrghāyutvāya Śataśāradāya.

(Atharva Veda 5.28.1.)

(To live for hundred years, one has to implant his nine prāṇas with nine.)

Dhāmāni Vēda Bhuvanāni Viśvā. (Yajur Veda 32.10.)

(He knows all beings and ordinances.)

Ētāvānasya Mahimāatō Jyāyāṃśca Puruṣah. (Yajur Veda 31.3.)

(So mighty in His grandeur: Yea, greater than this is Purusa.)

Sa Bhūmiṃ Sarvatō Vṛtvātyatiṣṭhad Daśāṅgulam (Rg Veda 10.90.1.)

(Investing the earth in all directions exceeds (it by a space) measuring ten fingers.)

Here, we have our composition:—

609. *Sa Viśvakarmā Miṣatō Vaśī Vā Viśvaṃ Mimītē Ca Mimitsamānah.*

Tasyānumānam Kuśālīha Śilpī Kuroan Mititē Kurutē'tha Kāryam.

That creator of the world measures the entire Universe and takes them into his fold just as the sculptor by measuring the size of the stone carves different things.

429. *Bījamavyayam:—*

Vi is the prefix and Janī Prādurbhāvē is the root which gets the affix Na from the sutra *Upasargē Ca Sañjñāyām* (3.2.99). (The affix *īa* comes after the verb *An* with a past signification, when an upasarga is in composition and when the sense is simply appellative.). The letter *t* gets dropped from the sutra *ūtyabhasyāpi Tērlōpah, Anyēśāmapī Dṛṣyatē* (6.3.137). (The elongation of the final *i* is to be found in other words also.) the letter *e* gets elongated. The Mahabhāṣya states that the *linga* depends upon the ways. of the world. *Avyayam* comes into being with the root *Iṇ Gatau* and from the sutra *Ēraç* (3.3.56). (The affix *Ach* comes after the root ending in *I*) It gets the termination *Ach* and the compound is *Nai*. Thus the seed becomes imperishable and it is Brahman Itself. The grammarians also state - *An* indeclinable is that which doesn't change in three numbers, three genders and seven case affixes.

Thus the seed takes birth differently. The word *Bija* has in it one of the forms of Brahman. The word *Avyaya* indicates that he doesn't undergo sixfold modification. The Vedas emphasize the same thought.

Ajāyamānō Bahudhā Vijāyatē. (Yajur Veda 31.19.)

(he, never becoming born, is born in sundry figures.)

It is as follows - The seed of a tree having produced a tree still remains the same and never undergoes any modifications. Thus Brahman also comes to be known as the seed.

Just as the moveable and the immoveable things at the time of creation stay alike till the dissolution and the banyan seed will not produce pipal, palasa or a khadira tree.

The same thing holds good for every situation in the world. For the same reason God also comes to be known as *Varārōha*. The method seen in the world is that the seed transforms into a fruit and the fruit again gives a seed.

The mantras are:—

Prajāpatiścarati Garbhē Antarajāyamānō Bahudhā Vijāyatē.

(Yajur Veda 31.19.)

(In the womb moves Prajapati: he, never becoming born, is born in sundry figures.)

Adhyasthāt Sānu Padamānō Avyayaṃ Nābhā Pṛthivyāṃ Dharuṇō Mahō Divaḥ..

(Rg Veda 9.86.8.)

(Being filtered he (Soma) stands upon the uplifted woollen (filter) on the navel of the earth, the upholder of the vast heaven.)

Dyaurmē Pitā Janitā Nābhiratra Bandhurmē Mātā Pṛthivī Mahīyam.

(Rg Veda 1.164.33.)

(The heaven is my parent and progenitor; the navel (of the earth) is my kinsmen; the spacious earth is my mother.)

Ajasya Nābhāvadhyēkamarpitaṃ Yasmin Viśvāni Bhuvanāni Tasthuḥ

(Yajur Veda 17.30.)

(It rested set upon the un-born's navel, that one wherein abide all things existing.)

Parō Divā Para Ēnā Pṛthivyā Parō Dēvēbhīrasurairiyadasti.

Kaṃ Svīt Garbhaṃ Prathamam Dadhra Āpō Prathamam Yatra Dēvāḥ Samapaśyanti Parvē..

(Yajur Veda 17.29.)

(What was the germ primeval, which the waters received where the first gods beheld each other?)

Here, we have our composition:—

610. *Brahmāvyayaṃ Tēna Kṛtañca Bijaṃ Sadāvyayaṃ Sadbhirihāsti Gītam.*

Phalātsa Viṣṇuḥ Kurutē Ha Bijaṃ Bijātphalaṃ Vēda Sa Ēva Mūlam

The imperishable Brahman has produced the seed and he is always known as the imperishable one by the learned. That *Viṣṇu* makes the seed from the fruit and again he makes the fruit which puts forth the seed.

430. **Arthaḥ:—**

Ṛ Gatō is the root which gets the termination *Sthan* from the sutra *Uṣikuṣīgārttibhyasthan* (2.4., then *guna* and the word is *Arthaḥ*. That which is sought after and acquired is *Viṣṇu*. *Viṣṇu* is to be sought by everyone. As he is of the form of Truth, Consciousness and endless. The Upanishads state that, it is eternal happiness. On account of His nature of Truth, Knowledge and permanency, everyone wants to attain Him.

It is as follows - This world is indeed a visible *Kāvya*. A Play cannot be presented without the players and thus if we interpret the world itself as a play, He comes to be known as a player. According to the rule as is the cause so is the effect. Even in the world this occurs all right. When the creator has a complete plan set in his mind just like the object in the mind of a painter, *Viṣṇu* comes to be known as *Artha* on account of his all pervasive nature.

The mantras are:—

Tasya Vratyasya.samānamartham Pariyanti Dēvāḥ.

(Atnarva Veda 15.17.8.)

(The gods attain His position.)

Ārabhasva Jātavēdō'smākārthāya Jajñiṣē. (Atharva Veda 1.7.6.)

(O Agni, in the form of knowledge, may you be our messenger and do good to us.)

Artham Ādasya Sudhitam Yadētava Āvartayanti Dāvanē.

(Rg Veda 8.69.17.)

(They obtain his well-stored wealth, when (his horses) bring him on his way for the offering.)

Tadindrō Artham Ātati Sūthēna Vṛṣṇirējati. (Rg Veda 1.10.2.)

(That Indra approaches the sacrificial place with the troop of Maruts.)

Grāvāṇēva Tadidartham Jarētē Grdhēva Vṛkṣam Nidhimantamachcha

(Rg Veda 2.39.1.)

(Descend, Ashwins, like falling stones, for the purpose (of destroying our foes): hasten to the presence of the wealth-possessing (worshippers), like, vultures to a tree.)

He promotes these worldly activities also for the same reason. As money is in circulation everywhere, money also gets the appellation of *Artha*.

The Vedas state -

Arthamidvā U Arthina Ā Jāyā Yuvatē Patim (Rg Veda 1.105.2.)

(Those who seek for wealth, obtain it a wife enjoys (the presence) of her husband.)

The word *Arthā* may also mean a 'word' as with the chanting of a word, it could be obtained. Just as if one says to bring Lavithra, the same thing gets justified.

Here, we have our composition:—

611. *Arthah Sa Viṣṇuḥ Prapadam Vyanakti Gamyō'hamatrāsmi Jagadvaṣē Mē.*

Tathā Yathā Yantramudīrya Śilpī Tasyōcchanīcē Kurutē'dhinaijam.

Artha is Viṣṇu and he manifests Himself in the form of the world. Just as a mechanic, by stretching out and contracting gets the work done from a machine.

431. *Anarthah:—*

Artha Upayācñāyām is the root and *ñiṣ* is the termination which gets Ghai from the sutra *Akartari Ā Kārakē Saññāyām* (3.3.19. (And the affix Ghai comes after a root, when the sense is that of an appellative, the word being related to the verb from which its name is deduced, but not as agent.). Then, the compound is Bahurvihi and from the sutra *Nalōpō Nañah* (6.3.73. (The N of the negative particle Nai, is elided when it is the first member of a compound.) the letter Na gets dropped and from the sutra *Tasmānnudāci* (6.3.74. (After the above N elided Nai (i.e after A) is added the augment Nuḍ, to a word beginning with a vowel.) is the āgama. Thus, on whom everyone depends to get their work done is *Anartha* and He is Viṣṇu.

One who experiences any kind of deficiency will overcome it and will satisfy all objects of his desire is *Anartha*.

The mantras are:—

Yatkāmāstē Juhumastannō Astu Vayaṃ Syāma Patayō Rayīṇām..

(Rg Veda 10.121.10.)

(May that object of our desires for which we sacrifice to you be ours, may we be the possessors of riches.)

Akāmō Dhīrō Amṛtaḥ Svayambhū Rasēna Tṛptō Na Kutaścānōnaḥ.

(Atharva Veda 10.8.44.)

(One with no desires, brave, self-born one, un-parallel. One who is not afraid of death, One who has transgressed old age and death and one who is eternally young.)

Vatsaḥ Kāmādudhō Virājaḥ Sa Guhā Čakrē Tanvaḥ Parācāiḥ.

(Atharva Veda 8.9.2.)

(That son of Virat will fulfill the desires, who has made his own body as the cave.)

Tā Im Hinvanti Hāryasya Sakṣaṇiṃ Yācanti Sumnaṃ Pavamānamakṣitam.

(Rg Veda 9.78.3.)

(They cherish him (Soma) the sprinkler of the hall of sacrifice: (the worshippers) solicit Pavamāna (the undecaying) for a boon.)

Sōmaminmā Sunvantō Yācatā Vasu Na Mē Pūravaḥ Sakhyē Riśāthana.

(Rg Veda 10.48.5.)

(Pouring forth the Soma libation, ask of me wealth; O men, forfeit not my friendship.)

This world also, as it is based on the Lord always adores Him, praises Him and becomes victorious. Thus the Lord who is being sought after comes to be known as *Anarthaḥ* and any lesser meaning will put man into difficulties.

Here, we have our composition:—

612. *Arthārthinastaṃ Bhuvanē Śayānaṃ Stuvanti Yācanti Jaganti Vāgbhiḥ.*

Tasmādanarthō Bhagavān Varēṇyō Hyaspārthatā Klēśayatiha Martyam.

432. *Mahākōśaḥ:—*

The root *Kuśi* has the termination of Ghai and it becomes *Kōśaḥ*. We have already explained the word *Mahat*. One who has a huge bag is a *Mahākōśaḥ* and the compound is *Bahurvihī*. The words *Kōśa* and *Nidhi* are synonymous. In the world the collection of precious things comes to be known as *Nidhi* and in the same sense the Lord comes to be known as *Mahākōśa*. Here the adjective *Mahat* indicates greatness.

This is one of the things which has emerged from the Lord and there are innumerable worlds in this Brahmananda and there are innumerable beings in each world and the qualities of the animals differ from each other, their action is different, their forms are different and all that is beyond measurement. Though whatever departs from that, still, that remains intact. There is not even a difference of name and as it is inexhaustible, it comes to be known as *Mahākōśa*.

The nature of *Mahākōśa* also belongs to the earth and so on. The words *Ratnadhā*, *Vasundharā* etc., are quite appropriate names for the earth. The smallest particle in the earth is indestructible, the water in the clouds is indestructible and so also in the ocean. Thus that all-nerveless god *Viṣṇu* comes to be known as *Mahākōśa*.

The mantras are:—

Pūṣṇaścakram Na Riṣyati Na Kōśō'vapadyatē. (Rg Veda 6.54.3.)

(The discus of Pushan does not destroy; its sheath is not discarded, its edge harms us not.)

Nidhīnām Tvā Nidhipatiṃ Havāmahē Vasō Mama.

(Yajur Veda 23.19.)

(Thee, Lord of treasures, we invoke. My precious wealth!)

Grāvāṇēva Tadidarthaṃ Jarētē Grdhēva Vṛkṣaṃ Nidhimantamachcha

(Rg Veda 2.39.1.)

(Descend, Ashwins, like falling stones, for the purpose (of destroying our foes): hasten to the presence of the wealth-possessing (worshippers), like, vultures to a tree.)

Uruḥ Kōśō Va Vasudhānastavāyaṃ Yasminnimā Viśvā Bhuvanānyantaḥ.

(Atharva Veda 11.2.11.)

(O Pasupathi, wherever people perform deeds, all that belongs to you.)

Āpūrṇō Asya Kalaśaḥ Svāhā Sēktēva Kōśaṃ Sisiḥ Pibadhyai.

(Rg Veda 3.32.15.)

(The vase is filled for him (with Soma); welcome Indra: I pour it out for you to drink, as a water-carrier (pours water) from his bag.)

In the world also one tries to imitate Lord Viṣṇu who is known as *Mahākōśa*. The potter also makes pots with clay just as God makes this world.

Here, we have our composition:—

613. *Lōkē Mahākōśapadēna Viṣṇu-Rgītaḥ Purāṇaiḥ Sa Yatō'sti Vēdaḥ.*

Na Kṣīyatē Tasya Kṛtā Vyavasthā Jagat Sa Kōśaprasu Saṃvidhattē.

Lord Viṣṇu comes to be known as *Mahākōśa* in the Vedas and Puranas. His order will never diminish and the world moves on according to His will.

Even women have their wombs hidden and it manifests on time. The womb develops on account of the food which we take. The child comes out of the womb having grown fully in the tenth month. Because the nature of food as earthy rasa also belongs to that Mother, she is the material cause for the womb and not the instrumental cause. Similarly Lord Viṣṇu is a material cause to this Universe. Thus the world perceives the nature of *Mahākōśa*. The qualities, which are at the base, will develop in an all-round manner, just as the banyan, citrus and pipal together come to be known as Triveni. Thus one has to learn seeing this world.

433. *Mahābhōgaḥ:—*

Bhujā Pālanābhyavahārayōḥ is the root and the termination ghai occurs in the sense of doer and from the sutra *Çajōḥ Kuḥ Ghinyatōḥ* (7.3.52). (For the final C or J of a root, there is substituted a corresponding guttural, before an affix having an indicatory *Gh*, and before *ñyat*.) the word *Bhōga* comes into being. One which has great enjoyment is *Mahābhōgaḥ*. *Bhōga* (enjoyment) is that which comes into being on account of the senses. Prakṛiti is Mahat. This world is nothing but the manifestation of primordial matter and this Viṣṇu comes to be known as *Mahābhōga* on account of His nature of knowledge and inspiration.

Or-*Mahābhōga* is one in whom the great people revel or *Mahābhōga* is *Viṣṇu* who has manifested Himself in the form of the world. The planets, the Sun and stars like the seven sages also come to be known as *Mahābhōga*. As they undergo the time existing in the fourteen manvantaras and maintain it, they can never violate it.

Even in the world we can observe that the time of enjoyment for each animal is fixed but it attains the nature of *Mahābhōga* on account of its own nature. Thus right from the time of creation till its dissolution, every living thing comes to be known as *Mahābhōga*.

The mantras are:—

Hiraṇyayamuta Bhōgaṃ Sasāna Hatvī Dasyūn Prāryaṃ Varṇamāvat.

(R̥g Veda 3.34.9.)

(He gave the golden treasure, and having destroyed the Dasyus, he protected the Arya tribe.)

Yatra Dēvā Amṛtamānaśānāstrīyē Dhāmannadhyairayanta..

(Yajur Veda 32.10.)

(In whom the gods obtaining life eternal have risen upward to the third high station.)

Paśavastat Pramōdantē Mahō Vai Nō Bhaviṣyati..

(Atharva Veda 11.4.5.)

(When *Prāṇa* was delighted, the clouds shed rain and thus the earth was dampened, the animals were thrilled, as they would get food.)

Çatuspād Bhūtva Bhōgyaḥ Sarvamādatta Bhōjanam.

(Atharva Veda 10.8.21.)

(He, having manifested himself with four legs, devours the food, which is offered to him.)

Kimaṅga Tvā Maghavan Bhōjamāhuḥ. (Atharva Veda 20.89.3.)

(O Indra, You are an enjoyer.)

Here, we have our composition:—

614. *Uktō Mahābhōgapadēna Viṣṇu-Rbhunakti Viśvaṃ Mahataḥ Sa Kālāt.*

Tatraiva Tadbhōjanamādadhāti Sākṣī Svayaṃ Paśyatimātramātraḥ.

Viṣṇu comes to be known as *Mahābhōga* as he has been enjoying the world from time immemorial, and remains as a witness, just as the inventor of the machine watches it working and doesn't work himself.

434. *Mahādhanah:—*

Dhana Dhānyē is the root and money is that which is dear to everyone by attaining which everyone would be happy.

In the word *Mahādhanā*, the word *Mahāt* is taken to be a synonym of money. Thus, one who has abundance of riches is *Mahādhanā*.

Even emperors have their limit regarding their wealth but for Brahman who is in the form of *Virat*, no one can restrict his knowledge or happiness or longevity or objects of enjoyment. As everything pertaining to Him is boundless, everyone aspires to attain Him

for the sake of attainment of happiness and contentment, gold coins etc., Lord Viṣṇu comes to be known as *Mahādhana*.

The mantras are:—

Kratvā Nō Manyō Saha Mēdyēdhi Mahādhanasya Puruhūta Saṃsṛji.

(Atharva Veda 4.31.6.)

(O Manyu, may you be available to us with all your bountiful riches.)

Śataṃ Sahasramayutaṃ Nyarbudamasaṅkhyēyaṃ Svamasmin Niviṣṭam

(Atharva Veda 10.8.24.)

(Innumerable qualities abide in god, which are much more than one can count.)

Vayaṃ Dēvasya Dhīmahi Sumatiṃ Viśvarādhasaḥ.

(Atharva Veda 7.17.2.)

(We mediate upon that Lord, who is in charge of riches.)

Nidhīnāṃ Tvā Nidhipatiṃ Havāmahē Vasō Mama.

(Yajur Veda 23.19.)

(Thee, the Lord of treasures, we invoke. My precious wealth!)

Jagṛmbhā Tē Dakṣiṇamindra Hastam Vasūyavō Vasupatē Vasūnām.

(Rg Veda 10.47.1.)

(Indra, Lord of abundant wealth, we desiring wealth, seize hold of your right hand.)

Kōṣaṃ Na Pūrṇaṃ Vasunā Nyṛṣṭamācyāvaya Maghadēyāya Śūram.

(Rg Veda 10.42.2.)

(Bring down for the distribution of wealth the hero who is pressed down with wealth like a vessel (full of water))

Ahaṃ Bhuvam Vasunaḥ Pūrvyaspātirahaṃ Dhanāni Sañjayāmi Śaśvataḥ

Mām Havantē Pitaranna Jantavō Ahaṃ Dāśuṣē Vibhajāmi Bhōjanam.

(Rg Veda 10.48.1.)

(I am the principle Lord of wealth: I conquer the treasure of many (adversaries): living beings call upon me as a father; I bestow food on the donor of oblations.)

Here, we have our composition:—

615. *Kaścitsuvarrīṇaṃ Yavakāṃśca Kaścit Vastrāṇi Kaścit Drumayāmśca Kaścit.*

Kaścid Guḍīcīm Madhuyaṣṭikāṃ Vā Kaścitpaśūn Vā Vinimātumēti.

616. *Sa Ēva Viṣṇuḥ Kurutē Nidhānaṃ Dhanasya Sarvatra Kṛtē'tra Viśvē.*

Mahādhanah Svēna Guṇēna Yuktyā Dhanēna Tulyaṃ Kurutē Samastam.

617. *Ēvaṃ Hi Sarvatra Dhanam Sa Viṣṇu-Rmahāadhanō Vyāpayati Prasahya.*

Taṃ Buddhimantaḥ Svadhiyā Viśēśya Mahādhanam Taṃ Stuvatē Mahāntaḥ.

Someone wants to exchange gold, some for wheat, some for clothes, some for jaggery and still some others for sweets and so on.

That Viṣṇu makes everyone act and gives money in keeping with one's need. He comes to be known as *Mahādhana* on account of his own qualities and everyone measures people according to their money.

Viṣṇu is present everywhere in the form of money and thus comes to be known as *Mahādhana*. The intelligent people on account of their intellect call Him as *Mahādhana*.

60. *Anirviṇṇaḥ Sthaviṣṭhō'bhūrdharmayūpō Mahāmakhaḥ.*

Nakṣatranēmīrṇakṣatṛī Kṣamaḥ Kṣāmaḥ Samāhanaḥ.

435. *Anirviṇṇaḥ*, 436. *Sthaviṣṭhaḥ*, 437. *Abhūh*, 438. *Dharmayūpaḥ*, 439. *Mahāmakhaḥ*. 440. *Nakṣatranēmi*, 441. *Nakṣatṛī*, 442. *Kṣamaḥ*, 443. *Kṣāmaḥ*, 444. *Samāhanaḥ*.

435. *Anirviṇṇaḥ*—

Vida Vičāraṇē is the root and *Ni* is the termination and from the sutra *Gatyarthhākarmaka* (3.4.72. (The affix *Kta* is employed in denoting the agent as well as the act and the object, after verbs implying motion, after intransitive roots.) *Kta* is the affix in the sense of doer. From the *Vārtika* on the sutra *Nirviṇṇasyōpasañkhyā -Nāmi* (8.4.29. (The *N* of the krit affix, preceded by a vowel, is changed into *ña*, when it follows an upasarga having the cause of change.) the letter *na* is substituted by *Na* from the sutra *gṛunā gṛu*. The compound is *nai* and thus the form is *Anirviṇṇaḥ*, One who doesn't undergo any kind of fatigue is *Anirviṇṇaḥ* and he is none other than *Viṣṇu*. *Nirveda* is modification and how can that happen to an un-diminished thing? *Nirveda* is always associated with that which undergoes transformation. When the Lord is 'nirveda' then his creation itself will perish. Thus, he is not undergoing modification, but on the contrary he is One and a whole entity. Thus *Viṣṇu* comes to be known as *Anirviṇṇa*.

Though by creating time and again and by dissolving this Universe again and again he always remains un-modified according to the dictum "the causes could be seen in the effects". The Lord maintains this Universe. Whatever is the nature of the seed, so is the nature of the earth. The development of the seeds is an ever growing process in this earth and it never gets disgusted, as *Viṣṇu* is the root cause for everything.

The Sea is also never disgusted on account of the presence of water. The Sun is also not tired on account of his continuous movement as he attracts the Universe and makes it undergo miseries. The entire Universe is nothing but a life of *Viṣṇu* who doesn't undergo old age and death.

The proof of this mantra is -

Dēvasya Paśya Kāvyaṇi Na Māmāra Na Jīryati

(Atharva Veda 10.8.32.)

(This act belongs to only that eternal principle who neither undergoes death nor decay.)

Here the world is the connecting link between God and His creation. The heard things are on par with the Vedas.

The mantras are:—

Pra Vō Mahē Mandamānāyāndhasō'rcā Viśvānarāya Viśvābhuvē.

(Yajur Veda 33.23.)

(I laud your mighty one who joyeth in the juice, him who is good to all men, who pervadeth all.)

Akāmō Dhīrō Amṛtaḥ Svayambhūh, Rasēna Trptō Na Kutaścānōnaḥ.

(Atharva Veda 10.8.44.)

(One with no desires, brave, self born one, un-paralleled.)

Dravantyaśya Vājinō Na Śōkā Bhayantē Viśvā Bhuvanā Yadabhrāt.

(Rg Veda 4.6.5.)

(One who circumambulate (the victim) of his own (accord); the bright (rays) of him (fed) with (sacrificial) food, spread around; all the regions are alarmed when he blazes.)

Svaryasya Ća Kēvalam Tasmai Jyēsthāya Brahmanē Namaḥ..

(Atharva Veda 10.8.1.)

(One who is in charge of the heavens is that Brahman and I offer my respects to Him.)

Atandrō Brahmanā Dhīraḥ Prāṇō Mānu Tiṣṭhatu

(Atharva Veda 11.4.24.)

(O Prāṇa, may you be conscious of the people who are prone to sleep.)

Atandrō Dūtō Abhavō Havirvāt. (Rg Veda 10.72.7.)

(He is the messenger who carries the sacrificial food.)

Saṅkrandanō'nimiṣa Ēkaviraḥ Śataṁ Sēnā Ajayat Sākamindraḥ.

(Yajur Veda 17.33.)

(With eyes that close not, bellowing, sole hero, Indra subdued Atman once hundred armies.)

Here, we have our composition:—

618. *Uktō Hyanirviṇṇapadēna Viṣṇuḥ Samīkṣya Viśvaṁ Bahudhā Tataṁ Yat.*

Sūryō Na Niroḍdamupaiti Bhēṣu Na Cōrmimālī Na Dharā Ća Naijē.

Viṣṇu is known by the term *Anirviṇṇaḥ* who examines the entire Universe. The Sun never undergoes disgust or the waves, or the earth.

436. *Sthaviṣṭhaḥ*:—

Sthūla Paribṛmhaṇē is the root and the affix is *Aç* and we have the dropping out of *Na* and the termination is *Iṣṭhan*. From the sutra *Sthūladūrayuvahasvakṣipra* (6.4.156. (Before the affixes *Iṣṭha*, *Iman* and *īyas*, is elided the last semi-vowel with that which follows it, and for the first vowel, a *Guṇa* is substituted, in *Sthūla*, *Dūra*, *Yuvan*, *Hasva*, *Kṣipra*.) *Yaṇ* is dropped and the former gets *Guṇa*. One who is very fat is *Sthaviṣṭhaḥ*. The termination *Iṣṭhan* is employed to indicate anything in excess. The things in the world are by nature fat which enters everything in the form of *rasa* and thus comes to be known as *Sthaviṣṭhaḥ*.

The nature of wandering is the meaning of the root. *Paribṛmana* means going around. It circumambulates the Universe and makes it grow. Thus *Viṣṇu* on account of his enveloping nature comes to be known as *Sthaviṣṭha*.

The mantras are:—

Vayamu Tvāmapūroya Sthuraṁ Na Kacçid Bharantō'vasyavaḥ.

Vājē Citraṁ Havāmahē..

(Rg Veda 8.21.1.)

(Unpreceded Indra, cherishing you (with sacrificial food), desirous of your protection, we invoke you who are manifold in battle, as (men call upon) some stout (person for help).

Sthūrasya Rāyō Bṛhatō Ya Īśē Tamu gṛavāma Vidathēṣvindram..

(Rg Veda 4.21.4.)

(We glorify, in solemn rites, this Indra who rules over substantial, abundant riches.)

Sa Vardhitā Vardhanaḥ Pūyamānaḥ Sōmō Mūdhvām Abhi Nō Jyōtiṣāvīt

(Rg Veda 9.97.39.)

(May Soma the augments (of the gods), Self-augmenting, being purified, the showerer (of benefits), protect us by his radiance.)

Tryambakaṃ Yajāmahē Sugandhiṃ Puṣṭivardhanam

(Yajur Veda 3.60.)

(Tryambaka we worship, sweet augments of prosperity.)

Tvaṃ Hi Sōma Vardhayantsutō Madāya Bhūrṇayē.

Vṛṣaṇ Stōtāramūtayē.. (Rg Veda 9.51.4.)

(For you, Soma, being effused, approaches the worshipper for speedy exhilaration and protection.)

Vi Dvēṣāṃsīnuhi Vardhayēlāṃ Madēma Śatahimāḥ Suvīrāḥ.

(Rg Veda 6.10.7.)

(Scatter (our) enemies; augment our abundance; and may we, blessed with virtuous male descendants, enjoy happiness for a hundred winters.)

The nature of the Lord in making people fat is visible in the world. Having entered each body he makes them fat. Whenever the water enters the body it becomes fat, as the element of rasa would be enveloping it. Thus what covers it is fat.

Another example could be cited as follows - Even a great machine can be made to move. To indicate the great sense it is known as *Sthaviṣṭha*. So is Viṣṇu in this world though neither fatness nor leanness occurs to Brahman. Still, from the point of view of the world he comes to be known as *Sthaviṣṭha*.

Here, we have our composition:—

619. *Nūnaṃ Sthaviṣṭhaḥ Sa Hi Viṣṇurēva Yatō'sti Sarvatra Gataḥ Svayaṃ Saḥ.*

Vyāpyā Sthitah Sarvamatō Vaśiṣṭhō Dīpō Yathā Raśmibhirāvṛṇōti.

620. *Ēvaṃ Hi Yō Dhyāyati Satyabandhuṃ Sthūlāccha Vṛddhaṃ Pariyātamantaḥ.*

Dēhē Yathātmā Vibhinti Rūpaṃ Tathā Sthaviṣṭhaḥ Kathitaḥ Sa Ēva.

Definitely Viṣṇu comes to be known as *Sthaviṣṭha* as he is present everywhere. He stays by enveloping it just as the lamp is enveloped by its radiance.

One who meditates like this on the true being knows the nature of Sthoolā. Just as the body differs from individual to individual though the *Ātman* is constant in all of them, he comes to be known as *Sthaviṣṭha*.

437. *Abhūḥ:—*

Bhū Sattāyām is the root and from the sutra *Bhuvah Sañjñāntarayōḥ* (3.2.179). (The affix Kvip comes after the verb *Bhū*-to be, when the word so formed denotes a name or a surety.) it gets the termination Kvip and then it drops out. Here the compound is Nai or the

termination is Kvip. Here, in the sense of Bhave and then the compound is Nai. With this the nature of the Lord becomes clear.

Birth is the common factor for action and hence the term *Jāyatē* and *Bhavati* are taken as synonyms. Therefore at no point of time *Nivisisa* can become *Sāmānya*. As he never undergoes change, He has no birth. Thus he comes to be known as *Abhūh* (eternal - one who is un-born).

The mantras are:—

Uta Nō'hirbudhnyaḥ Ēkapāt Pṛthivī Samudraḥ. (Yajur Veda 34.53.)

(Let Ahibudhnya also hear our calling, and Aja-Ekapad and Earth and Ocean.)

Śaṃ Nō Aja Ēkapād Dēvō Astu. (Rg Veda 7.35.13.)

(May the divine Aja-ekapad be (favourable to) our happiness.)

Kavirmanīṣi Paribhūh Svayambhūh (Yajur Veda 40.8.)

(Far-sighted, wise, encompassing, he self-existent.)

Abhūrvaṁkṣīroyu Āyurānaḍ. (Rg Veda 10.27.7.)

(You, Indra are manifest; (from time to time), you water (the earth).)

Akāmō Dhīrō Amṛtaḥ Svayambhūh. (Atharva Veda 10.8.44.)

(One with no desires, brave, self-born one, un-parallel. One who is not afraid of death, One who has transgressed old age and death and one who is eternally young.)

Here, we have our composition:—

621. *Abhūh Sa Viṣṇurhyajarō'marō Vā Na Tatparaḥ Kō'pi Na Tasya Śāstā.*

Sampadvipadbhyāṃ Ča Na Sō'sti Sakta-Stathā Yathā Vyōma Jagat Prasṛptam.

Viṣṇu is un-born, one who never gets old and one who never dies, there is no one who controls Him and is never affected on account of riches or penury and is absolutely un-attached like the sky.

438. *Dharmayupaḥ*:—

The word *Dharma* is already explained. From the sutra *Artistu* (1.140. it ends with the man termination. *Yu Miśraṇē* is the root out of which the word *Yūpa* comes into being. From the sutra *Kuyubhyāñca* (3.27. it gets the termination *Pa* and there is no *Guṇa*. It gets not from the sutra *Śryukah Kiti* (7.2.11. (The augment *It* is not added to an affix having an indicator *Pha*, when it comes after the root ending in *U, Ū, R, or Rr* in the *Dhātupathā*.) and on account of abundance it gets elongation. *Dharmayupaḥ* is that which holds the entire Universe.

Dharma is that which holds and He is the very incarnation of *Dharma*. The Lord, having created the sky and others by his innate nature creates the rest of the Universe. Thus whatever he creates will get the same nature and qualities. As he binds everything in the Universe, He comes to be known as *Dharmayupaḥ*.

Just as the sugarcane when put into the machine gives the sweet juice on account of which its modifications will also get the same sweet taste though bearing different names and forms, thus, one can imagine things on account of one's experience in this world.

The mantras are:—

Trīṇi Padā Vi Çakramē Viṣṇurgōpā Adābhyah. Atō Dharmaṇi Dhārayan..
(Rg Veda 1.22.18.)

(Viṣṇu, the un injurable and the protector of the Universe, stepped three steps, thereby preserving the sacred laws.)

*Yasmin Bhūmirantarikṣam Dyauryasaminnadhyāhitā.
Yatrāgniścandramāḥ Sūryō Vātastiṣṭhantypitāḥ
Skambham Tam Brūhi Katamaḥ Svidēva Saḥ..*
(AtharvaVeda 10.7.12.)

(That Agni envelopes Sun, Moon, Wind, Earth and Sky by maintaining his divinity in all of them uniformly.)

Tasmin Chrayantē Ya U Kē Ça Dēvā Vṛkṣasya Skandhaḥ Parita Iva Śākhāḥ.
(Atharva Veda 10.7.38.)

(Just as the branches of the tree will be under the control of the tree, so also all the gods will be under the control of that Lord.)

*Vṛṣā Sōma Dyumān Asi Vṛṣā Dēva Vṛṣavrataḥ.
Vṛṣā Dharmāṇi Dadhiṣē..* (Rg Veda 9.64.1.)

(You, Soma, are the bright sprinkler; You shining (Soma) are the sprinkler whose occupation is sprinkling; You the sprinkler, sustain the rites (of men and gods).)

Dēvō Dēvān Svēna Rasēna Pṛñcan, Indrardharmāṇyṛtuthā Vasānō.
(Rg Veda 9.97.12.)

(The sportive Indu flows purified, reaching the gods with its juice.)

Here, we have our composition:—

622. *Sa Dharmayupaḥ Kurutē Viçitraṁ Jagat Bahutvē Kṛtabuddhirantaḥ.
Sa Vā Manaḥ Kāmanayā Ça Sambhuḥ Puṁstriṇprayōgeṇa Jagad Babhāra.*

That *Dharmayupaḥ* makes the world variegated as He has his intellect inbuilt. He, on account of his mental conjectures creates men and women differently.

439. *Mahāmakhaḥ:—*

Makha Gatau is the root and from the sutra *Puṁsi Sañjñāyā Ghaṇi Prāyēṇa* (3.3.118.) (The affix *Gha* generally comes in the sense of an instrument or location after a root, when the word to be formed is a name and is in the masculine gender.) it gets the termination *Gha*. *Makha* is Sacrifice as it makes one reach the place of destination. Thus *Mahāmakha* is none other than *Viṣṇu* Himself. *Makhaḥ* may also mean one who gives and takes.

All people take and give out something, just as the tree takes the hot rays of the Sun, takes water from the clouds, *rasa* element from the earth and in turn bestows fruits, flowers and fragrance to the world. Though this is not visibly seen among the inanimate things, there also it is very much present. Everyone derives water from the clouds and clouds gradually diminish in due course.

Since the nature of the Lord doesn't undergo transformation he comes to be known as *Mahāmakha*. Watching this Universe will please him and his own fruit is the Sacrifice.

Even in Brahman this nature of making others happy is very much present. Otherwise his happiness will be futile like a blind man appreciating physical beauty. But nothing is a waste in the Lord.

The mantras are:—

Makhasya Tē Taviṣasya Prajūtimiyarmi Vācamamṛtāya Bhūṣan.

(Rg Veda 3.34.2.)

(Decorating you, I address sincere prayers to you who are adorable and mighty, for the sake of (obtaining) food.)

Yō Yajñasya Prasāadhanastanturdēvēṣvātataḥ.

Tamāhutamaśīmahī.. (Atharva Veda 13.1.60.)

(The sacrifice, which has been guarded by gods, we protect it.)

Tasmādhyajñāt Sarvabhūta R̥caḥ Sāmāni Jajñirē. (Yajur Veda 31.7.)

(From the great general sacrifice *R̥caḥ* and *Sāmā* hymns were born)

Ēṣa Tē Yajñō Yajñapatē Saha Sūktavākāḥ.

(Atharva Veda 7.97.4.)

(O Lord of the sacrifice, this sacrifice, which we are performing, may be auspicious to everyone.)

Dēhi Mē Dadāmi Tē Ni Mē Dēhi Ni Tē Dadhē. (Yajur Veda 3.50.)

(Give me, I give thee gifts: bestow on me, and I bestow on thee.)

Indrasya Yasya Sumakhaṃ Sahō Mahi Śravō Nṛmṇaṃ Ča Rōdasī Saparyataḥ.

(Rg Veda 10.50.1.)

(The mighty Indra, the leader of all men, the creator of all, whose venerable strength and abundant food and wealth, heaven and earth adore.)

Yajñēna Yajñamayajanta Dēvāstāni Dharmāni Prathamānyāsan.

(Yajur Veda 31.16.)

(Gods. sacrificing, sacrifice the victim: these were the earliest holy ordinances.)

Regarding the nature of sacrifice -

Vasantō'syāsīdājyaṃ Grīṣma Idhmaḥ Śaraddhaviḥ.

(Yajur Veda 31.14.)

(Spring was the butter, autumn the oblation, summer was the wood.)

While explaining the term *Ista* we have explained *Yagna* and there one has to refer to it.

Here, we have our composition:—

623. *Mahāmakhō Viṣṇurananubōdhō Jaṅgajjagadr̥ṣaganēna Yuñjan.*
Čayaprakōpaprāsamāṃśca Kurvan Yajñāyatē Viśvamidañca Sarvam.
624. *Śītōṣṇasāmyairavanēḥ Pradēśā Vasantasantāpaguṇān Vahantaḥ.*
Prthagvibhaktauśadhivargajātān Vikāśya Puṣpairathavā Phalaiśca.
625. *Mahāmakhatvaṃ Hi Mahāmakhasya Vyavasthayā Yatra Vitānavṛddham.*
Vratē Samastaṃ Na Paraṃ Hi Tasmā-Nmahāmakhō Viṣṇurato'sti Gītaḥ..

That Viṣṇu with un-paralleled knowledge comes to be known as *Mahāmakha*, who unites the Universe with three kinds of defects. He makes the Sacrifice by making use of people.

He carries the qualities of cold and heat from the earth and thus takes away the excessive heat. By creating the different medicinal plants he also creates flowers and fruits.

Thus the term *Mahāmakha* gets satisfied with his nature of dividing everything systematically. As he maintains everyone in the form of a rule, his name *Mahāmakha* gets justified.

The same thing holds good regarding the plants, animals, birds, vegetation and so on. Not all vegetation grows everywhere, not every vegetation is consumable.

440. *Nakṣatranēmiḥ*:—

ñakṣa Gatau is the root and from the sutra *ñō Nah* (6.1.65. (There is the substitution of N for the initial *ñ* of the root in the dhatupatha.) the letter *ña* is transformed into Na and from the sutra *Aminakṣiyajivadhipatibhyō' tran* (3.105.. *Atran* is the termination. *ñai Prāpaṇē* is the root out of which the term *Nēmiḥ* gets justified. According to the sutra *ñō Nah* (6.1.65. (There is the substitution of N for the initial *ñ* of the root in the dhatupatha.) it gets *ñatva* and the termination *Mi* from the sutra *Niyō Miḥ* (4.44. then guna, *Nēmiḥ* is one who makes us reach there. The destined place of stars is known as *Nakṣatranēmiḥ*.

Or that which doesn't perish is a star and from the sutra *Nabhrāṇnapānnavēdānāsatyānamuṇinakulanakhanapumṣakanakṣatranakranākēṣu* (6.3.75. the term *Nakṣatra* comes into being.

This world is always on the move but still, it never goes out of its orbit. Just like a wheel though on a constant move will never move out of the spokes, it will never transgress its orbit just as the sense organs which are present in the head will never fluctuate from its original place, so also the stars will never change and thus Viṣṇu gets the term *Nakṣatranēmi*.

It also occurs in *Svādhyāyabrāhmaṇa*.

*Nakṣatratārakaiḥ Sārdham Candrasūryādayō Grahāḥ.
Vāyupāśamayairbandhairnibaddhā Dhruvasaṅjñitē..*

Along with the stars, planets and the moon, the Sun is tied firmly with the air.

During the episode of *Śisumāra* occurring in *Svādhyāyabrāhmaṇa* it is explained as Viṣṇu *Hṛdaya*. The word *Dhruvanakṣatra* gets the epithet *Dhruva* (steady) only on account of this reason.

The mantras are:—

Ēkaçakram Vartata Ēkanēmi Sahasrākṣaram Prapurō Ni Paścā.

(Atharva Veda 10.8.7.)

(A single wheel and a single spoke moves with that almighty, the world came into existence with His half form, but where is the other half ?)

Viśvavyacāścamausadhayō Lōmāni Nakṣatrāṇi Rūpam.

(Atharva Veda 9.7.15.)

(The medicinal plants are His ribs, stars are His form and His all-pervasive nature is His skin.)

Tamṛtaṃ Ḥa Satyaṃ Ḥa Sūryaśca Ḥandraśca Nakṣatrāṇi Cānuvyacalan

(Atharva Veda 15.6.5.)

(Sun, Moon, Stars, Truth and Ṛta follow Him.)

Śrīśca Tē Lakṣmīśca Patnyāvahorātrē Pārsvē Nakṣatrāṇi Rūpamaśvinau Vyāttam.

(Yajur Veda 31.22.)

(Beauty and fortune are thy wives: each side of thee are day and night. The constellations are thy home: The Aśvins are thine open jaws.)

Tasyāmū Sarvā Nakṣatrā Vaśē Candramasā Saha.

(Atharva Veda 13.4.28.)

(All the stars along with the Moon are under His control.)

Here, we have our composition:—

626. *Nakṣatranēmīrbhagavān Sa Viṣṇu-Rvyavasthayā Nahyati Nēmibhūtaḥ.*

Nakṣatratārāgrahamaṇḍalāni Dhruvē Nibaddhāni Ḥa Tāni Tēna.

Nakṣatranēmī is Lord Viṣṇu who ties up everything systematically. He ties the cluster of stars and planets together.

441. *Nakṣi:—*

The word *Nakṣatra* has already been explained by us. It gets the termination *Uni* from the sutra *Ata Inīthanau* (5.2.115. (The affixes *Ini* and *Than* come in the sense of *matup*, after nominal stems ending in short *A*; and in the alternative *matup* also.) and the letter *a* gets dissolved, from the sutra *Yasyēti Ḥa* (6.4.148. (The final *I* and *A* (both long and short), of a *bha* stem, are elided before a *Taddhita* affix and before the feminine affix *ī*) and from the sutra *Sau Ḥa* (6.4.13. (The penultimate vowels of a stem ending in *In*, *Han*, *Puśan* or *Aryaman* are lengthened before the affix sutra of the nominative singular but not in the vocative singular.) it gets elongated.

Whatever is its form, it is full of that. It comes to be known by that, what is present in the earth comes to be its quality. Thus the Lord of the stars are stars themselves and since that quality is uniformly present in all of them, it comes to be known as *Nakṣatrī*. Mind is the star of the body and *Ātman* which is present in the body comes to be known as *Nakṣatrī*, the world is *Nakṣatra* and one who controls it namely the Lord comes to be known as *Nakṣatrī*. He is Viṣṇu.

The mantras are:—

Tadēvāgnistadādityastadvāyustadu Candramā (Yajur Veda 32.1.)

(Agni is That: the Sun is That: Vayu and Chandramas are That.)

Candramā Manasō Jātaścakṣōḥ Sūryō Ajāyata. (Yajur Veda 31.12.)

(The Moon was gendered from His mind, and from His eye the Sun had birth.)

Śakadhūmaṃ Nakṣatrāṇi Yad Rājānamakurvata.

(Atharva Veda 6.128.1.)

(The stars have made the Agni by name Shakaduma as their king, namely Moon.)

Viśvavyaḥścaścamauśadhayō Lōmāni Nakṣatrāṇi Rūpam.

(Atharva Veda 9.7.15.)

(The medicinal plants are His ribs, stars are His form and His all-pervasive nature is His skin.)

Tasyāmū Sarvā Nakṣatrā Vaśe Čandramasā Saha.

(Atharva Veda 13.4.28.)

(All the stars' along with the Moon are under His control.)

Here, we have our composition:—

627. *Nakṣatralōkasya Yatō'sti Śambhu-Rvidhāyakō'taḥ Kathitaḥ Sa Tadvān.*

Dēhē Manaḥ Sarvaśarīra Ātmā Virājatē Tasya Padaṃ Dadhānaḥ.

Just as the Lord is the controller of the world of stars, the mind in the body, that *Ātman* is present in the body and that shines forth. Thus *Nakṣatra* and *Nakṣatrī* could be taken as synonyms.

442. *Kṣamaḥ:—*

Kṣamūṣa Sahanē is the root. That which is capable of running the world either to do, not to do or to do otherwise on account of his un-thinkable and un-imaginable strength is *Kṣamaḥ*.

Or, He is known, as *Kṣama* as he forgives even those who have committed mistakes. *Ac* is the termination here in the sense of *Matvartha*. The nature of tolerance is very much present in Him as he gives shelter even to those who would have committed grave mistakes.

The Sun is also known as *Kṣama* as he is being instructed to carry on work according to the will of Lord *Viṣṇu*. He tolerates the trouble of constant movement and never experiences rest even for a while. The Earth is also known as *Kṣamaḥ* as it tolerates the weight of the beings.

The *Ātman*, which is present in the body also comes to be known as *Kṣama*, as it tolerates the happiness as well as the grief occurring from time to time. The nature of the Lord is popularly associated with *Kṣama* as he is all pervasive in nature.

The mantras are:—

Tatsaviturvṛṇmahē Vayaṃ Dēvasya Bhōjanam.

Śrēṣṭhaṃ Sarvadhātamaṃ Turaṃ Bhagasya Dhīmahi.

(Rg Veda 5.82.1..)

(We solicit of the divine Savitri enjoyable (wealth); may we receive from Bhaga that which is excellent, all sustaining, destructive of foes.)

Śaktiṃ Yadvibharā Rōḍasī Ubhē Jayannapō Manavē Dānuçitrāḥ.

(Rg Veda 5.31.6.)

(Wielder of the thunderbolt, subjugating both heaven and earth, you have distributed the wonderfully bountiful waters to man.)

Nākṣastapyatē Bhūribhārah (Rg Veda 1.164.13.)

(All beings abide in this five-spoked revolving wheel; the heavily-loaded axle is never heated; its eternal compact nave is never worn away.)

Iyaṃ Viśṣṭīryata Ābabhūva Yadi Vā Dadhē Yadi Vā Na..

(Rg Veda 10.129.7.)

(He from whom this creation arose, he may uphold it, or he may not (no one else can).)

Abhi Dyāṁ Mahinā Bhūvamabhīmāṁ Pṛthivīm Mahīm.

(Rg Veda 10.119.8.)

(I excel the sky in greatness, (I excel) this great earth.)

Prāṇāya Namō Yasya Sarvamidam Vaṣē.

Yō Bhūtaḥ Sarvasyēśvarō Yasminatsarvaṁ Pratiṣṭhitam..

(Atharva Veda 11.4.1.)

(I offer my respects to that prāṇa under whose control this world proceeds. The past is embedded in Him, He is the Lord of everyone and He has firmly established himself in the world.)

Sāhyāma Dāsamārya Tvayā Yujā Sahaskṛtēna Sahasā Sahasvatā.

(Rg Veda 10.83.1.)

(May we overcome the Dasa and the Arya with you for our ally, invigorating, strong and vigorous.)

Here, we have our composition:—

628. *Kṣama Sa Viṣṇuḥ Pravīṇatya Viśvaṁ Kṣamatvadharmēṇa Jagacça Yuñjan.*

Svayaṁ Kṣamaḥ San Sahatē Ha Sarvaṁ Jagatkṣamaṁ Tam Padaśō nuyāti.

Lord Viṣṇu is known as *Kṣama* as he tolerates everyone with his unique quality. Being tolerant, he tolerates everyone and the world follows Him on account of this nature.

443. *Kṣāmaḥ:—*

Kṣai Kṣayē is the root and from the sutra *Ādēṇa Upadēśē'ṣiti* (6.1.45. (In a root, which in the system of grammatical instructions, ends with a diphthong (E, Ai, Ō and Ou), there is the substitution of *Ā* for the diphthong, provided that no affix with an indicatory *ga* shall follow it.) it gets the *Ātva*, then the termination *Ktaḥ* in the sense of doer. From the sutra *Gatyarthākarmaka* (2.3.12. the letter *ta* is substituted by *Ma* and then the form would be *Kṣāmaḥ*. It means that in which everything will get merged. From the sutra *Kṣāyō Mah* (8.2.53. (M is substituted for the Nistha T after the root *Kṣau*.) thus, He is one who stays in an un-manifest form having enveloped everything. One who dissolves everything ultimately is known as *Kṣāma*.

This world which is made of names and forms, when dissolves by abandoning its multiform, then stays in its original form and at that point of time comes to be known as *Viṣṇu*. He is the one who survives when the entire world merges at the time of dissolution and thus comes to be known as *Kṣāmaḥ*.

Just as a person, by seeing his diminishing form still doesn't lose his enthusiasm, so also when the branches of a tree are cut, it appears to be lacking in lustre, but again with the passage of time regains its lustre. Thus the Lord comes to be known as *Kṣāmaḥ* on account of his all enveloping nature.

In the world also one can notice - When the near ones depart in the family, the head of the family grieves and becomes lean on account of grief but regains the original form

after a lapse of time. Similarly, God with the passage of dissolution when He recreates the Universe comes to be known as *Kṣāma*.

The mantras are -

Prajāpatiścarati Garbhē Antaraḍṛśyamānō Bahudhā Vijāyatē.

(Atharva Veda 10.8.13.)

(Prajapati the creator resides in an invisible form in the womb.)

*Yataḥ Sūryaṃ Udētyastaṃ Yatra Ḥa Gaḥḥati.
Tadēva Manyēhaṃ Jyēṣṭhaṃ Tadu Nātyēti Kiñcana..*

(Atharva Veda 10.8.16.)

(On account of whom even the Sun rises and sets and grows, is this Almighty One who is not being transgressed by anyone.)

Tasminnada Saṃ Ḥa Viçaiti Sarva Sa Ōtaḥ Prōtaṣṇa Vibhuḥ Prajāsu..

(Yajur Veda 32.8.)

(Therein unites the whole, and thence it issues: far spread it is the warp and woof in creatures.)

Sa Naḥ Parṣadati Durgāṇi Viśvā Kṣāmad Dēvō'ti Duritānyagniḥ.

(Atharva Veda 7.63.1.)

(May He dispel the difficulties in our path and may He destroy our foes, who cause misery to us.)

Ucchiṣṭē Dyāvāprthivī Viśvaṃ Bhūtaṃ Samāhitam

(Atharva Veda 11.7.2.)

(Water, Ocean, Moon and Air are nothing but the manifestations of the same almighty Brahman.)

Ya Imē Dyāvāprthivī Jajāna Yō Drāpiṃ Kṛtvā Bhuvanāni Vastē.

(Atharva Veda 13.3.1.)

(One who manifested the sky and the earth is that Omniscient Lord, who envelops the entire Universe.)

Here, we have our composition:—

629. *Kṣāmaḥ Svayaṃ Sarvamidam Vidhāya Viṣṇuḥ Svayaṃ Tatkurutē Kṣayārham.
Punaścikīrṣuṃ Samayē ntarālē Kṣāmēti Nāmnā Kavayaḥ Stuvanti.*

Lord *Kṣāma* having created everything completely dissolves it in himself and again recreates after sometime. Thus he comes to be known as *Kṣāmaḥ* by the learned.

It is also heard in the galaxy: Though we find the reduction in the planets, the pole star firmly stands, that *Dhruva* comes to be known as *Kṣāma*.

It is said in *Viṣṇu Purana* -

Tārakāśśiṣumārasya Nāstamēti Çatuṣṭayam.

(Viṣṇu Purana 2.9.5, 1.11.66.)

(Definitely the demon Taraka will be killed by Śiṣumāra.)

*Yāvanmātrē Pradēśē Tu, Maitrēyāvasthitō Dhruvaḥ.
Kṣayamāyāti Tāvatu Bhūmērābhūtasamplavaḥ..*

(Viṣṇu Purana 2.8.91.5.)

(The place where the rising Sun appears, the darkness on the earth disappears.)

444. Samīhanaḥ:—

Sam is the prefix and from the sutra *Nandigrāhi* (3.1.134.(After the verbs classed as Nanda “To be happy”, Pra - to take, and Pach - to cook, there are the affixes *lyu*, *Nini* and *Acha* respectively.) gets the affix *Lyu* in the sense of doer and *ni* gets dissolved, the resulting form would be *Samīhana*. It means one who instructs people to carry out their respective jobs or one who is perfect in the creation of the world or one who is prompt in bestowing the fruit.

Regarding the nature of creation of the Lord, people are also taken for granted because not only men, but also all animals have the independence of carrying on their progeny. Thus *jīva* also comes to be known as *Samīhana*.

The Sun is also *Samīhanaḥ* as he is capable of making people work and also to manifest Himself in various worlds. Mankind wants to see the Lord time and again to regain strength so that life can continue vigorously.

The mantras are:—

Yatō Yataḥ Samīhatē Tatō Nō Abhayaṃ Kuru. (Yajur Veda 36.22.)

(From whatsoever trouble thou desirest, give us safety thence.)

Yō Asya Viśvajanaṃ Iśē Viśvasya Čeṣṭataḥ.

(Atharva Veda 11.4.23.)

(He is the Lord of the entire Universe, under whose control the *Prāṇa* lies.)

Yō Asya Sarvajanaṃ Iśē Sarvasya Čeṣṭataḥ.

Atandrō Brahmanā Dhīraḥ Prāṇō Mānu Tiṣṭhatu.

(Atharva Veda 11.4.24.)

(The *Prāṇa* who is in charge of the entire Universe, may be favourable to me, as I am pure.)

Antarvidvān Adhvano Dēvayānānatandrō Dūtō Abhavō Havirvāt.

(Rg Veda 1.72.7.)

(So shall you be the diligent bearer of oblations, and messenger of the gods, knowing the path between (earth and heaven), by which they travel.)

Yathēmē Dyāvāpṛthivī Sadyaḥ Paryyēti Sūryaḥ

(Atharva Veda 6.8.3.)

(The Sun envelopes the sky, earth and heavens in every way.)

Sūryācandramasau Dhātā Yathāpurvamakalpayat.

Divam Ča Pṛthivīm Cāntarikṣamathō Svah.. (Rg Veda 10.190.3.)

(The creator created the Sun and the Moon as before, the heaven and earth were also created as before.)

Here, we have our composition:—

630. *Samīhanō Viṣṇurīhāsti Gītaḥ Kartum Sa Viśvaṃ Kurutē Samīham.*
Tathaiva Jīvaḥ Kurutē nuyānaṃ Samīhamānaḥ Pururūpabhūtyai.

Samīhanaḥ is none other than *Viṣṇu* who makes this Universe with his nature of *Samīhanaḥ*. Similarly the *jīva* tries to imitate Brahman by producing his progeny.

61. *Yajña Ijyō Mahējyaśca Kratuḥ Satraṃ Satām Gatīḥ.*
Sarvadarśī Vimuktātmā Sarvajñō Jñānamuttamam.

445. *Yajñāḥ*, 446. *Ijyāḥ*, 447. *Mahējyāḥ*, 448. *Kratuḥ*, 449. *Satraṃ*, 450. *Satāṅgatiḥ*, 451. *Sarvadarśī*, 452. *Vimuktātmā*, 453. *Sarvajñāḥ*, 454. *Jñānamuttamam*.

445. *Yajñāḥ*:—

Yajā Dēvapūjāsaṅgatikaraṇādānēṣu is the root out of which the term *Yajña* comes into being. It gets the termination *Naḥ* from the sutra (3.3.90. *Yajayāçayatavicçharaksō Naḥ* (After the verbs *Yaj* - to worship, *Yach* - to ask for, *Yat* - to strive, *Vichchh* - to shine, *Prachchh* - to ask and *Raksh* - to preserve, comes the affix *Naḥ* with the force of denoting mere action etc.) and from the sutra *Stōḥ Ścunā Ścuḥ* (8.4.40. (The letters *Sa* and the dentals when coming in contact with *Śa* and the palatals, are changed to *Śa* and palatals respectively.) the letter *na* gets *Jña* and thus the term *Yajña* is formulated. Thus the word *Yajña* has different meanings such as "that which unites", "that which gives" and so on. That one and only God is present immanently in everyone. He is the Lord of action and one who lives in every living thing. One who is a witness consciousness and devoid of attributes. He is appeased by everyone through their deeds.

He reaches out to everyone right from their *Mūlādhāra*, He stays there having been united, He is dear to everyone. *Viṣṇu* has the epithet of *Yajña* as it is stated in *Taittiriya Samhita* - Sacrifice is *Viṣṇu*.

He is immanently present in everyone as he unites and separates people, the whole world is in the form of a Sacrifice.

The mantras are:—

Tasmādyajñātsarvahuta Ṛcaḥ Sāmāni Jajñirē.
Chandām Si Jajñirē Tasmādyajustasmādajāyata.

(Yajur Veda 31.7.)

(From the great general sacrifice *Ṛcaḥ* and *Sāmā* hymns were born: there from were spells and charms produced: the *Yajus* had its birth from it.)

Yajñēna Yajñamayajanta Dēvāstāni Dharmāni Prathamānyāsan.

(Rg Veda 1.164.50.)

(The gods sacrifice with sacrifice, for such are their first duties.)

Mā Pra Gāma Pathō Vayaṃ Mā Yajñādīndra Sōmināḥ.

(Atharva Veda 13.1.59.)

(O Indra, in which sacrifice the *Soma* gets manifested. May we not be separated from it.)

Yēna Yajñēna Bahavō Yanti Prajānantaḥ. (Atharva Veda 13.3.17.)

(On account of His grace, the man attains the fruits of the sacrifice.)

Utiṣṭha Brahmanaspatē Dēvān Yajñēna Bōdhaya.

(Atharva Veda 19.63.1.)

(O Brahmanaspathi, get up and inspire gods towards the sacrifice.)

Here, we have our composition:—

631. *Yajñtmakam Viśvamidaṁ Samastam Yajñō Ha Viṣṇuḥ Kurutē Prayatnāt.*

Samślēṣa-Viślēṣa, Mayam Hi Viśvam Tasmāt Pracārārthamihaiti Sarvam.

The entire Universe is in the form of a Sacrifice and the Sacrifice itself is *Viṣṇu*. Thus the whole Universe is nothing but the inner manifestation of that Lord.

446. *Ijyah:*—

Yaj is the root and it gets the termination *Kyap* from the sutra *Vrajayajōrbhāvē Kyap* (3.3.98). (The affix *Kyap* comes after the roots *Vraj*-to go, and *Yaj*-to worship, acutely accented in forming a word in the feminine denoting action.) and gets *Samprasāraṇam* from the sutra *Vaṇṣvapiyajādīnām Kiti* (6.1.15). (The semi vowels of the root *Bac*, *Svap* and *Yajādi*, the verbs are vocalised when followed by an affix having an indicatory *Ka*.) and the letter *Ya* is substituted by *e* and it gets the termination from *Samprasāraṇācca* (6.1.108). (There is a single substitution of the first vowel for the vocalised semi-vowel and the subsequent vowel.). As it is *Kith*, there is absence of *guṇa* and the termination is *Top* and thus the term *Ijya*. It gets the termination *Yati* from the sutra *Daṇḍādibhyō Yah* (5.1.66). (After the words *Daṇḍā* etc., in the accusative, the affix *ya* comes in the sense of "Who deserves that under all circumstances." and the letter *a* gets dropped from the sutra *Yasyēti Ḥa* (6.4.148). (The final *I* and *A* (both long and short), of a *bha* stem, are elided before a *Taddhita* affix and before the feminine affix *ī*). The first *Ya* gets dissolved from the sutra *Halō Yamām Yami Lōpaḥ* (8.4.64). (After a consonant, the following semi-vowel or a nasal is elided optionally, when the same letters follow it.) and thus the term *Ijya* is justified. *Ijya* is that which is fit for sacrifice.

Yajanaṁ is that when the performance of a sacrifice expects something in return and at that time the fruit is already expected with the intention that by performing this act, this God is appeased. Just as one who is desirous of rain worships *Indrā*, one who is desirous of money worships *Kubera* and similarly the other gods for other wants. Thus even a poor man expects something from a rich man.

Just as the branches, leaves are incapable of giving fruit themselves but only those, which are attached to the tree, similarly *Indrā* and other gods are not capable of giving fruits by themselves, but have a base. Thus the fruit occurs only when the roots are watered and thus only *Viṣṇu* is capable of sacrifice, as he is the only one respected by one and all.

All the Vedic words pray and eulogise that *Ijyah* and he will be inbuilt in everyone as the statements of the Vedas have their intentions in sacrifice.

The mantras are:—

Arṇata Prārṇata Priyamēdhāsō Arṇata.

Arṇantu Putrakā Ūta Puraṁ Na Dhṛṣṇvarcata.

(Atharva Veda 20.95.5.)

(May you worship Him repeatedly to acquire intelligence, progeny or for eternity (emancipation).)

Upa Tvā Namasā Vayaṃ Hōtarvaiśvānara Stumaha.

(Atharva Veda 3.15.7.)

(O Agni, we offer prayers to you along with the sacrificial food.)

Ya Ātmadā Baladā Yasya Viśva Upāsātē Praśiṣaṃ Yasya Dēvāḥ.

(Yajur Veda 25.13.)

(Giver of vital breath, of power and vigour, he whose commandment all the gods acknowledge.)

Yā Martyēśvamṛtaṃ Rītāvā Hōtā Yajīṣṭha It Kṛṇōti Dēvān.

(Rg Veda 1.77.1.)

(That Agni who is immortal and observant of truth, who is the invoker of gods, the performer of sacrifices.)

Tāṃ Čāyitvāmṛtaṃ Vasānāṃ Hṛdbhiḥ Prajāḥ Prati Nandanti Sarvāḥ.

(Atharva Veda 9.1.1.)

(Everyone will be happy by offering their prayers to cow who holds Agni.)

Here, we have our composition:—

632. *Ijyaḥ Sa Viṣṇuḥ Sakalaiṣaṇēna Mantraiḥ Sakāmaiḥ Kimu Vāpyakāmaiḥ.*

Nāmnāpi Havyaḥ Sa U Ēka Ēva Sāmnā'tha Gītyā Stutibhiṣca Sōr'haḥ.

Ijya is *Viṣṇu* who satisfies all kinds of desires through mantras whether one has any desire or not. Even by name also he is the sacrifice and is being eulogised by the Samans as well as by praises.

It is said in *Harivamśa* -

Yē Yajanti Makhaiḥ Puṇyairdēvatādīn Pitrnapi.

Ātmānamātmanā Nityaṃ Viṣṇumēva Yajanti Tē

(..3.40.20.).

(Those who perform sacrifices acquire merits of their forefathers and they always offer everything to *Viṣṇu*.)

447. *Mahējyaḥ*:—

The word *Ijyaḥ* which ends with top has already been explained. It gets the termination *Nīp*. The compound here is *Bahurvihi*. It means one who has a great Sacrifice. The sutra is *Ādguṇaḥ, Striyāḥ Puṇyavadbhāṣitapuṃskā* (6.3.34). (In the room of a feminine word there is substituted an equivalent and uniform masculine form, when it is a word having actual corresponding masculine, and does not end in the feminine affix *Ūḍ*, and is followed by another feminine word in the relation of opposition with it; but not when such subsequent word is an ordinal numeral, nor *Priya* etc.) with the help of the short vowel the term *Mahējyaḥ* gets justified. Lord *Viṣṇu* is *Mahējyaḥ* as he is capable of creating the world. By entering the people He makes them change to perform a sacrifice and always displays his Omniscience everywhere. Thus it is the Lord who is present in every being immanently and makes him carry on his task till his death.

Thus among the gods who would be appeased by sacrifices, he comes to be known as *Mahējyaḥ* as He is the form of all the Gods, It is said there itself - By meditating on Him, By praising Him and by prostrating to Him the devotee gets merged with Him. Devayagna and others are the five great Sacrifices. Upasarga and others are the seven Pākayagnas. Agnihotras and seven others are Haviryagnas. Agnistoma and seven others are Somayagnas.

The mantras are:—

Yajīṣṭhō Vahnitamaḥ Śōśucānō Viśvā Dvēṣāṃsi Pramumugdhyasmat

(Ṛg Veda 4.1.4.)

(You are the most frequent sacrificer, the most diligent bearer (of oblations), the most resplendent, liberate us from all animosities.)

Tvaṃ Dēvānāmasi Yahva Hōtā Sa Ēnān Yakṣīṣitō Yajīyān.

(Yajur Veda 29.28.)

(Thou art, O vigorous One, the god's invoker, so, best of sacrificers, bring them quickly.)

Mā Cidanyadvīṣaṃsata Sakhāyō Mā Riṣaṇyata. (Ṛg Veda 8.1.1.)

(Repeat, friends, no other praise, be not be hurtful (to yourselves).)

Ya Tvā Dēvāsō Manavē Dadhuriha Yajīṣṭhaṃ Havyavāhana.

(Ṛg Veda 1.36.10.)

(O bearer of oblations, the gods have established you here as the best sacrificer for the sake of Manu.)

Itāpi Dhēnā Puruhūtamīṭṭē. (Ṛg Veda 10.104.10.)

(To whom praise is well offered)

Here, we have our composition:—

633. *Viṣṇurmahējyaḥ Kurutē Ha Nityaṃ Viśvaṃ Mahat Saṃyajanēna Tulyam.*

Tathā Yathā Dēhamimaṃ Mahējyō Dhātvaśayairyāntramayairvidhatē.

Viṣṇu is *Mahējya* who unites the world everyday just as this body is being run by various nerves.

448. *Kratuḥ*:—

Dukṛñ Karaṇē is the root and from the sutra *Kṛñah Katuḥ* (1.76. it gets the termination *Katuḥ* and there is no guna as it is a Kith. It gets the ādeśa of *Yaṇ* from the sutra *Ikō Yanaçi* (6.1.77. (The semi-vowels Y,V,R,L, are the substitutes of the corresponding vowels I, U, Ṛ, Ḍ (long and short), when followed by a vowel.) and thus the term *Kratuḥ* is formed. *Kratuḥ* is a synonym of Sacrifice as it is derived from the word "that which is done" or it may also mean knowledge. Karma necessarily precedes Jnana and the Lord is the embodiment of knowledge and thus *Viṣṇu* comes to be known as *Kratu*.

This world is also a sacrifice created by Lord. *Viṣṇu*, who is present in the world is also a *Kratu* the mud is an essential ingredient of a pot and pot also includes clay. Devayagna and others are known as *Kratu* and whatever *Kratu* are done in this world is nothing but an imitation of Lord *Viṣṇu* which is a replica of His great qualities. As *Viṣṇu* performs his duties as a routine he comes to be known as *Kratu*.

The mantras are:—

Tvaṃ Hi Naḥ Pitā Vasō Tvaṃ Mātā Śatakratō.

(Atharva Veda 20.108.2.)

(O Agni, you are our father, mother and you are also like Indra to us.)

Tvaṃ Sōmāsi Satpatistvaṃ Rājōta Vṛtrahā.

Tvaṃ Bhadrō Asi Kratuḥ. (R̥g Veda 1.91.5.)

(Soma, you are the protector, the sovereign of the pious or even the slayer of Vritra; you are holy sacrifice.)

Sāhvān Viśvā Abhiyujah Kraturdēvānāmamṛtaḥ.

(R̥g Veda 3.11.6.)

(The most liberal contributor of food, is able to resist all assailants unharmed, the nourisher of the gods.)

Vīrēṇyah Kraturindrah Suśastirutāpi Dhēnā Puruhūtāmīṭṭhē.

(R̥g Veda 10.104.10.)

(Indra is the chief of heroes, the doer of great deeds, to whom praise is well offered; and the voice of praise lauds him the invoked of many.)

Here, we have our composition:—

634. *Karōti Nityaṃ Savanaṃ Janānāṃ Karōti Nityaṃ Maraṇaṃ Janānāṃ.*

Nityakriyaṃ Viśvamidaṃ Samastaṃ Sargāntamanvēṣyati Viṣṇugarbham.

He makes everyone perform the sacrifice and also inflicts death on them. He envelopes the entire world with his acts and at the end, everything dissolves into Him.

449. *Sattram*:—

gadlṛ Viśaraṇagatyavasādanēṣu is the root and the letter *ga* is substituted by *Sa* and it gets the termination *Tra* from the sutra (4.167.)

Gudhr̥v̐pacivacyamisadikṣadibhyastra, which is *Aniṣ*. It gets *Çartvaṃ* from *Khari Ça* (8.4.55. (In the room of *Jhal*, there is the substitute *Car*, when follows *Khar*.) and the term is *Sattram*. It is used in the sense of widening. Thus that which moves everywhere and that which is Omnipresent is *Sattram*. Thus the world also on account of its expansive nature comes to be known as *Sattram*. There is no change in the world of Gods as the Lord manifests Himself everywhere on account of his auspicious qualities.

Even in the world it can be seen that the heart is *Sattram*, as it has the thoughts of *Viṣṇu* in it. Rain is also known as *Sattram* on account of its nature of pouring down. Thus by seeing the world, one can imagine different things.

The mantras are:—

Yēna R̥ṣayastapasā Satramāyan Indhānā Agniṃ Svarābharantaḥ.

(Yajur Veda 15.49.)

(With what devotion, winning light, the rishis came, kindling Agni, the holy session.)

Satrasya R̥ddhirasyaganma Jyōtiṣā Jyōtiramṛtā Abhūma.

(Yajur Veda 8.52.)

(Thou art the seasons happy termination.)

Avāsrjō Nivṛtāḥ Sartavā Apaḥ Satrā Viśvaṃ Dadhiṣē Kēvalaṃ Sahah

(Atharva Veda 20.15.6.)

(O Wielder of thunderbolt, you had split up the mountain and had made clouds to give water and flow like a river.)

Anējadēkaṃ Manasō Javīyō Nainaddēvā Āpnuvan Pūrvamarṣat.

(Yajur Veda 40.4.)

(Motionless, one, swifter than mind - the gods failed to overtake it speeding on before them.)

Īśā Vāsyamidaṃ Sarvaṃ Yatkiṃ Ča Jagatyāṃ Jagat.

(Yajur Veda 40.1.)

(Enveloped by the Lord must be this all - each thing that moves on earth.)

Here, we have our composition:—

635. *Sattramam Sa Viṣṇuḥ Kurutē Hi Sarvaṃ Gatyānuviddhaṃ Prapadaṃ*

Sthiraṃ Tat. Sirānuviddhaṃ Hṛdayaṃ Sthiraṃ Sat Sattrāyatē Jīvayituṅca Jantum.

Sattram is Viṣṇu who makes everything move. The heart is bound by the thoughts of the Lord and thus makes the jiva to flourish.

450. *Satāṅgatiḥ:—*

Astēḥ is in the sixth case affix *Gamlṛ Gatau* is the root and the termination is *Ḳtin* in the sense of doer as it is *Aniṭ*. From the sutra *Anudāttōpadēśa* (6.4.37). (The final nasal of those roots which in the Dhatupatha have an unaccented root -vowel, as well as of Van and Tan etc., is elided before an affix beginning with a consonant (except a semi-vowel or nasal), when these have an indicatory K or N.) there is dropping of *Anunāsikā*.

At the time of creation, regarding the natural acts of Panchabhutas the means is the movement, as the primordial matter is ever dependent on it. Here the compound is in the sixth case affix and there is no chance of rage as far as the Lord is concerned. Rage is to be censured.

The whole world, which is a manifestation of animate and inanimate things follows birth and death. Whatever is born will die and this is a Universal Principle, which goes on un-interruptedly. Just as the planets, Sun and others are always on the move in the form of rising and setting, so also the jiva always traverses in the circle of births and deaths. What is more - his movement binds everyone and the movement is the Lord Himself and thus it is said that the Lord is *Satāṅgatiḥ* (The rescuer of the good).

The mantras are:—

Ayamagniḥ Satpatirvṛddhavrṣṇō Rathīva Patīnajayat Purōhitaḥ.

(Atharva Veda 7.62.1.)

(This Garhapatya fire has immense strength; He is capable of protecting the gods. He gets firmly established in the Universe with the help of the priests.)

Ā Vācō Madhyamaruḥaḍ Bhuraṇyurayamagniḥ Satpatiṣṇōkitānaḥ.

(Yajur Veda 15.51.)

(This Agni mounted up to speech's centre, Lord of the brave, observant, ever active.)

Rātiṃ Satpatiṃ Mahē Savitāramupahvayē.

Āsavam Dēvavitayē. (Yajur Veda 22.13.)

(I invoke the hero's Lord, free giving Savita, and call the cheerer to the feast of gods.)

Tvam Sōmāsi Satpatistvam Rājōta Vṛtrahā.

Tvam Bhadrō Asi Kratuḥ. (Rg Veda 1.91.5.)

(Soma, you are the protector, the sovereign of the pious or even the slayer of Vritra; you are holy sacrifice.)

Ucchiṣṭe Dyāvāprthivī Viśvam Bhūtam Samāhitam

(Atharva Veda 11.7.2.)

(Water, Ocean, Moon and Air are nothing but the manifestations of the same almighty Brahman.)

Çitrāṇi Sākaṃ Divi Rōcanāni Sarīsrpāṇi Bhuvanē Javāni.

(Atharva Veda 19.7.1.)

(The stars, which twinkle every minute in the sky, are on account of His power.)

Here, we have our composition:—

636. *Yadasti Lōkē Tadihāsti Gaççhad Gatērvinā Tasya Ça Nāsti Sattā.*

Satāṅgatirviṣṇuridaṃ Viracya Sambhrāmayan Mōhayatīha Viśvam.

Whatever is present in this world has its movement and without movement there is no existence. Viṣṇu is the abode for the good and thus he deludes everyone.

451. Sarvadarśi:—

One who is capable of seeing everything. The word Sarva has already been explained by us. *Dṛśir Prēkṣaṇē* is the root and from the sutra *Supyajātau ṇinistāçchīlyē* (3.2.78. (When habit is to be expressed, the affix comes after a verb, provided the word with a case-affix in composition with it, does not mean a genus.) The termination is *ṇini* and then *guna*. Here the term which ends in *in* and is elongated. Viṣṇu's eyes are nothing but knowledge as he manifests everything quite naturally and thus comes to be known as *Sarvadarśi*.

It could be seen in this world - This jiva witnesses everyone with his natural instinct.

The mantras are:—

Viśva Saṃ Paśyantsuvidatrō Yajatra Idam Śṛjōtu Yadahaṃ Bravīmi.

(Atharva Veda 13.2.44.)

(He always sees the earth and protects it along with the mighty Sun and everyone will revere one who perceives Him.)

Samākṛṇōṣi Jivase Vi Vō Madē Viśvāsampaśyan Bhuvanā Vivakṣasē.

(Rg Veda 10.25.6.)

(You prepare (the world) for them to live in for your exhilaration; for you are mighty.)

Sahasraśīrṣā Puruṣaḥ Sahasārkaṣaḥ Sahasrapāt. (Yajur Veda 31.1.)

(Purusha has thousand heads, a thousand eyes, and thousand feet.)

Viśvatacakṣuruta Viśvatō Mukhō Viśvatō Bāhuruta Viśvataspāt.

(Rg Veda 10.81.3.)

(Having eyes everywhere, and having a face everywhere, having arms everywhere, and having feet everywhere.)

Bṛhannēṣāmadhiṣṭhātā Antikā Diva Paśyati.

(Atharva Veda 4.16.1.)

(That Varuṇa sees the permanent as well as the temporary beings alike.)

Hiraṇyayēṇa Savitā Rathēṇa Dēvō Yāti Bhuvanāni Paśyan.

(Yajur Veda 33.43.)

(Borne on His golden chariot He cometh, Savita, God, beholding living creatures.)

Here, we have our composition:—

637. *Sa Sarvadarśi Bhagavān Varēṇyaḥ Paśyañjagajjñānādṛṣā Bibharti.*

Sūryō Yathā Viśvamidaṁ Viçaṣṭē Tathaiva Dēhi Nijakarmaçakram.

Everyone desires that Lord who is Omnipresent and He maintains the whole world with his eyes in the form of knowledge. Just as the Sun witnesses the entire Universe so also, this jiva is bound by his cycle of deeds.

452. *Vimuktātmā:—*

V is the prefix and *Mucy* is the root which gets the termination *Ktaḥ* in the sense of doer and it is not *Kutva*. It gets *Kutva* from the sutra *Cōḥ Kuḥ* (8.2.30. (A Guttral is substituted for a palatal, before a Jhal affix, or at the end of a word). The word *Ātman* is already explained. It is the synonym of one's own self.

Thus one who is devoid of the qualities is *Vimuktātmā*, who is none other than *Viṣṇu* Himself. The creator of this world is not bound by the qualities of the world as He is always un-tainted like the sky and thus *Viṣṇu* comes to be known as *Vimuktātmā*. Just as while preparing pots the potter does not mix with them, but always stays separate from them.

The mantras are:—

Tayōranyaḥ Pippalaṁ Svādvattyanaśnannanyō Abhiçākaṣīti.

(Rg Veda 1.164.20.)

(One of them eats the sweet fig: the other, abstaining from food, merely looks on.)

Yujyamānō Vaiśvadēvō Yuktah Prajāpatiṛvimuktah Sarvaṁ.

(Atharva Veda 9.7.24.)

(Yujyamaṇ is in the form of Vaisvadeva, Yukt is of the form of prajapati and Vimukt is of every form.)

Akāmō Dhīrō Amṛtaḥ Svayambhūḥ, Rasēna Trptō Na Kutaścānōnaḥ.

(Atharva Veda 10.8.44.)

(One with no desires, brave, self-born one, un-parallel. One who is not afraid of death, One who has transgressed old age and death and one who is eternally young.)

SaParyagācçhukramakāyamavaraṇamasnāvīram Śudhdamaṇpāpavidhdam.

(Yajurveda 40.8.)

(He hath attained unto the Bright, Bodiless, Woundless, Sinless, The Pure which evil hath not pierced.)

Sahasraśīrṣā Puruṣaḥ Sahasrakṣaḥ Sahasrapāt. (Yajur Veda 31.1.)

(Purusha has thousand heads, a thousand eyes, and thousand feet.)

Here, we have our composition:—

638. *Gītō Vimuktāmapadēna Viṣṇu-Rantarabahiścāsti Sa Vartamānaḥ.*

Tathā Yathā Bhūtavikāradēhā-Dātmā Vimuktō Nijalingabhēdāt.

Viṣṇu is known as *Vimuktātma* as he is present inside as well as outside. As and when the body undergoes modifications, the *Ātman* will be relieved of the body.

The *Bijaganītasūtra* of Bhaskara states - Those having the same qualities will come together and un-like things will never come together. There will be no relation among different objects which are not related with one another. This *Ātman* is not made out of the five elements, but only this body is constituted by five elements. How can there be a relation among the un-like things? Thus *Vimuktātma* has a distinct identity.

According to some Viṣṇu is also known as *Nivṛtatma*. Ni is the prefix here and *Vṛtu Vartanē* is the root and from the sutra (3.4.78. *Gatyarthākarmaka*, Kta is the termination in the sense of doer and from the sutra *Yasya Vibhāṣā* (7.2.15. it gets *Nēṭ*. This *Ātman* is distinct from the primordial matter and thus comes to be known as *Vimuktātman*.

453. *Sarvajñāḥ*:—

Jña Avabōdhanē is the root and *Sarva* is the prefix and it gets the termination *Kah* from the sutra (3.2.3. (The affix *Ka* comes after a verbal root that ends in long *Ā* when there is no upasarga preceding it and when the object is in composition with it.) and again from the sutra (6.4.64. (The final *Ā* of a root is elided before an *Ardhadhatuka* affix with an augment *Iv* as well as when it begins with an vowel and has an indicatory *K* or *Ñ*.) the letter *a* is dropped. One who knows everything is a *Sarvajña*. One who does something knows everything about it. The result cannot have disassociation with the cause.

Just as the inventor and the operator of the machine knows everything about the machine. Just as one who is suffering from a particular kind of disease knows everything about the pain, similarly Viṣṇu knows everything about the world as He is its creator and thus comes to be known as *Sarvajña*

The mantras are:—

Tvamindrāsi Viśvajit Sarvavit Puruhūtastvamindra.

(Atharva Veda 17.1.111.)

(You are Indra, the conquerer of the world who envelops everything, as he is present immanently in everyone.)

Sa Nō Bandhurjanitā Sa Vidhātā Dhāmāni Vēda Bhuvanāni Viśvā.

(Yajur Veda 32.10.)

(He is our kin, our father and begetter: he knows all beings and ordinances.)

Yō Naḥ Pitā Janitā Yō Vidhātā Dhāmāni Vēda Bhuvanāni Viśvā..

(Rg Veda 10.82.3.)

(He who is our preserver, our parent, the creator (of all), who knows our abodes (and knows) all beings.)

*Yastiṣṭhathi Čarati Yaśca Vañcati Yō Nilāyaṃ Čarati Yaḥ Prataṅkam.
Dvau Sannniṣāḍya Yanmantrayētē Rājā Tad Varuṇastṛṭiyah..*

(Atharva Veda 4.16.2.)

(As Varuṇa is the Omniscient Lord, he knows who is moving where, either in the form of physical presence or in the form of invisibility. Varuṇa will definitely punish those who involve themselves in doing wicked deeds.)

Here, we have our composition:—

639. *Sa Ēva Sarvajñapadēna Gītō Viṣṇuḥ Purāṇō Bhuvanē Śayānaḥ
Yasmin Hi Yattasya Sa Vētti Tatvaṃ Viśvaṃ Hi Tasmin Sthitimēti Yasmāt.*

He is eulogised as *Sarvajña* who is none other than *Viṣṇu*, who resides in this Universe. One who knows about it knows the entire world.

It is said in the Vedas—

Tasmin Ha Tasthurbhuvanāni Viśvā. (Yajur Veda 31.19.)

(In Him alone stand all existing creatures.)

454. *Jñānamuttamam:—*

Jñā Avabōdhanē is the root and in the neuter and Bhavē from the sutra *Lyut Ča* (3.3.115. (The affix-lyut is added to the root, when the name of an action is expressed, in the neuter gender.) an is the ādeśa and the form is *Jñāna*. Thus by knowing which everything else comes to be known is *Jñānam*. The termination *Tamap* is used in the sense of superiority. Thus one comes to know that this is a superior knowledge.

Thus the means and fruit of knowledge is Brahman as he excels all others in knowledge as he is present in all the things. As what is to be known and fruit of knowledge is the same, it is Brahman. The knowledge differs from person to person but the knowledge regarding the Lord is the same and thus Brahmanjana is considered to be the greatest knowledge.

Hence, it is said -

Tamēva Viditoātīmṛtyumēti Nānyaḥ Panthā Vidyatē'yanāya..

(Yajur Veda 31.18.)

(He only who knows Him leaves death behind Him, there is no path save alone to travel.)

Sūtraṃ Sūtrasya Yō Vēda Sa Vēda Brāhmaṇaṃ Mahat..

(Atharva Veda 10.8.37.)

(One in whom all the creations reside, I know that Omniscient One. I also know the basis for that. That is the great Brahman.)

Even in the world also this could be seen - the different senses create knowledge in this body and once the prāṇa departs, there is no knowledge. Thus Ātmajñana is the greatest of all knowledge. Thus one should know that Brahma Jñana is great when compared with this worldly knowledge.

The mantras are -

Idaṃ Prāpamuttamaṃ Kāṇḍamasya Yasmāllōkāt Paramēṣṭhī Samāpa.

(Atharva Veda 12.3.45.)

(Prajapati, the creator, had reaped the fruit of this world and now I have also reaped the same.)

Yathēmāṃ Vācaṃ Kalyāṇīmāvadāni Janēbhyah. (Yajur Veda 26.2.)

(That I to all the people may address this salutary speech.)

Yastanna Vēda Kimr̥cā Kariṣyati Ya It Tad Vidusta Imē Samāsātē..

(Ṛg Veda 1.164.39.)

(The imperishable (text) of the Veda; what will he, who knows not this, do with the Veda ? but they who do know it, they are perfect.)

Yasmāt Kōśāt Udbharāma Vēdaṃ Tasminannantarava Dadhma Ēnam

(Atharva Veda 19.72.1.)

(We, having taken out Vedas from its place, do the acts and re-establish it in its original place, comes to be known as Brahman.)

Hēre, we have our composition:—

640. *Jñayaṃ Kṣitāvasti Janēna Kintat Tasyaiva Gūḍhasya Viśuddharūpam.*

Jñānōttamē Brahmani Satyabōdhē Satyasvarūpē Nikhilaṃ Hi Yasmāt.

What is to be known on this earth? The image of the Lord, which is forever pure. When the Ultimate Truth dawns on the human being, everything will be revealed to Him.

62. *Suvrataḥ Sumukhaḥ Sūkṣmaḥ Sughōṣaḥ Sukhadaḥ Suhṛt.*

Manōharō Jitakrōdhō Virabāhurvidāraṇaḥ..

455. Suvrataḥ, 456. Sumukhaḥ, 457. Sūkṣmaḥ, 458. Sughōṣaḥ, 459. Sukhadaḥ, 460. Suhṛt, 462. Manōhara, 463. Jitakrōdha, 464. Virabāhurvidāraṇaḥ.

455. Suvrataḥ:—

Which is auspicious by nature. *Vrati Sautrō* is the root and from the sūtra *Ajvidhau Bhayādīnāmupasaṅkhyānam*, *Napaṃsakētyādiniṣṭyartham* (3.3.56. it gets the termination *Aç* in the sense of *bhave*. Viṣṇu is one who has a favourable disposition.

It is as follows - everything in this world is favourably disposed. As starting from Brahman down to the lowest animal, from the biggest tree to grass, the entire lunar orbit which includes stars and planets have been firmly fixed and one who controls them is *Suvrata* and this is seen every time.

The mantras are:—

Viṣṇoḥ Karmāṇi Paśyata Yatō Vratāni Paspasē. (Yajur Veda 13.33.)

(Look ye on Viṣṇu's works whereby the friend of Indra, close allied.)

Tvaṃ Rājēva Suvratō Girah Sōmā Vivēśitha. (Ṛg Veda 9.20.5.)

(Purified one, doer of good deeds, you, Soma, enter our praises like a king.)

Mahīmūṣu Mātaraṃ Suvratānāmṛtasya Patnīmavasē Havāmahē.

(Atharva Veda 7.6.2.)

(We invoke Him, who is indestructible, giver of happiness, bestower of food and protector of the world.)

Agnē Vratapatē Vratamaçāriṣam. (Yajur Veda 2.28.)

(I have performed the vow, Lord of vows, Agni!)

Tvaṃ Nō Gōpāḥ Pathikṛdviçākṣaṇastava Vratāya Matibhirjarāmahē.

(Ṛg Veda 2.23.6.)

(You, Brihaspati, are our protector and the guide of (our) path:(you are) the discerners (of all things): we worship with praises for your adoration.)

Here, we have our composition:—

641. *Sa Suvratō Viṣṇuramōghabōdhō Viśvaṃ Niyacchan Kurutē Vratē Tat.*

Vratī Ha Sūryō Vaśayaṃśca Viśvaṃ Su-Suvrataṃ Viśvamatō'sti Sarvam.

That *Suvrata* is *Viṣṇu* who has his un-matched knowledge, who maintains the Universe by circumambulating it. The Sun is also under his control and He controls the entire Universe.

456. *Sumukhaḥ:—*

Khanu Avadāraṇē is the root and from the sutra *īit Khanērmuḥ Çōdāttah* (5.20. it gets the termination *Aç* or *Al* or *īit* or *Muḥ* and the letter *T* gets dropped in *īit* and thus the term *Mukha* gets justified. One who has got great concentration is *Sumukha*, who is none other than *Viṣṇu*.

All the living animals have a space in their mouth, which helps them to partake food and to talk. Ocean is just a manifestation of this. It is as follows - Ocean is the mouth for the earth and *Vadavagni* is present in it, Thus this face takes everything in it. If there is a question as to who has made this face, the answer would be by Lord *Viṣṇu* and thus *Viṣṇu* comes to be known as *Sumukha* - One who has an auspicious disposition..

To clarify the gist of the above point - Just as a lot of water particles are present in the ocean, so also in the face. It is as follows - The face consists of teeth along with flesh, enamel etc., in addition to the tongue. Thus every animal has a face and having perceived its variety one knows that the face of the animals is in the form of an ocean and thus earth and face have similarities. Just as the watery particles in the ocean so also in the face there are places through which the food gets digested. Just as mountains are present in the ocean so also the teeth in the face. Just as the waves are present in the ocean, so also in the face and this is only a sample in this direction.

The mantras are:—

Agniṃ Yaścakra Āsyaṃ Tasmai Jyēṣṭhāya Brahmanē Namaḥ..

(Atharva Veda 10.7.33.)

(Whose eyes are the Sun and the Moon, whose happy countenance is Agni, I offer my respects to that Brahman.)

Tvaṃ Hi Viśvatōmukha Viśvataḥ Paribhūraṣi.

Dvijō Nō Viśvatōmukhāti Nāvēva Pāraya.. (Ṛg Veda 1.97.6,7.)

(You, whose countenance is turned to all sides, are our defender.)

(Your countenance is turned to all sides; send off our adversaries, as if in a ship (to the opposite shore).—

Viśvataścaṣuruta Viśvatō Mukhō Viśvatō Bāhuruta Viśvataspat.

(Yajur Veda 17.19.)

(He who hath eyes on all sides round about Him, a mouth on all sides, arms and feet on all sides)

Yasya Brahma Mukhamahurjīhvā Madhukaśāmuta.

Sāmāni Yasya Lōmānyatharvāṅgirasō Mukham.

(Atharva Veda 10.7.19-20.)

(His face is like Brahman, his tongue is Madhukasa, comes to be known as Virat. Rks emerged from his eyes. The Yajus came from his feet, Sāmāns from his nerves, and Atharvans from his face.)

Here, we have our composition:—

642. *Vijñāḥ Vidhijñāḥ Sumukhaḥ Tamāhuḥ Samudrakhātāḥ Bahuśaśca Drṣtvā.*

Tasyānuyānaḥ Mukhamasti Jantō-Rmukhaistu Tairjñāpyavaraḥ Sa Ēkaḥ.

The knowers of truth call Him as *Sumukha* having observed the ocean and the face imitates that. Just as the ocean is always filled with water, the tongue is also always filled with saliva and thus both of them have common points.

457. *Sūkṣmaḥ:—*

Sūca *Paiśunyē* is the root which gets the affix *ñiç* and then there is dropping out and the form is *Sūciḥ* and then from the sutra *Sūcēḥ Sman* (4.177. the termination is *Sman* and from the sutra *Titutratathasisusarakasēṣu Ça* (7.2.9.) (The *Iṭ* augment is not taken by the following Krit affixes:— *Ti, Tu, Tra, Ta, Tha, Si, Su, Sar, Ka and Sa*) it gets *Nēṭ* and then from the sutra *Çō Kuḥ* (8.2.30.) (A Guttral is substituted for a palatal, before a Jhal affix, or at the end of a word) the *Kā* gets *Kutva* and from the sutra *Ādēsapratyayayōḥ* (8.3.59. (*ç* is substituted for that *S* which is a substitute (of the *g* of a root in Dhatupatha by vi.1.64., or which is (the portion) of an affix, under the above mentioned conditions (vii.3.57, 58., of being preceded by an *Iṇ* vowel or a guttural.) the letter *Sa* is substituted by *Śa* and the form is *Sūkṣmaḥ*. *Sūkṣma* is one who reminds us of our own self. So also the terms in usage are the subtle intellect, the subtle senses and thus the term *Sūkṣma* indicates *Viṣṇu*.

Whatever is born in this Universe including the sense organs in the body reveal the subtle nature of the Lord.

The Vedas state -

Dēvasya Paśya Kāvyam Na Mamāra Na Jīryati.

(Atharva Veda 10.8.32.)

(This act belongs to only that eternal principle who neither undergoes death nor decay.)

The statement of Yajur Veda (6.5.-*Tadviṣṇōḥ Paramam Padam*) (Behold that loftiest place where Viṣṇu is) indicates that un-manifest thing and this un-manifest thing comes to the perception of the ears according to the statement-

Dīśaḥ Śrōtrāt Tathā Lōkāḥ Akalpayan. (Yajur Veda 31.13.)

(From His ear the quarters. Thus they formed the worlds.)

There are two kinds of words -

Manifest and un-manifest. The un-manifest sound suggests the subtlety. Here, the word 'sound' indicates those who make sound, Cow indicates sound, the sound man makes also indicates man. Though one may not see some things, still he can perceive through his ears. Thus Lord Viṣṇu is present everywhere in a subtle form.

The mantras are:—

*Bālādēkamaṇī Yaskamutaikaṃ Nēva Dṛśyatē.
Tataḥ Pariṣvajīyasī Dēvatā Sā Mama Priyā..*

(AtharvaVeda 10.8.25.)

(He is dearer to me, who is young and loving and fit to be embraced on account of his merits.)

Tadantarasya Sarvasya Tadū Sarvasyāsya Bāhyataha..

(Yajur Veda 40.5.)

(It moveth it is motionless. It is far distant it is near. It is within this all, and it surrounds.)

Sa Ōtaḥ Prōtaśca Vibhuḥ Prajāsu.. (Yajur Veda 32.8.)

(It is the warp and woof in creatures.)

Nainamūrdhvaṃ Na Tiryāṇcaṃ Na Madhyē Parijagrabhat.

(Yajur Veda 32.2.)

(No one hath comprehended him above, across, or in the midst.)

Vēdāhaṃ Sūtraṃ Vitataṃ Yasmīnñōtāḥ Prajā Imāḥ.

(Atharva Veda 10.8.39.)

(I know that Omniscient principle in whom all the animate and in-animate people have been put together.)

Here, we have our composition:—

643. *Sa Sūkṣmanāmā Bhagavān Varēṇyō Viṣṇuḥ Svayaṃ Sūcayatē Prasahya.*

Janāya Bōdhaṃ Nijamātmārūpa-Manantagātrēṣu Virājamānam.

644. *Ēvaṃ Hi Yō Nāma Prapadē Vaśiṣaṭhaṃ Guhāśayaṃ Paśyati Vitaśōkaḥ.*

Sa Sthūlabhūtō'pi Śarirayōgāt Sūkṣmāyatē Sūkṣmavicāramagnaḥ.

645. *Vidyāmayō'sau Na Tirōdadhāti Rūpaṃ Nijaṃ Viśvamayaṃ Hi Tasya.*

Viśvaṃ Hi Yō Vēda Sa Vēda Viṣṇuṃ Tadēva Sūtrasya Ča Sūtramuktam.

That revered Viṣṇu who is very subtle comes to be known as Sūkṣma. He manifests Himself in the form of His knowledge by being present in various forms.

One who knows the Lord to be in the aforesaid manner will be devoid of sorrow. Though having a gross body his mind will concentrate on the subtle most things.

He is of the nature of knowledge and will never regress as his original form is of the nature of the Universe, He knows Viṣṇu and that is the secret of his being.

458. Sughōṣaḥ:—

Ghuṣir Viśabdanē is the root and from the sūtra *Ghuṣiraviśabdanē* (7.2.23.) (The participial affix does not take the augment *Iv*, after the root *Ghuṣ* in any sense other than that of

proclaimed.) The letter *An* is forbidden as it is of the nature of *Anijanta*. When the termination *Ghai* is added to it, the resulting form would be *Ghōṣa*. *Su* is the prefix and the form would be *Sughōṣa* and *Ghōṣa* is that which is repeated. Thus the auspicious sound comes to be known as *Sughōṣa*.

Or that which makes an auspicious sound is *Sughōṣaḥ*. As he is the object of attention in the Vedas, he is supposed to be the purport of everything. Here the termination *Ghai* is used in the sense of doer. Thus the Aum sound should be chanted in Pluta is known as *Ghōṣa*. The term *Sughōṣaḥ* should be taken as a synonym of Brahman.

The word *Sughōṣaḥ* is all enveloping in nature by sound as well as sense and it is like the roaring of the cloud at the commencement of the rainy season and by listening to that sound, the knowers state that it is going to rain. Similarly the heavy downpour generates sound. Thus this reminds us of the nature of Mahayantra. With this we come to the knowledge that Lord Viṣṇu, on account of his all-pervasive nature comes to be known as *Sughōṣaḥ*.

The mantras are:—

*Apūrvēṇēṣitā Vācāstā Vadanti Yathāyatham.
Vadantīryatra Gaṇṇanti Tadāhurbrāhmaṇaṃ Mahat..*

(Atharva Veda 10.8.33.)

(The words, which have been inspired from that divine principle, distinguish from truth and falsehood. The place where the pronunciation merges comes to be known as the almighty Brahman.)

Samrabhyā Dhīrāḥ Svastbhiranartīsurāghōṣayanta Pṛthivīmupadbibhiḥ.

(Rg Veda 10.94.4.)

(They took the sweet juice into their mouth, seized by the sister (fingers) the bold stones danced, filling the earth with shouts.)

Viśvē Dēvāsō Adha Māmarakṣan Du Śāsuraḡāditi Ghōṣa Āsit.

(Rg Veda 10.33.1.)

(The Universal gods are my protectors: the cry is “Duhshasu comes”.)

Pra Nūnaṃ Brahmanaspatirmantraṃ Vadatyukthyam.

(Yajur Veda 34.57.)

Ētad Vaco Jaritarmāpi Mr̥ṣṭhā Ā Yattē Ghōṣānuttarā Yugāni.

(Rg Veda 3.33.8.)

(The rivers speak) praiser of Indra, forget not this speech, nor the words that (you have addressed to us) for future ages (to reverence.)

Imāmāghōṣannavasā Sahūtiṃ Tirō Viśvāṃ Arṇatō Yāhyarvān.

(Rg Veda 10.89.16.)

(Praising this invocation of the Rishis, who hymn you, and disregarding all other worshippers, come to us with your protecting.)

Narō Yatra Duhatē Kāmyaṃ Madhvāghōṣayantō Abhitō Mithasturāḥ.

(Rg Veda 10.76.6.)

(Where the priests milk forth the desirable Soma-juice, crying out all around, and racing each other.)

Tridhā Baddhō Vṛṣabhō Rōravīti Mahō Dēvō Nartyāṃ Āvivēṣa.

(Rg Veda 4.58.3.)

(The triple-bound showerer (of benefits) roars aloud: the mighty diety has entered amongst men.)

Here, we have our composition:—

646. *Sughōṣanāmnā Bhagavān Manōjñō Ghōṣaṃ Vyavasthāpayatiha Viśvē.*

Sadghōṣamātrē Vimalaṃ Svarūpaṃ Nijaṃ Vyanakatyēva Sughōṣarūpaṃ.

647. *Ēvaṃ Hi Yō Gāyati Tasya Ghōṣaṃ Śabdaḥ Svayaṃ Gāyakamāptukāmaḥ.*

Tasyaiva Rūpaṃ Vividhaṃ Vyanakti Tathā Yathā Çitrakṛtaṃ Tu Rēkhāḥ.

648. *Ghōṣō Hi Kaṇṭhañcaḥ, Sa Tu Ghōṣabhēdāt gadjādikānātmani Sandadhāti.*

Tānān Bahūn Mūrçchanayā Vibhaktān Tamēva Tat Sarvamidam Vyanakti.

Sughōṣa is that Lord who makes a dignified sound, which manifests His pure form.

One who sings melodiously, naturally comes to be known as a great singer. His form is manifested in various ways just like the different lines drawn in a picture.

Ghōṣa is that which emerges from the full throat and this takes various forms like *S'adja* and others which is further divided into *Tānās* and *moorchans* and this reveals the same Omnipresent Lord.

359. *Sukhadaḥ:—*

From the sutra *Ātō'nupasargē Kaḥ* (3.2.3. (The affix Ka comes after a verbal root that ends in long *Ā* when there is no upasarga preceding it and when the object is in composition with it.) *Kaḥ* is the termination and the letter *a* gets dropped out. One who gives happiness is *Sukhada*. *Su* is the prefix and *Khanu Avadhāraṇē* is the root and from the sutra *Anyēbhyō'pi Drśyatē* (3.2.101. (The affix U is seen to come after the verb Jan, with a past significance, though it be in composition with other nouns, having cases other than those mentioned in the previous sutras.) *Nya* is the termination and the letter *T* gets dropped. One who gives happiness is Brahman. Thus *Sukhada* is *Viṣṇu*. Thus *Sukham* is that which could be got having dug up something.

This body is stretching out from face till the legs. If there is a question being asked as to who is responsible for this body, the answer would be *Viṣṇu* who is known as *Sukhada*. The body is covered up with flesh and bones. Since this body is made up systematically, it comes to be known as *Sukhada*.

Thus everybody who experiences happiness reveals the presence of the Lord. As the Lord is all-encompassing with his nature of happiness, He manifests Himself in that way. He also maintains the stars and planets and also paves way for their movement or kham is the sky and one who gives pleasure is *Sukhada*.

It could be seen in the world - when one is ridden with diseases, he would manifest Himself in the form of bones, flesh etc., as nothing auspicious rests there, but only misery. By looking at them, the other people will be grief stricken and they will cry. Thus, having seen this strange form of creation, one can imagine different instances.

The mantras are:—

Ājā Na Indra Manasā Puruṣduta Tvāyadbhyō Maghavañcharma Yaccha Nah.

(Rg Veda 1.102.3.)

(O, Indra, we rejoice to behold in battle: O, Maghavan, grant happiness to those who are devoted to you.)

Bhadraṃ Hi Śarma Trivarūthamasti Tē. (Rg Veda 10.142.1.)

(Holy is the happiness derived from you, a triple defence.)

Śunamasmabhyamūtayē Varuṇō Mitro Aryamā.

(Rg Veda 10.126.7.)

(May Varuṇa, Mitra, Aryaman (bestow) upon us felicity for our protection.)

Śannō Mitraḥ, Śaṃ Varuṇaḥ Śannō Bhavatvāryamā.

Śanna Indrō Bṛhaspatiḥ Śannō Viṣṇururukramaḥ..

(Yajur Veda 36.9.)

(Gracious be Mitra unto us, Varuṇa and Aryaman: Indra, Brihaspati be kind, and Viṣṇu of the mighty stride.)

Śannō Bhavatu Bhuvanasya Yaspatiḥ. (Yajur Veda 36.2.)

(Gracious to us be He, protector of the world.)

Indrō Mē Śarma Yacchatu Brahmā Mē Śarma Yacchatu.

(Atharva Veda 19.9.12.)

(Let Indra bestow auspiciousness on me, let Brahman bestow auspiciousness on me.)

Here, we have our composition:—

649. *Sa Ēva Lōkaḥ Sukhadaḥ Purāṇō Lōkānvītaṃ Khātamayaṃ Śarīram.*

Jivāya Nityaṃ Pradadāti Sargād Na Mōhamāpnōti Sukhaṃ Dadānaḥ.

650. *Nirdōṣamēvaṃ Kimu Vastu Yuktaṃ Khaṃ Yasya Lōkē Sa Sukhī Manuṣya.*

Tasmai Dadātyātmapadaṃ Suguptaṃ Gitastu Tajjhñaiḥ Sukhadaḥ Sa Viṣṇu.

651. *Sukhaṃ Vinā Klēśapadaṃ Hi Yattat Svayaṃ Nigṛhṇan Kurutē Svakastham.*

Yastaṃ Svayavyē Kurutē Sadāsthaṃ Sa Ēva Martyaḥ Sukhadēna Gōpyah.

He is known as Sukhada in this world, who envelops the entire Universe with his body. He never undergoes infatuation but in turn bestows immense pleasure.

Who can say anything regarding Him, whom no defects would ever taint and whoever comes under his influence will be happy. To Him, he gives his inner happiness and thus Viṣṇu comes to be known as the bestower of happiness.

Whatever is present other than happiness is taken by Him and in turn is always giving happiness and thus is always secretive in nature.

460. Sūhṛt:—

Hṛi Haranē is the root and from the sutra *Vṛhōṣṣukdukau Ḥa* (4.101. the termination is *Kayan* and the Agama is dug as it is a *Kit*, there is absence of guna and thus the term *Hṛdaya* is justified. One who has a good heart is *Sūhṛt*, from the sutra *Suḥṛddurhṛdau Mitṛāmitrayōḥ* (5.4.150. (The words *Sūhṛt* and *Durhṛt* are irregularly formed Bahuvrīhi compounds, denoting "A friend" and "A foe" respectively.)

Thus one who has auspicious determination in the mind comes to be known as *Suhṛt*. The defects about desire etc., can never arise in the Lord. Thus he helps the beings without expecting anything in return from them. On account of this nature he is prayed for in Yajur Veda:—

Yanmē Āchidraṃ Ākṣuṣō Hṛdayasya Manasō Vātīṛṇṇaṃ Bṛhaspati Rmē Tadṛdhātu.
Śannō Bhavatu Bhuvanasya Yaspatiḥ.. (Yajur Veda 36.2.)

(Whereever deeply sunk defect I have of eye, or mind, or heart, that may Brishaspati amend. Gracious to us be He, protector of the world.)

He directly has an impact on the heart and the mind. Thus, he is without impurities in his eyes, heart and mind.

Thus that Viṣṇu with auspicious heart encompasses the entire universe and makes everything in an orderly manner and this continues till the end of creation. Thus Viṣṇu comes to be known as *Suhṛt*.

The mantras are:—

Śannō Mitraḥ, Śaṃ Varuṇaḥ Śannō Bhavatyaryamā.
 (Rg Veda 1.90.9.)

(May Mitra be propitious to us; may Varuṇa, may Aryaman, be propitious to us.)

Na Yaṃ Śukrō Na Durāśīrṇa Tṛpā Uruvyacasam.
Apasṛṇvatē Suhārdam.. (Rg Veda 8.2.5.)

((We praise him) a Universal kind-hearted (friend), whom the pure Soma the mixture (of it) made with difficulty, or other satisfying (offerings) do not displease.)

Sā Prathamā Saṃskṛtīrvāśuvārā Sa Prathamō Varuṇō Mitro Agniḥ.
 (Yajur Veda 7.14.)

(This is the first all bounteous consecration: be He the first, Varuṇa, Mitra and Agni.)

Pra Pra Vayamamṛtaṃ Jātavēdasam Priyaṃ Mitram Na Saṃśiṣam..
 (Yajur Veda 27.42.)

(Come, let us praise the Wise and Everlasting God, even as a well beloved friend.)

Mitram Huvē Pūṭadakṣaṃ Varuṇaṇca Rīṣādasam.
 (Yajur Veda 33.57.)

(Mitra of holy strength I call, and foe destroying Varuṇa.)

Tvamagnē Prathamō Aṅgirā Rṣirdēvō Dēvānāmbhavaḥ Śivaḥ Sakhā.
 (Yajur Veda 34.12.)

(O! Agni, thou the earliest Angiras, the seer, hast, god thyself, become the god's auspicious friend.)

Here, we have our composition:—

652. *Suhṛt Sa Viṣṇuḥ Sakalaṃ Vasānō Mitrasya Dṛṣṭacā Pāripāti Viśvam.*
Taṃ Mitrabhūtaṃ Suhṛdaṃ Purāṇaṃ Dhyāyanti Nityaṃ Gatavairadōṣāḥ.

That Viṣṇu is the friend who resides in everyone like a friend and protects the entire Universe. The good people pray to Him and meditate on Him by abandoning enmity.

461. Manōharaḥ:—

Mana *jñānē* is the root and from the sutra *Sarva Dhātubhyō'sun* (4.190. the termination is *Asun* and from the sutra *Haśi Ća* (6.1.114.(The U is the substitute of Ru (The R substitute of S(8.2.66.)when it is followed by a soft consonant and preceded by an apluta short A.) it gets *Utva* and from the sutra *Ādguṇaḥ* (6.1.87.(The *guna* is the single substitute of the final A or Ā of a preceding word and the simple vowel of the succeeding (A or Ā -a vowel = *Guna*.) it gets *guna*. *Hṛñ Haraṇē* is the root out of which the term *Hara* comes into being. From the sutra *Haratēranudyamanē'c* (3.2.9.(The affix *Ac* comes after the verb *Hṛñ* when it does not mean 'to raise up', when the object is in composition with it.) it gets the termination *Aç* in the sense of doer and then *guṇa*. One who takes away the strength of the mind by capturing it is *Manōharaḥ*, who is none other than *Viṣṇu*. Thus by looking at the diversity and variety of the creation everyone will wonder who could be such a creator and thus on account of capturing the mind he comes to be known as *Manōharaḥ*.

The mantras are:—

Yadvō Manaḥ Parāgataṁ Yadbadvamiha Vēha Vā.

(Atharva Veda 7.13.4.)

(The mind which has gone elsewhere, let it come back to me.)

Yuñjatē Mana Uta Yuñjatē Dhiyō Viprā Viprasya Bṛhatō Vipāścītaḥ.

(Yajur Veda 5.14.)

(The priests of hymn, the lofty priest well skilled in hymns harness their spirits, yea harness their holy thoughts.)

Ā Tē Vatsō Manō Yamat Paramāccitsadhassthāt.

(Rg Veda 8.11.7.)

(Vatsa, by the praise that seeks to propitiate you,)

Agnimaççhā Dēvavatām Manasā Manāṁsi Mama Çittamanu Çittēbhirēta

(Atharva Veda 3.8.6.)

(Let that god *Agni* sharpen my intellect and let my mind be under my control.)

Kathaṁ Vātō Nēlayati Kathaṁ Na Ramatē Manaḥ.

(Atharva Veda 10.7.37.)

(How does the wind blow and what makes the mind happy ?)

Iyaṁ Viśṛṣṭiryata Ābabhūva Yadi Vā Dadhē Yadi Vā Na.

(Rg Veda 10.129.7.)

(He from whom this creation arose, he may uphold it, or he may not (no one else can).

It is as follows -

Ṛtaṁ Ća Satyaṁ Ćābhīddhāttapasō'dhyajāyata.

Tatō Rātrayaajāyata Tataḥ Samudrō Arṇava..

Ahōrātrāṇi Vidadhadviśvasya Miṣatō Vaśi.

Sūryāçandramasau Dhātā Yathāpūrvamakalpaya.

Divyaṁ Ća Pṛthivīm Ćantarikṣamathō Svah..

Tasmājjātā Ajāvayaḥ.Dvipadaçcatuṣpadaçca Yē.

(Rg Veda 10.190.1-4.)

(Truth (of thought) and truthfulness(of speech) were born of arduous penance, thence was night generated, thence also the watery ocean.)

He is orderly in his nature and he carries on with determination. Since he causes happiness to the jivas of the Universe, he comes to be known as *Manōhara*. Thus the all-pervasiveness of the Lord could be seen in his form of captivating nature. It is seen in the world that the senses captivate all the people and thus *Viṣṇu* comes to be known as *Manōhara*.

According to *Çandramā Manasō Jātaḥ* (Yajur Veda 31.12. moon is born out of the mind. Brahman has created mind and moon is the god of all beings. Moon comes to be known as gotama as he makes the mind of the people move fast. The mind of the people would be Sattvik, Rajasik and Tamasik by temperament. As God is of the nature of Sattra he has transgressed darkness (ignorance) and thus by creating the Universe he doesn't undergo any change.

Even in this world it could be seen that one who performs action with equanimity of mind never fails. It is natural that the in-auspicious thoughts develop in the human mind. Thus the Lord is always prayed to so that one can get auspicious thoughts but this does not apply to a Brahmana as he is always fine.

Here, we have our composition:—

653. *Manōharo Viṣṇurimāṇ Vitanvan Sṛṣṭiṃ Viçitrākṛtirūpayuktām.*

Manōharatvēna Karōti Ramyāṃ Kṛtvā Viṣṣṭiṃ Paripāti Bhuñktē.

654. *Ēvaṃ Manusyo'pi Manōharasya Kāryānukārī Kurutē Viṣṣṭim.*

Yathābhilāṣaṃ Trigunōdayāṃ Tām Yataḥ Svabhāvāttrigunātmakaḥ Saḥ..

Having created this multifarious Universe, that Lord *Viṣṇu* maintains it and ultimately absorbs everything into Himself in a charming way and thus comes to be known as *Manōhara*.

Men also by following in the footsteps of the Lord do charming acts in keeping with the triad of guṇās with which they are basically made up.

462. *Jitakrōdhaḥ:—*

Krudha Krōdhē is the root and *Ghai* is the termination in the sense of *Bhave* and thus the resultant form is *Krōdhaḥ. Ji Jayē* is the root and *Kia* is the termination in the sense of doer and as there is no guṇa he becomes victorious. One who has conquered anger is *Jitakrōdhaḥ*.

Anger is a transformation of *Pitta* present in the body, as a mental disposition of the heart. For all mental dispositions the base is *Grahani* on account of intellectual disposition. On account of lack of body and on account of having transgressed *tamas* and on account of being of the form of knowledge and as no anger can develop in the mind of the Lord he is praised as "having conquered anger". Actually in the Lord there are no transformations and thus everything is born out of Him and yet he is un-born. Anger is a mental disposition and that is not there in the Lord, as He has no modifications.

Even in the world one can see anger arises when the mind is upset and there is nothing in the mind of God. As everyone depends on Him, He comes to be known as having conquered anger.

The mantras are:—

Ahēḍamānō Varuṇēha Bōdhyurusāṃsa Mā Na Āyuh Pramōṣiḥ.

(Yajur Veda 21.2.)

(Varuṇa, stay thou here and be not angry: steal not our life from us, O thou Wide Ruler.)

Mā Nō Himśīradhi Nō Bruhi Pariṇō Vṛndhi Mā Krudhaḥ.

(Atharva Veda 11.23.20.)

(May you not trouble us and may you not be angry with us.)

Mā Naḥ Krudhaḥ Paśupatē Namastē. (Atharva Veda 11.23.19.)

(I offer my salutations to you, Pasupathi and may you not be wrathful to me.)

Ēkō Dēvatrā Dayasē Hi Martān Asmiñchūra Savanē Mādayasva.

(Ṛg Veda 7.23.5.)

(For you alone amongst the gods are compassionate to mortals: be exhilarated here at this sacrifice.)

Yō Adhvarēṣu Śāntama Rītāvā Hōtā Tamū Namōbhīrākṛṇudhvam.

(Ṛg Veda 1.77.2.)

(Bring hither, with praises, him who is most constant in sacrifices, observant of truth, and the invoker (of the gods.)

Sa Paryagācchukramakāyamavranāmasnāvīraṃ Śudhdamapāpavidhdam.

(Yajur Veda 40.8.)

(He hath attained unto the Bright, Bodiless, Woundless, Sinless, The Pure which evil hath not pierced.)

Here, we have our composition:—

655. *Viśvē Jitakrōdha U Viṣṇurēkaḥ Sōkāya Uktastamasah Parastāt.*

Tasminna Jāgarti Vikāravargō Yathā Manuṣyē Kṛtabuddhidōṣē.

Viṣṇu comes to be known as having conquered anger and he has no body and has crossed over tamas. No modifications can arise in Him as it may arise in human beings on account of the human mind.

463. *Vīrabāhuḥ*:—

One who has strong arms is *Vīrabāhu*. He comes to be known as *Veera* on account of his valour. *Bādhr Vilōḍanē* is the root and from the sutra *Rjīdṛśikamyāmipamsibādhrjīpaśītugdhugdīrghahakārāśca* (1.27. it gets the termination Ku and the letter Ha is substituted by Dha. Seeing could be seen in perception but the Lord with his mere will sees everything.

Vīrabāhuḥ is none other than *Viṣṇu* and thus He appears in the form of Sun or Fire and thus he has been prayed to: 'Let there be strength in my shoulders'.

The Atharva Veda states

Bahu Bāhvōrbalam (Atharva Veda 19.60.1.,

(His Shoulders are the representatives of strength.)

Even in the world also *Virabāhu* will be victorious. Whoever twists with his shoulders also comes to be known as *Virabāhuḥ*. *Viṣṇu* has strong shoulders and thus comes to be known as *Virabāhuḥ* as he endows everyone with his strength.

The mantras are:—

Nahyaṅga Purā Čana Jajñē Viratarastavā. (Rg Veda 8.24.15.)

(No one, has ever been born more mighty than you.)

Samśrṣṭajit Sōmapā Bāhuśardhyugradhanvā Pratihitābhirastā.

(Rg Veda 10.103.3.)

(Indra, the drinker of the soma, the strong armed, having a powerful bow, who shoots with well aimed arrows (conquer with his help).)

Sahasrabāhuḥ Puruṣaḥ Sahasrākṣaḥ Sahasrapāt.

(Atharva Veda 19.6.1.)

(That almighty Lord has infinite shoulders, eyes and legs.)

Ayamagnirvīratamō Vayōdhāḥ Sahasriyō Dyōtatāmaprayuṣṭhan.

(Yajur Veda 15.52.)

(May this most manly Agni, strength bestower, giver of thousands shine with care that fails not.)

Sam Bāhubhyāṃ Dhamati Sam Patatrairdyāvābhūmī Janayan Dēva Ēkaḥ.

(Rg Veda 10.81.3.)

(He traverses heaven with his arms, earth with his swift moving feet, and exists a god without companion generating heaven and earth.)

Here, we have our composition:—

656. *Sa Virabāhurvidhaman Samastaṃ Viśvaṃ Janitvā Kurutē Svavaśyam.*

Januṣṭadīyēna Guṇēna Yuktō Nijāpriyaṃ Bādhata Ēva Nityam.

That *Virabāhuḥ* having created the world keeps it under his control. Everyone would be filled with his qualities and whoever is wicked gets his censure.

Apriya is one who hates.

Janu is all creatures. *Bādhata* is censures.

464. *Vidāraṇaḥ*:—

V is the prefix and *Dṛ Vidāraṇē* is the root, It gets Niç and then elongation and from the sutra *Nandigrāhipacāḍibhyō Lyuninyacaḥ* (3.1.134. it gets the termination *Lyu* or *Lyuṭ*, *An* is the ādeśa from the sutra *Yuvōranākau* (7.1.1. and the letter na drops out and the form is *Vidāraṇaḥ*.

The entire Universe is divided into men and women, and in each individual the marrow gets divided in a twofold manner. The nature of the Lord in the sense of all-pervasiveness is seen everywhere. Everything is divided - Time is divided into day and night, Ayanas are divided into Uttarāyana and Dakṣhinayana. Thus everywhere one can see dualities and *Viṣṇu* is responsible for all this.

The mantras are:—

*Indrasya Nu Viryāṇi Pravōcam Yāni Çakāra Prathamāni Vajī.
Ahannahimanvāpastatarda Pravakṣaṇā Abhinat Parvatānām..*

(Atharva Veda 2.5.5.)

(When Indra killed the demon Ahi, the rivers which used to flow from the mountains joined the ocean.)

Yadā Valasya Pīyatō Jasuṃ Bhēd Brhaspatiragnitapōbhirarkaiḥ.

(Atharva Veda 20.16.6.)

(When Brhaspathi destroyed the deadly weapons of Vala with his mantras, which were as radiant as fire.)

Nava Yō Navatiṃ Purō Bibhēda Bāhvōjasā. (Rg Veda 8.93.2.)

(Who cleft the ninety-nine cities by the strength of his arm.)

Bibhēda Balaṃ Nunudē Vivāçō' thābhavaḍ Damitābhīkratūnām.

(Rg Veda 3.34.10.)

((He divided the cloud, he scattered opponents, he was the tamer of adversaries.)

Abhīdu Śakraḥ Paraśuryathā Vanaṃ Pātrēva Bhindantsata Ētu Rakṣasaḥ.

(Atharva Veda 8.4.21.)

(Let Indra come here by destroying the enemies just as the woodcutter cuts the trees.)

Dṛtē Dṛṇhamā Jyōk Tē Sandṛṣi Jivyaśam. (Yajur Veda 36.19.)

(Do thou, O caldron strengthen me. Long may I live.)

Savitāraṃ Nṛçakṣasam.. (Rg Veda 1.22.7.)

(Viṣṇu traversed this (world); three times he planted his foot and the whole (world) was collected in the dust of his (footstep).

657. *Vidāraṇō Viṣṇuradṛṣyamānō Garbhē Vidāryaiva Bahiṣkarōti.*

Sarvāṅgasampūrṇavibhaktagātraṃ Bijē Ça Majjāṃ Kurutē Vibhaktām..

Divider is the invisible Viṣṇu as He makes the child to divide the stomach of the mother at the time of coming out, the body which is complete in every respect has the bones, the marrow and flesh being divided in it.

63. *Svāpanaḥ Svavaśō Vyāpī Naikātmā Naikakarmakṛt.*

Vatsarō Vatsalō Vatsī Ratnagrabhō Dhanēśvaraḥ.

465. Svāpanaḥ, 466. Svavaśaḥ, 467. Vyāpī, 468. Naikātmā, 469 Naikakarmakṛt 470. Vatsaraḥ, 471 Vatsalaḥ, 472. Vatsī, 473. Ratnagrabhāḥ, 474. Dhanēśvaraḥ

465. Svāpanaḥ:—

gviṇ Śayē is the root and the termination is Niç and then there is elongation. We have Lyu as the termination then the letter Na gets dropped and the form is *Svāpanaḥ*. Since he makes everyone sleep, he comes to be known as *Svāpanaḥ*.

It is as follows - At the time of creation the Lord makes everyone wake up and at the time of dissolution makes them sleep. Thus creation is waking state and dissolution is the state of sleep. The creation of both of them is *Svāpanaḥ*.

By making everyone sleep, still he remains un-attached. Just as the Sun doesn't sleep

but due to night he makes everyone sleep on account of foisting karma on them. Tamas is the root of sleep. Thus with the arrival of night everyone aspires to sleep and again gets rejuvenated to work. Thus every time He comes to be known as *Svāpana*.

Day is having the predominance of Sattva, dawn is predominated by Rajas and Tamas is predominant during night. During day time pitta dominates, during night Slesma on account of modifications.

The mantras are:—

Niṣvāpayā Mithūdṛṣā Sastāmabudhyamānē. (Rg Veda 1.29.3.)

(Send to sleep the two females that see each other, let them sleep and not be wakeful.)

Sahasraśṛṅgō Vṛṣabhō Yaḥ Samudrādudācarat.

Tēnā Sahasyēnā Vayaṃ Ni Janān Svāpayāmasi..

(Rg Veda 7.55.7.)

(We put men to sleep through the irresistible might of the bull with a thousand horns, (Sun) who rises out of the ocean.)

Svapna Svapnābhikaraṇēna Sarvaṃ Ni gṛhpayā Janam.

Ōt Sūryamanyāntsvāmayavyuṣaṃ Jāgrtādahamindra Ivāriṣṭō Akṣitah..

(Atharva Veda 4.5.7.)

(O Lord of the dreams, you make him sleep till the sunrise. When everyone is asleep let me also sleep till dawn.)

Here, we have our composition:—

658. *Sarva Svāpana Viṣṇuratandritaḥ San Rātriṃ Vidhattē Śayanāya Jantōḥ.*

Rātrau Tamaḥ Ślēṣmabalaṇca Rātrau Nidrā Yataḥ Ślēṣmatamōbhavōktā.

659. *Viśvasya Sargāṃ Dinamuktamāryai Rātrirhi Viśvasya Tamō'bhyadhāyi.*

Na Svāpanō Yāti Kadāpi Nidrāṃ Tathā Yathā Yāti Ravirna Nidrām.

Svāpana is Viṣṇu who is without any obstacles and creates night for the sake of providing sleep to the animals. Because of the delusion during night he comes to be known as *Svāpana*.

The creation is supposed to be the day and the night is supposed to be the deluge. That *Svāpana* (Lord) never undergoes sleep just as the Sun never sleeps.

466. *Svavaśaḥ:—*

Sv *Śabdōpatāpayō* is the root and from the sutra *Anyēṣvapi Dṛśyatē* (3.2.101. (The affix U is seen to come after the verb Jan, with a past significance, though it be in composition with other nouns, having cases other than those mentioned in the previous sutras.) it gets the termination Na and ultimately the letter T drops out. *Vaśa* is *Vaśa Kāntau* root and from the sutra *Vaśiranyōrupasaṅkhyānam* (3.3.58. the termination is Ap and the resulting form would be *Vaśaḥ* and the compound is Bahurvīhi. One who doesn't depend upon external things and one who is all-inclusive by nature is *Ātmā Kāma* and *Ātmā Rāma* who is self controlled.

Ātman is of the nature of *Śakti*. Just as a strong person doesn't depend on others on account of his super human strength, he is un-controlled and comes to be known as *Sarvātmā*.

The mantras are:—

Ahōrātrāṇi Vidadhat Viśvasya Miśatō Vaśī. (Rg Veda 10.190.2.)

(Ordaining nights and days, He ruled every movement.)

Āyātvin draḥ Svapatirmadāya Yō Dharmanā Tūtuḥjānastuviṣmān.

(Atharva Veda 20.94.1.)

(That Indra who is the Lord of wealth, Dharma incarnate, let him come to me joyously.)

Athēdaṃ Viśvaṃ Pavamāna Tē Vaśē Tvamindrō Prathamō Dhāmadhā Asi.

(Rg Veda 9.86.28.)

(This Universe is in subjection to you; You, Indu, are the foremost, the supporter of the house.)

Yadadya Kaçça Vṛtrahan Udagā Abhi Sūrya.sarvaṃ Tadindra Tē Vaśē.

(Yajur Veda 33.35.)

(Whatever, Vṛtra-slayer! thou Surya hast risen on today. That, Indra, all is in thy power.)

Akāmō Dhīrō Amṛtaḥ Svayambhū Rasēna Trptō Na Kutaścānōnaḥ.

(Atharva Veda 10.8.44.)

(One with no desires, brave, self-born one, un-parallel. One who is not afraid of death, One who has transgressed old age and death and one who is eternally young.)

Here, we have our composition:—

660. *Sa Viṣṇuruktaḥ Svavaśaḥ Purāṇō Viśvaṃ Yunaktyēva Pṛthak Pṛthak Saḥ.*

Taiḥ Sādhanaairyairalamasti Kartā Tathā Yathā Pakṣayugēna Pakṣī.

One who is self controlled comes to be known as Viṣṇu, who has created the world diversely. Just as the bird flies with his wings so also the man is associated with his work.

467. Vyāpī:—

V is the prefix and the root is *Āplṛ Vyāptau* and from the sutra *Supyajātaunīstācchīlyē* (3.2.78. (When habit is to be expressed, the affix comes after a verb, provided the word with a case-affix in composition with it, does not mean a genus.) it gets the termination *ñini* and *Yañ* is the affix. It is an elongation and thus the term would be *Vyāpī*. Only the knowers of Truth know how he would be all-pervasive in nature.

It is as follows - In the human body there are five sense organs situated above and there are five fingers in each hand. In the middle of the body we have the heart, two urinary bladders and two excretory organs. There are five fingers in the leg also.

The following mantra explains it:—

Indrō Māyābhiḥ Pururūpa Īyatē (Rg Veda 6.47.18.)

(Indra, multiform by his illusions, proceeds towards his worshippers.)

The mantras are:—

Tadantarasya Sarvasya Tadu Sarvasyāsya Bāhyataḥ.

(Yajur Veda 40.5.)

(It moveth, it is motionless. It is far distant, it is near. It is within this all, and it

Sa Ōtaḥ Prōtaśca Vibhuḥ Prajāsu.. (Yajur Veda 32.8.)

(It is the warp and woof in creatures.)

Parītya Bhūtāni Parītya Lōkān Parītya Sarvāḥ Pradiśō Dīśaśca.

(Yajur Veda 32.11.)

(Having encompassed round existing creatures, the worlds and all the Quarters and Mid-quarters.)

Yō Agnau Rudrō Yō Apsvantarya Ōśadhīrvīrudha Āvivēśa.

(Atharva Veda 7.87.1.)

(God Rudra appears like Agni in form, like Varuṇa in the form of water and has entered into the medicinal plants in the form of creepers.)

Prṣṭō Divi Prṣṭō Agniḥ Pṛthivyām Prṣṭō Viśvā Ōśadhīrvivēśa.

(Rg Veda 1.98.2.)

(Agni, who is present in the sky, and present upon earth, and who, present, has pervaded all herbs.)

Here, we have our composition:—

661. *Vyāpī Sa Viṣṇuḥ Prapadaṃ Hi Dṛśyō Yathā Raviḥ Paśyati Sarvalōkaḥ.*

Khapañcakē JñānasamṛddhamuḥḥaiRyathā Tathā Madhyakarāṅghriṣūhyam.

That Viṣṇu is all pervasive in nature who looks after the Universe just as the Sun looks at the Universe. With the five sense organs he grasps everything just as the hand has five fingers.

468. Naikātmā:—

Ata Sātatyā is the root out of which the term *Ātmā* has been derived and is already explained by us. One who has multifold Atman is one's inner form is *Naikātmā*. Here there is no dropping of the letter Na as in the sutra *Nalōpō Nañah* (6.3.73. (The N of the negative particle Nai, is elided when it is the first member of a compound.) the particle Nai is dropped. Here the compound is not Nai but it is used as a negative particle.

It is of multiform on account of its all pervasive attitude. These thousand names of the Lord indicate the name *Naikātmā*.

The mantras are:—

Tadēvāgnistadādityastadvāyustadu Čandramā (Yajur Veda 32.1.)

(Agni is That: the Sun is That: Vayu and Chandramas are That.)

Triṇi Chandāṃsi Kavayō Vi Yētirē Pururūpaṃ Darśataṃ Viśvacakṣaṇam.

(Atharva Veda 18.1.17.)

(The gods have ordained the earth, air and water to nourish the world.)

Tvaṃ Hi Naḥ Pitā Vasō Tvaṃ Mātā Śatakratō Babhūvitha.

(Rg Veda 8.98.11.)

(You have been our father, O giver of dwellings, you our mother O Shatakrutu; we pray for that happiness which is yours.)

Here, we have our composition:—

662. *Āmṛtyu Karmāṇi Karōti Jantu-Rnakātmarūpēṣu Vibhaktasāñjñah.
Sa Ēva Putrah Sa Pitā Sa Bhartā Sa Ēva Śiṣyah Sa Guruh Sa Bandhuh.*
663. *Sa Ēva Bhṛtyah Sa Sakhā Sa Rājā Sa Ēva Nidrāṅkamtō Vimūḍhah.
Sa Ēva Nētā Sa Kaviḥ Sa Goptā Ēkō Hyanēkātmagata Stathā Sah.*

Man performs his action till his death and he will be divided into different forms. The one and the same man gets such appellations as son, father, husband, student, teacher, relative and so on.

He alone is the servant, friend, king, fool who is asleep, the leader, the poet, one who manifests differently in different beings.

469. *Naikakarmakṛt:—*

Like *Naikātmā*, here also one should effect the compound *Nai Tatpuruṣa* meaning one who involves Himself in manifold acts *dukṛñ Karaṇē* is the root and from the sutra *Sarvadhātubhyō Manin* (4.146. the termination is *Manin* and in the sense of doer which gets the termination *Kvip* from the sutra *Śukarmapāpamantra- Puṇyēṣu Kṛñah* (3.2.89). (The affix *Kvip* comes after the verb *Kr-*to make, with the sense of past time, when the following words in the accusative case are in composition:— *Su* -well, *Karma* -action, *Pāpa*- Sin, *Mantra* -Hymn and *Punya* - Virtue). One who involves Himself in manifold acts is *Naikakarmakṛt*. One who, having enveloped the entire Universe makes people to do manifold acts. The commentary here is like *Naikātmā*.

The difference is only this - the different forms have been narrated. The one and the same son is a son to somebody, to someone else he is the father, to someone else he is the husband, By being a student he serves some teacher to gain knowledge imparted from Him. Having got the status of a Guru he in turn imparts knowledge to his pupil. He binds everyone with his love. The servant pleases the master with his service. The friend reveals some secret to another and listens to a secret from somebody else.

He is the leader who leads everyone on with his good character. He is a poet who is full of emotions and on account of the nature of protecting others he comes to be known as *Gopta*. Thus the manifold world imitates the manifold nature of the Lord.

The mantras are:—

Viṣṇōḥ Karmāṇi Paśyata Yatō Vratāni Paspasē.

(Yajur Veda 13.33.)

(Look ye on Viṣṇu's works, whereby the friend of Indra, close allied.)

Tvamaṅga Tāni Viśvāni Vitsē Yēbhīḥ Karmāṇi Maghavañcakartha.

(Ṛg Veda 10.54.4.)

(You know them all where-with, Maghavan you have achieved your exploits.)

Kēnēmāṃ Bhūmimaurjōt.....Kēna Karmāṇi Pūruṣah.

(Atharva Veda 10.2.18.)

(Puruṣa manifested in all directions, on account of his inert capacity Puruṣa has enveloped everywhere.)

Asyēdu Prabruhi Pūrvyāṇi Turasya Karmāṇi Navya Ukthaiḥ.

(Atharva Veda 20.35.13.)

(O devotee, may you eulogise the past heroic deeds of Indra.)

Yujā Karmāṇi Janayan Viśvaujā Aśastihā Viśvamanāsturāṣāt.

(Rg Veda 10.55.8.)

(Accomplishing his duty with their assistance, the all-powerful Indra, the destroyer of the wicked, the all-wise, the quick subduer of foes.)

Here, we have our composition:—

664. *Āmr̥tyu Karmāṇi Karōti Jantu-Stam Naikakarmāṇamajam Vipāśyan.*

Sa Ēva Putraḥ Sa Pitā Sa Bhartā Sa Ēva Śiṣyaḥ Sa Guruḥ Sa Bandhuḥ.

665. *Sa Ēva Bhṛtyaḥ Sa Sakhā Sa Rājā Sa Ēva Nidrāṅkamitō Vimūḍhaḥ.*

Sa Ēva Nētā Sa Kavīḥ Sa Gōptā Ēvam Vipāśyan Na Sa Mōhamēti.

A person performs action till his death and he is witnessing this individual who performs manifold action. He is the son, the father, the husband, the student and the teacher.

He is the servant, the friend, and the king and is a fool who spends his time in sleep. He is the leader, the poet and one who witnesses everything without being deluded.

470. Vatsarah:—

One who inhabits is a Vatsarah. *Vasa Nivāsē* is the root and from the sutra *Vasēśca* (3.71. it gets the termination *Saran* and from the sutra *Ṣaḥ Syārdhadhātukē* (7.4.49. (T is substituted for the final S of a root before an Ārdhadhatuka affix beginning with S.) the letter *Sa* is substituted by *Ta*. *Vatsara* is that which lives in Him. This visible Universe always inhabits in that Lord Viṣṇu and this is the reason why Viṣṇu comes to be known as *Vatsarah*.

The mantras are:—

Īśāvāsyamidaṁ Sarvaṁ Yatkīṇṇa Jagatyām Jagat

(Yajur Veda 40.1.)

(Enveloped by the Lord must be this all - each thing that moves on earth.)

Samvatsarō'si Parivatsarō'sidāvatrō'si. (Yajur Veda 27.45.)

(Thou art Samvatsara: thou art Parivatsara: thou art Idavatsara.)

Tvayi Rātri Vasāmasi Svapiṣyāmasi Jāgrhi.

(Atharva Veda 10.8.14.)

(The day and night inhabit in You.)

Ahamēvāsmyamāvāsyā Māmāvasanti Sukṛtō Mayimē.

(Atharva Veda 7.84.2.)

(All those who have done riteous acts, come to me.)

Even the term *Samvatsara* occurs on account of the same reason. That which resides in Brahman is *Samvatsara*.

Kālō Ha Brahma Bhūtva Bibharti Paramēṣṭhinam

(Atharva Veda 19.53.6.)

(The time manifests in the form of Brahman and holds the Universe together.)

Even a house comes to be addressed as *Samvatsara* and its own divisions are market place, land, occupation for the sake of living and other things could be imagined here.

Here, we have our composition:—

666. *Samvatsarō Vāsayati Svagarbhē Viṣṇurhi Viśvaṃ Sakalaṃ Yathārham.
Tathā Yathā Garbhagataṃ Hi Mātā Saivāsya Sūtē Svagunairvasantam.*
667. *Sa Sadvacōbhirnamasā Stuvān Vā Sadā Sadācāravihārayuktaḥ.
Tamēva Niḥśaṅkamupaityaśaṅkaḥ Samvatsarō Sarvagatō'sti Yasmāt.*
668. *Ēvaṃ Hi Yō Vētti Padaṃ Guhasya Mātēva Viṣṇuṃ Bahirantarāptam.
Tamānukurvan Hṛdayantarālē Viśvē Ća Vā Paśyati Nirvikalpaḥ.*

Samvatsara is that which takes everything into his fold and that is possible only for Lord Viṣṇu, just as the mother having held the child in her womb gives birth at the appropriate time.

He gets eulogised by good words and through mind and is always being accompanied by right conduct. By following Him doubt one's gets dispelled as the *Samvatsara* is being present everywhere.

One who knows the nature of the Lord knows it to be like this just as the mother knows when to give birth to the child. By following Him in his heart, he witnesses everything in the world by not attaching himself with that directly.

471. *Vatsalaḥ:—*

Vada Vyaktāyām Vāci is the root and it gets the termination *Saḥ* from the sutra *Vṛtvadīhanikamikaṣibhyaḥ Saḥ* (3.62.. From the sutra *Titutṛēti* (7.2.9. (The *Iṭ* augment is not taken by the following Krit affixes:— *Ti, Tu, Tra, Ta, Tha, Si, Su, Sar, Ka and Sa*) the word 'In' is negated and the form is *Vatsaḥ*. This word gets the termination *Lac* in the sense of *Matvartha*. *Vatsala* indicates helping nature.

One who meditates with single-minded concentration and shows compassion towards the poor, the needy and the distressed, comes to be known as *Vatsala*. Just as a mother on account of her compassion takes on her lap the crying child, similarly the Lord takes the entire Universe on his lap and thus comes to be known as *Vatsala*. Though he displays his love towards one and all, still he has some extra love towards his devotees and thus everyone in turn loves Him. Thus the Lord who is compassion incarnate comes to be known as *Vatsalaḥ*.

The mantras are:—

Kṛṇvantsaṁcṛtaṃ Vicṛtamabhiṣṭaya Induḥ Śiṣaktyuṣasaṃ Na Sūryaḥ.

(Rg Veda 9.84.2.)

(Indu, binding and unloosing accompanies (the sacrifice) for its protection, as the Sun the dawn.)

Vāśrēva Vidyun Mimati Vatsaṃ Na Mātā Śiṣakti.

(Rg Veda 1.38.8.)

(Like a parent cow that bellows for its calf, the lightning roars and hence the rain is set free by the Maruts.)

Sahṛdayaṃ Sāmanasyamavidvēṣaṃ Kṛṇōmi Vah.

Anyō Anyamabhiharyata Vatsaṃ Jātamivāghnyā..

(Atharva Veda 3.30.1.)

(O controversial Purusa, I always indulge in doing good acts which dispel hatred, just as the cows love their calves, so you should behave towards me.)

Hinkṛṇvantī Vasupatnī Vasūnām Vatsamicchantī Manasā Bhyāgāt.

(Atharva Veda 7.77.8.)

(She comes lowing, abounding in rich (products), and desiring her calf in her mind.)

Gauramīmēdanu Vatsam Miśantaṁ Mūrdhānaṁ Hinkṛṇōnmātavā U.

(R̥g Veda 1.164.28.)

(The cow bellows for her calf (who stands) with winking eyes, and lows as (she) proceeds to lick his forehead.)

Here, we have our composition:—

669. *Sa Vatsalō Viṣṇuridaṁ Samastaṁ Viśvaṁ Nijē'ṅgē Kurutē Sadātaḥ.*

Taṁ Yō'tihīnō Bhajatē Vacōbhi-Rbhāvēna Vā Vatsala Ēti Sākṣyam.

670. *Sa Vatsalō Viṣṇurudāravīryaḥ Samagraśaktyā Hṛdayaṁ Valēna.*

Satyēna Dhairyēna Ča Sāhasēna Guṇēna Saṁyōjya Karōti Vānkē.

671. *Tadaṅgamāptaḥ Sa Vibhuḥ Stuvānaḥ Mātāsi Dhātāsi Pitāsi Śabdaiḥ.*

Tamēva Gāyan Tamupaiti Paśyan Viśvē Tataṁ Vatsalamēkarūpaṁ.

That Viṣṇu comes to be known as *Vatsala* as he takes the entire Universe in His lap. One who offers his respects to Him will definitely get the grace of that Lord.

That Viṣṇu who is known as *Vatsala* is known for his magnanimity and valour not only physically but even through his heart. He instils truth, valour and heroic qualities.

Thus, one who is under his paternal care and one who is praising his glories will finally attain Him and his nature of compassion and grace.

The word *Vatsala* is also employed in the sense of *Śaraṇāgatavatsala* (one who is dearer to those who have surrendered to Him) and *Bhaktavatsala* (One who is dearer to his devotees).

472. *Vatsī:—*

The word *Vatsa* has already been explained by us while commenting on the word *Vatsalā*. It gets the termination *Iniḥ* in the sense of *Matvartha* from the sutra *Ata Iniṭhanau* (5.2.115. (The affixes *Ini* and *Than* come in the sense of *matup*, after nominal stems ending in short A; and in the alternative *matup* also.) the letter *a* gets dissolved from the sutra *Yasyēti Ča* (6.4.148. (The final *I* and *A* (both long and short), of a *bha* stem, are elided before a *Taddhita* affix and before the feminine affix *I*). and then there is elongation and the form is *Vatsī*).

The word *Vatsa* is usually used to signify the calf and it may also mean the baby, which sucks the milk of the mother. Thus the Lord comes to be known as *Vatsī*. Hence the jivas pray to that Lord -

Mā Nō Mahāntamuta Mā Nō Arbhakaṁ Mā Na Ukṣantamuta Mā Na Ukṣitam.

Mā Nō Vadhīḥ Pitaraṁ Mōta Mātaraṁ Mā Naḥ Priyāstanvō Rudra Rīṣaḥ.

(Yajur Veda 16.15.)

(Do thou no injury to great or small of us, harm not thee growing boy, harm not the

full grown man. Slay not a sire among us, slay no mother here, unto our own dear bodies, Rudra, do not harm.)

Even the parents come to be known as *Vatsa* and in the secondary sense the parents are known as *Vatsī*.

The mantras are:—

Yūyaṃ Naḥ Putrā Aditēradadbhā Abhakṣamadhvaṃ Yuṣyāya Dēvāḥ.

(Ṛg Veda 2.28.3.)

(Divine sons of Aditi, unharmed (by foes), have compassion upon us through your benevolence.)

Arçantu Putrakā Uta Puraṃ Na Dhṛṣṇvarçata.

(Atharva Veda 20.7.5.)

(O dear ones, may you pray for Him.)

Śṛṇvantu Viśvē Amṛtasya Putrā Yē Dhāmāni Divyāni Tasthuḥ.

(Ṛg Veda 10.13.1.)

(May all the sons of the immortal (Prajapati) who inhibit the celestial regions hear (the sound).)

Rtaṃ Śaṃsanta Rju Dīdhyānā Divasputrāsō Asurasya Vīrāḥ.

(Ṛg Veda 10.67.2.)

(Reciting sincere praise, reflecting correctly, the Angirases, the pious sons of the brilliant and powerful (Agni).)

Here, we have our composition:—

672. *Vatsī Viṣṇurvadatām Varēṇyaḥ Sa Ēva Mātā Sa Pitā Sa Bandhuḥ.*

Taṃ Vatsinaṃ Satyavaçōbhīrēṣya Stuvanti Gāyanti Namanti Yānti.

Vatsī is *Viṣṇu* who is the greatest among the speakers and He is the mother, the father and the relative. That *Vatsī* is being eulogised, praised and revered by one and all.

473. *Ratnagarbhaḥ*:—

Rāmu Kṛīḍāyām is the root and from the sutra *Ramsta Ça* (3.14. the termination is *Na*. *Ratna* is that which makes one enjoyable.

Garbhaḥ:—*Gṛ Nigaraṇē* is the root and from the sutra *Artigṛbhyām Bhan* (3.152. the termination is *Bhan*, then the letter *Ra* succeeds it and *Garbha* is that which moves downwards. The compound is *Upapāda* here - That which takes jewels onto its fold or one who has the jewels under one's belly is *Ratnagarbha* and in this case the compound is *Bahurvīhi*. *Garbha* is an internal organ and that which is inside it is *Ratnagarbha*.

And then - the Lord in the act of fulfilling one's love enjoys right from the times of creation till the deluge and thus comes to be known as *Ratnagarbha* or one who is under the control of the Lord will also be held internally and thus would be like a womb (*Garbhaḥ*). As the Veda points out

Āçaryah Kurutē Garbhamantaḥ.

Taṃ Jātaṃ Draṣṭumabhi Saṃyanti Dēvāḥ. (Atharva Veda 11.5.3.)

(The teacher protects the pupil just as the mother protects the child in her womb. The gods will be very eager to see the birth of that child.)

All the beings rejoice in one's own inner self like a pigeon and here the Veda states -
Kapōta Iva Garbhadhim (Atharva Veda 20.45.1.)

(Just as a sparrow goes near the sparrow, may you also approach the teacher.)

The male sparrow falls on the female sparrow and thus it is stated that everyone enjoys in one's own species. One who has transaction with money also comes to be known as a gem. Everyone tries to have contact with rich people.

Some of the costly jewels like pearls etc., are also known as jewels. That which enhances the minds of the people or that in which they rejoice comes to be known as *Ratnagarbha*. His own enchanting form is present everywhere. Man is also known as *Ratnagarbha* as he satisfies the desire of those who are dependent on Him. Thus by seeing the ways of the world, one can imagine things.

The mantras are:—

Agnimīdē Purōhitam Yajñasya Dēvamṛtvijam.

Hōtārām Ratnadhātāmam. (Rg Veda 1.1.1.)

(I praise (with hymns) Agni, the chief priest of the sacrifice, the mighty one, the invoking priest, the greatest giver of rewards.)

Hiranyagarbhaḥ Samavarttatāgrē Bhūtasya Jātaḥ Patirēka Āsīt.

(Yajur Veda 13.4.)

(In the beginning rose Hiranyagarbha, the only Lord of all created being.)

Arçāmi Satyasavaṃ Ratnadhāmabhi Priyaṃ Matim.

(Atharva Veda 7.14.1.)

(I offer my respects to that almighty, who is the instigator of truth, who holds all the beautiful things in Him and who is dearer to everyone.)

Hiranyākṣaḥ Savitā Dēva Āgāt Daghat Ratnā Dāsuṣē Viryāni.

(Yajur Veda 34.24.)

(God Savita the golden eyed hath come hither, giving choice treasures to the man who worships.)

Here, we have our composition:—

673. *Sa Ratnagarbhō Ramāyan Svagarbhē Viśvaṃ Samastam Vividhaprasūtam.*
Viśvapracārāya Viçitracitrām Sṛṣṭim Vitanvan Ramatē Svasatvē.

674. *Yō Laukikō Garbhē Ihāsti Drśyaḥ Sa Garbhadhim Prāpya Sukhēna Sētē.*
Mātāpi Nityam Ramatē Sva-Satvē Tad Ratnagarbhasya Padam Vṛñītē.

675. *Ratnāni Sarvāṇi Dadhāti Sambhu-Rgarbhē Svakē Sarvāmihāsti Ratnam.*
Kaściddhanāptyai Yatatē Ça Tasmāt Vadhūkr̥tē Kō'pi Karōti Yatnam

676. *Kaścitkṛṣṇim Karṣati Sarvayatnaih Kr̥ṇāti Gāmaśvamatihāpi Kaścīt.*
Kaścicça Yantrāṇi Karōti Yatnā- Llabdhvā Svakārhanī Ç...hēna Sētē.

677. *Yō Ratnagarbham Bhajatē Manuṣyō Jānāti Vā Sūtratamasya Vācyam.*
Sa Ratnagarbhō Bhavatiha Martyaḥ Paśyan Vikīrṇāni Ça Ratnakāni

678. *Na Mōhamabhyēti Sa Ratnakēṣu Na Sañcyaṃ Vā Kurutē Ḍa Tēṣām.
Na Vastuhinō Bhavatiha Khinnō Na Harṣamabhyēti Ḍa Ratnagarbhah.*
679. *Manyē'tra Nūnam Bahujanmayōgāt Sadyō'pi Vā Tatvavidō'nubandhāt.
Saṃlābhasiddhirmanujō Bhavē'smin Manuṣyarūpē Bhagavān Svayaṃ Sah.*
680. *Ratnāni Garbhē Nipatanti Tasya Ratnatvamasāmāvidamasti Bhānti.
Padārthajātāni Vadanti Tasmai Sa Ratnagarbhō Ramatē Sukarṇah.*

He is Rathnagarbha who makes everyone rejoice in Him and he creates the manifold world. For the sake of the world, he creates a manifold Universe and rejoices in Himself.

Whatever is seen in this world in the form of a womb. He, by acquiring it resides happily. Mother also rejoices happily everyday with her offspring and hence she also comes to be known as *Ratnagarbha*.

The Lord gives all the precious things and everything is present in one's own belly. Someone aspires to make money and some others aspire for a daughter.

Some people plough land with great effort and thus buy cows and horses, while others buy machines and having obtained their object of desire they relax with contentment.

One who adores this *Ratnagarbha* or knows his language will definitely transform Himself into that form.

Costly ornaments will not delude him nor does he want to hoard them. He neither undergoes sadness on account of not getting something nor experiences joy after having attained something.

I think this equanimity of mind could be reached on account of the merits accrued by them in their previous births and though He is in the form of man for all practical purposes, he is the very incarnation of God.

All the precious things will be readily available to Him and he would be of the form of that and thus gets the appellation of *Ratnagarbha* - One who is revered by one and all.

474. Dhanēśvaraḥ:—

Dhana Dhānyē is the root, One who is under whose control, everyone is present is *Dhana*.

Īśvaraḥ - *Aśūn Vyāptau Saṅghātē* is the root and from the sutra *Aśnōtērāśukarmaṇi Varat Ḍa* (5.57. it gets *Varat* termination. The letter *Iṇ* is negated from the sutra *Nēdvaśikṛti* (7.28.. *Īśvara* is one who envelopes the whole Universe with his all pervasiveness. *Īśvara* is one who is Omnipresent and one who causes annihilation.

The nature of immediate action present in the grains as well as in the arrow is nothing but the nature of *Viṣṇu*. So also the money or grain, which is given to the labourers, makes them work instantaneously, being pleased with the money, which they would have received, they carry out the work with single-minded concentration. Sometimes the words *Dhana* (money) and *Dhānya* (grains) are used synonymously. Thus *Viṣṇu* comes to be known as *Dhanēśvaraḥ*, as he would have enveloped everything with His own nature.

The mantras are:—

*Aham Bhuvaṃ Vasunaḥ Pūrvyaspātiraham Dhanāni Saṃ Jayāmi Śaśvataḥ
Māṃ Havantē Pitarāṃ Na Jantavō'ham Dāśuṣē Viṣṇu Bhājāmi Bhōjanam..*

(Rg Veda 10.48.1.)

(I am the principle Lord of wealth: I conquer the treasure of many (adversaries): living beings call upon me as a father; I bestow food on the donor of oblations.)

ॐ वाम हि रãdhaspatē rãdhasō mahah̐ kṣayasyāsi vidhataḥ.

(Rg Veda 8.61.14.)

(Lord of wealth, you are (the bestower) of great wealth and a dwelling place upon your worshipper.)

Sa Bōdhi Sūrirmaghava Vasupatē Vasudāvan. (Yajur Veda 12.43.)

(Be thou for us a liberal prince, giver and Lord of precious things.)

Vasōrindram Vasupatiṁ Gīrbhirgr̥ṇanta R̥gmīyam.

(Atharva Veda 20.71.15.)

(We offer our respects to that Indra, who is the Lord of wealth, riches and the protector of the sacrifices.)

Here, we have our composition:—

681. Dhanēśvarō Viśvamidaṁ Samastaṁ Samēdhya Dhanyatvaguṇēna Tasmin.

Karōti Čāśutvamathāpi Yasmāt Tasmātprasiddhā Čapalā Ča Lakṣmīḥ.

682. Dhanāni Śambhuḥ Svavaśē Vidhattē Dhanēśvaraḥ San Stutimabhyupaiti.

Tamēva Yāçanti Ča Lipsitārthāḥ Sa Bhōjanīyēna Yunakti Viśvaṁ.

That Lord of wealth, having enveloped the entire Universe with his wealth makes everyone act immediately and thus money is said to be transitory.

Lord Shambhu takes wealth under his possession and thus gets the praise and all those who want money will invariably depend on Him and thus he carries on his activities.

64. Dharmagubdharmakṛddharmī Sadasatkṣaramakṣaram.

Avijñātā Sahasrāśurvidhātā Kṛtalakṣaṇaḥ.

475. Dharmagup, 476. Dharmakṛt, 477. Dharmī, 478. Sat, 479. Asat, 480. Kṣaram. 481. Avijñātā, 482. Sahasrāśuḥ, 483. Vidhātā, 484. Kṛtalakṣaṇaḥ.

475. Dharmagup:—

Dhry Dhāraṇē is the root and from the sutra *Artistusuhu* (1.140. it gets the termination Man, then guna follows that and as it is Anit the term Dharma gets justified.

Gup Guju Rakṣanē is the root and when it is preceded by the term Dharma it gets the termination Kvip from the sutra *Kvip Ča* (3.2.76. (And the affix Kvip is also seen after all verbs, whether having an upapada or not in the vedic as well as in modern sanskrit.) and according to the dictum of Pāṇini there is no guṇa and the form is *Dharmagup*. One who safeguards Dharma is *Dharmagup* and He is none other than Lord Viṣṇu.

As he maintains his creation right from their birth till dissolution, He comes to be known as *Dharmagup*. This could be seen even in the world - The doer will preserve his work done till his last breath. This act is nothing but an imitation of the act of Lord Viṣṇu.

The mantras are:—

Pituṁ Nu Stōṣaṁ Mahō Dharmāṇaṁ Taviṣīm.

(Rg Veda 1.187.1.)

(I glorify Pitu, the great, the upholder, the strong.)

*Trīṇi Padā Vicakramē Viṣṇurgōpā Adābhyaḥ.
Atō Dharmāṇi Dhārayān.. (Yajur Veda 34.43.)*

(Viṣṇu, the unperceivable protector strode three steps, thenceforth. Establishing His high decrees.)

Tvaṃ Viśvasmāt Bhuvanāt Pāsi Dharmaṇāśuryāt Pāsi Dharmaṇā.

(R̥g Veda 1.134.5.)

(You defend (us) from all beings, (as a reward) of our righteousness: you protect us from the fear of evil spirits, (as a reward) of our righteousness.)

Ā Yō Dharmāṇi Prathamah Sasāda, Tatō Vapūṃṣi Kṛṇuṣe Puruṇim.

(Atharva Veda 5.1.2.)

(The jivatman takes the body of the individual, who is bent on doing Dharma and Karma. He is in charge of the un-manifest speech.)

Here, we have our composition:—

683. *Sa Dharmagup Viśvamidaṃ Vitatya Mūlañca Gōpāyati Tasya Yatnāt.
Tathā Yathā Bijamathāpi Vṛkṣaṃ Bijācca Vṛkṣaṃ Tarutaśca Bijam.*

That Dharmagup having transcended the world holds his basic form within Himself thus comes to be known as Dharmagup on account of his nature of transcendence.

476. Dharmakṛt:—

The word Dharma has already been explained. One who performs Dharma is Dharmakṛt.

Whatever is seen in this world is bound by some regulations. It is as follows - For all animals, the body is bound with six senses, and they are the two portions of the head, two hands and two legs.

According to the creation of the God, even delusion takes place, according to the ordinance of Dharma the God, Sun moves from south to north and north to south incessantly. Even the moon also decreases and increases depending on the new moon and full moon days.

Since Viṣṇu inherently has Dharma in him, He comes to be known as Dharmakṛt.

Tvaṃ Viśvasmāt Bhuvanāt Pāsi Dharmaṇāśuryāt Pāsi Dharmaṇā

(R̥g Veda 1.134.5.)

(The timid and anxious (worshipper) praises you, who are auspicious, for (driving away) thieves; for you defend (us) from all beings.)

Uta Mitrō Bhavasi Dēva Dharmabhiḥ. (R̥g Veda 5.81.4.)

(You are Mitra, through your (benevolent) functions.)

Ukṣāṇaṃ Pr̥ṣnimapacanta Virāstāni Dharmāṇi Prathamānyāsan.

(R̥g Veda 1.164.43.)

(The priests have dressed the Soma ox, for such are their first duties.)

Indrāya Sāma Gāyata Niprāya Bṛhatē Bṛhat.

Dharmakṛtē Vipāścītē Panasyavē.. (Atharva Veda 20.62.5.)

(O devotee, You are the very incarnation of knowledge and Dharma, may you eulogise Indra by singing Samans.)

Here, we have our composition:—

684. *Sa Dharmakṛd Viśvamidaṃ Vidhāya Gōptāpi Nūnaṃ Svakṛtasya Bōdhyah.
Atō'sti Gītaḥ Kavibhiḥ Purāṇaiḥ Sa Dharmagub Dharmakṛta Vijānaḥ.*

He, having made the entire universe keeps everything pertaining to Him as a secret. Thus the knower always exclaim that he is the controller and regulator of Dharma.

477. Dharmī:—

We have explained the word Dharma already. From the sutra *Saṅjñāyāṃ Manmābhyām* (5.2.137. (After a nominal-stem ending in Man or M, comes the affix ini, in the sense of matup, when the whole word so formed means a name.) it gets *Ini* termination. From the sutra *Nastaddhitē* (6.4.144. (Of the stem Bha, the finam N with the vowel that precedes it, is elided, before a Taddhita affix.) the letter "T" gets dropped, then elongation and the resultant form is *Dharmī*. One who has Dharma present in Him is *Dharmī* or one who never abandons Dharma is *Dharmī* and he is Viṣṇu Himself.

It is as follows -

Whatever action was performed at the time of creation to the respective beings will protect those beings and not those who violate it. As the quality of the Lord who is indestructible is basically being present in everyone. It could be seen in the world - The Panchabutas and the Sun will never violate their action during their course.

The mantras are:—

Agniḥ Prthurdharmanāspatirjuṣāṇō Agniḥ Prthurdharmanāspatiḥ

(Yajur Veda 10.29.)

(May spacious Agni, Lord of Duty, gladly vast Agni, Duty's Lord.)

Pituṃ Nu Stōṣaṃ Mahō Dharmāṇaṃ Taviṣṭim. (Yajur Veda 34.7.)

(Now will I glorify great strength's upholder, food.)

Imamañjaspāmubhayē Akṛṇvata Dharmāṇamagniṃ Vidathasya Sādhanam.

(Rg Veda 10.92.2.)

(Both (men and gods) have made Agni the speedy protector, the upholder of duty, the accomplisher of the sacrifice.)

Vṛṣā Dharmāṇi Dadhiṣē.. (Rg Veda 9.64.1.)

(You, the sprinkler, sustain the rites (of men and gods.)

Here, we have our composition:—

685. *Dharmīṃ Sa Viṣṇuḥ Kurutē Samastaṃ Dharmēṇa Yuktam Vyabhicārāṇam.
Evaṃ Hi Yaḥ Paśyati Dharmīṇaṃ Taṃ Sa Sarvagam Paśyati Viṣṇumēkam.*

That *Dharmi* viz:— Viṣṇu makes everyone follow his Dharma and one who perceives the Lord like this will definitely comprehend Viṣṇu in reality.

478. Sad:—

As Bhuvi is the root and from the sutra *Vartamānē Laṭ* (3.2.123. (The affix Lat comes

after a verb when denoting a present action.) when *Laṭ* follows and from the sutra *Laṭaḥ Śaṭṛśānaçāva -Prathamāsamānadhikaraṇē* (3.2.124.(The affixes *Śaṭṛ* and *Śānaç* are substitutes of *Laṭ*, when agreeing with what does not end with the first case-affix.) Again when *Laṅ* is taken it is to be known that even in *Samānadhikaraṇē* of Prathama it should be *Śaṭ* and thus *Śaṭ* is that which exists. The rest of the things have been already said. The Bhāṣya states that *Liṅgamaśiṣyaṃ Lōkāśrayatvāllīṅgasya*. The Lord is all pervasive on account of his being. Thus everything existent holds its existence.

Everywhere one's existence is noted on account of its presence, *Śaṭ*. Therefore the statements follow "Pot is there", "cloth is there", "cow is there", "man is there" and so on. Why say more?, if we use the -īve' particle often, then, that also means the Existence. *Śaṭ* is eternal as the *Ātman* never dies. Since this body undergoes the sixfold transformation it is not eternal. Thus the nature of *Śaṭ* belonging to the Lord is all-pervasive and it indicates *Viṣṇu*.

The mantra is -

Ēkaṃ Sadviprā Bahudhā Vadantyagniṃ Yamaṃ Mātariṣvānamāhuḥ..

(R̥g Veda 1.164.46.)

(For learned priests call one by many names as they speak of Agni,Yama, Mātariṣwan.)

Asaḥ Yatra Saçcāntaḥ Skambhaṃ Taṃ Brūhi Katamaḥ Svidēva Saḥ.

(Atharva Veda 10.7.10.)

(Please narrate the nature of that Skambha in whom Sat and Asat abide.)

Āviḥ Sannihitaṃ Guhā Jarannāma Mahat Padam.

(Atharva Veda 10.8.6.)

(The Atman abides in the inner cavities of the heart.)

Vēnastad Paśyannihitaṃ Guhā Sadyatra Viśvaṃ Bhavatyēkanīdam.

(Yajur Veda 32.8.)

(The sage beholdeth That mysterious Being wherein this All hath found one dwelling.)

Mahastē Satō Mahimā Panasyatē'ddhā Dēva Mahāñ Asi.

(Yajur Veda 33.39.)

(As thou art great indeed, thy greatness is admired: yea, verily thou, God, art great.)

Here, we have our composition:—

686. *San Viṣṇurēkaḥ Svakṛtē Ça Viśvē Sarvaṃ Satā Yōjayatē Ha Nityam.*

Nityō Hi Dēhī Niyataṃ Hi Sat Saḥ Kāyō Vikārī Sa Tu Sat Vikṛtyā.

Viṣṇu alone is *Śaṭ* who takes into his fold everything else and makes it eternal. The *Ātman*, which is eternally present is embedded in the body which is non-eternal.

479. *Asat*:—

'*Asat*' is the opposite of *Śaṭ*. When the form is *Śaṭ*, one has to do the compound in the negative sense and *Na* gets dropped. The rest of it is equal to *Sat*. An object can be narrated in two ways - one from the point of view of what is ordained and the other from the point of view of negation. From the point of view of assertion it is *Sat* and from the point of view

of negation it is Asat. Though it is Sat (eternal) in its original form, yet, from the point of view of the world, it is Asat.

It is as follows - This world is a constituent of the Panchamaha Bhutas which consists of Primordial matter and its variants. This world consists of twenty-four tattvas. Though he is present everywhere on account of his all pervasiveness, when we take it in the sense of intellect, he is not intellect. When we take it in the sense of mind, He is not mind. When we take Him in the sense of sense organs. He is not that. Just as jaggery which is a transformation of sugarcane will not abandon its nature of sugarcane, He is present there in the form of Rasa. Thus it is said - He is neither Sat nor is he Asat.

The mantras are:—

Anyadadya Karvaramanyadu. Śvō'sacça Sanmuhurāçakririndrah.

(Rg Veda 6.24.5.)

(Indra achieves one-act today, another tomorrow, evil and good repeatedly.)

Asaçça Sacçā Paramē Vyōman Dakṣasya Janmannaditērupasthē.

(Rg Veda 10.5.7.)

(Non-existent and existent (is Agni) in the supreme heaven, in the birth place of Daksha, and in the presence of Aditi.)

Asaçça Yatra Sacçāntaḥ Skambhaṁ Taṁ Brūhi Katamaḥ Svidēva Saḥ.

(Atharva Veda 10.7.10.)

(Please narrate the nature of that Skambha in whom Sat and Asat abide.)

Brhantō Nāma Tē Dēvā Yē'sataḥ Parijajñirē.

Ēkaṁ Tadaṅgaṁ Skambhasyāyadāhuḥ Parō Janāḥ..

(Atharva Veda 10.7.25.)

(The gods, on account of their nature of greatness, are considered to be innumerable. Skambha is just one of the parts of the innumerable forms of the Lord.)

Here, we have our composition:—

687. *Vaikārikam Tasya Na Satsvarūpa-Masat-Saduktam Kavibhiḥ Purāṇaiḥ.*

Ēvam Hi Yō Vēti Padaṁ Guhasya Sa Mṛtsnamūrtau Na Manō Dadhāti.

His transformation is not his original form though the knowers of Truth have described Him as Asat. One who knows his position to be like that knows his original form as clay and not as its modifications.

480. Kṣaram:— 481. Akṣaram:—

Kṣaram and Akṣaram would be simultaneously explained. Kṣara Sañçalanē is the root and when the termination Aç is added the form would be Kṣaram, what is negated of Kṣaram is Akṣaram. When we take it in the sense of Kṣara, the compound is Nai samāsa and the letter Na gets dropped there, Kṣara is that which is constantly on the move and it is the world. Akṣara is that which is constant and has no movement and thus eternal. Thus the world which consists of the Panchabutas is Kṣaram and that which motivates it is Akṣaram. World is that which is on the move and that which is impermanent are both synonyms from the point of view of meaning. Wheel is also an indication of movement and thus it is non-eternal. Lord Viṣṇu should be taken as the form of both Kṣara and Akṣara.

The mantras are:—

Rcō Akṣarē Paramē Vyōman Yasmin Dēvā Adhiviśvē Niṣēduḥ.

(Ṛg Veda 1.164.39.)

(All the gods have taken their seats upon this supreme heaven.)

Tadējati Tannaijati Tad Dūrē Tadu Antikē.

Tadantarasya Sarvasya Tadū Sarvasyāsya Bāhyataha.

(Yajur Veda 40.5.)

(It moveth, it is motionless. It is far distant, it is near. It is within this all, and it surrounds.)

Akṣarēṇa Prati Mima Ētāmṛtasya Nābhāvadhi Saṃ Punāmi.

(Ṛg Veda 10.23.3.)

(I am going to create from that indestructible principle the concept of Rta.)

Tasyāḥ Samudrā Adhi Vi Kṣaranti Tēna Jivanti Pradiśaśṣatasraḥ.

Tataḥ Kṣaratyakṣaraṃ Tadviśvamupaḥvati.

(Ṛg Veda 1.164.42.)

(From Her the clouds shed abundant rain, and thence (the people of) the four quarters live: thence the moisture spreads (to the green), and the Universe exists.)

Tasyāḥ Samudrā Adhi Vi Kṣaranti (Atharva Veda 9.10.21.)

(The creation of the Lord merges with the ocean.)

Here, we have our composition:—

688. *Kṣaraṃ Jagad Dṛśyadṛśāsti Dṛśyaṃ Kṣarāṇi Nāmāni Ča Tasya Viṣṇōḥ.*

Dinē Mahēndraḥ Savitā gñirēvaṃ Māsānupātēna Prthak Prthak Saḥ.

689. *Ēvaṃ Hi Yō Vētti Padaṃ Kṣarasya Kṣarē'kṣaraṃ Paśyati Tasya Čakṣuḥ.*

Tathā Yathā Yan Manujō Padābhyām Čalācalēnaiti Padēna Dhāma.

690. *Tatrākṣarō Jīva Ilāmabhīpsuḥ Kṣarākṣarē Tatra Čarē Tē.*

Viklptirēṣā Bhuvanē'sti Dṛśyā Na Čākṣarē Brahmaṇi Sañcalatvam.

Kṣara is the world, which is visible and the names of Viṣṇu are also *Kṣara*. During the daytime that Lord appears as Sun or Agni and with the change of month, he also changes his name.

One who knows the path of *Kṣara* will see *Akṣara* in *Kṣara* (eternality in non-eternality). Man with his legs comes to be known as Chala as well as Achala (moving as well as steady)

There *Akṣara* is jiva and this variation could be seen in the world and there is no movement in the eternal Brahman.

482. Avijñātā:—

Av Rakṣaṇādau is the root and from the sutra *Sarva Dhātubhya In* (4.118. it gets the termination *In*. the term *Jñātā* comes into existence with the root *Jñā Avabōdhanē* and from the sutra *ñvultṛcau* (3.1.133. (The affixes *Yuvul* (*Aka*) and *Tṛc* (*Tṛ*) are placed after all verbal roots, expressing the agent.) it gets the termination *Tṛc* as it is in the sense of the doer, it gets the sense of *Pratipādikā* and then the elongation.

Then - one has to do the Karmadharya compound with the splitting as *Aviścāsau Jñātā* and with this we come to know that he enlightens everything in the form of Sun, one who listens to those who have surrendered and one who moves about being immanently present in everyone and as He is the Lord of the entire Universe, He is known as *Avi*. He is *Jñātā* as he knows everything. *Viṣṇu* is *Avijñātā* and all the above mentioned words indicate *Viṣṇu*.

The mantras are:—

Avirvai Nāma Dēvatartēnāstē Parivṛtā. (Atharva Veda 10.8.31.)

(With that season, the God *Avi* has been associated.)

Gṛbhṇāti Ripramavirasya Tānvā Śuddhō Dēvānāmupayāti Niṣṛtam.

(Rg Veda 9.78.1.)

(The sheep with its fleece lays hold of the impure form: purified, he approaches the station of the gods.)

Sa Nō Bandhurjanitā Sa Vidhātā Dhāmāni Vēda Bhuvanāni Viśvā.

(Yajur Veda 32.10.)

(He is our kin, our father and begetter: he knows all beings and ordinances.)

Dvau Sannniṣadya Yanmantrayētē Rājā Tad Varuṇastṛtīyah..

(Atharva Veda 4.16.2.)

(*Varuṇa* will definitely punish those who involve themselves in doing wicked deeds.)

Here, we have our composition:—

691. *Jñānodayō Viṣṇuramōghadharmā Karōti Pūrṇaṃ Na Kutaścaṇōnam.*

Yadyat Kṛtaṃ Tēna Bhavē'sti Dṛśyaṃ Tattat Tamākhyāti Ča Nirvikalpam.

Viṣṇu is un-matched in the sense of giving eternal knowledge and makes everyone complete by removing all the sins. Whatever has been done by Him will indicate his innate nature.

Or the word *Avi* indicates the *Prakṛti* and one who knows that *Avi* is *Avijñātā* or the term *Aja* indicates *Prakṛti*.

The mantra is - *Avirāsīt Pilippilā.* (Yajur Veda 23.12.)

(The slippery matron was the earth.)

Just as the Vedic word *Pilippilā* is transformed as *Pippilā*, even in the world also we can see - the potter with the desire of making pots first gets ready with the ingredient clay and then moulds it in a proper shape. The same should be thought about everywhere. Just as a person desirous of eating *Chakli* gets ready with the ingredient, so also the Lord, desirous of creating gets ready for it and then the world comes into existence.

Here, we have our composition:—

692. *Jagat Sisṛkṣuḥ Prakṛtērvikārān Pilippilārūpamupādādānaḥ.*

Karōti Viśvaṃ Manujairatarkyaṃ Svayaṃ Hyavijñātṛpadam Dadhānaḥ.

693. *Narō'nukurvan Nijakarmasiddhyai Pilippilāṇi Rūpamupādādānaḥ.*

Karōti Rūpāṇi Yathārhakāṇi Smaran Hyavijñātṛpadam Hṛdistham.

With the intention of creating the world he follows transformation and creates the world, which is beyond the comprehension of ordinary mortals and thus bears the name un-known for Himself.

Man, in keeping with his deeds tries to imitate the Lord and bears different forms by remembering Him in his heart.

483. *Sahasrāṁśuḥ*:—

The word *Sahasra* is taken as a synonym of infinity. The word *Āṁśuḥ* has been explained by us while commenting on the word *Chandramsuḥ*. *Sahasrāṁśuḥ* is one who has innumerable digits in Him in the form of rays or ropes on account of his all-enveloping nature. The word *Āṁśuḥ* indicates his knowledge as well as radiance. Knowledge and radiance indicates his nature. *Viṣṇu* has supreme knowledge and tremendous radiance and thus he comes to be known as *Sahasrāṁśuḥ*.

The mantras are:—

Sahasraśṛṅgō Vṛṣabhadradōjā Viśvāṁ Agnē Sahasā Prāsyanyān.

(Rg Veda 5.1.8.)

(The thousand-rayed, the showerer (of benefits), of well known might, you, Agni, surpass all others in strength.)

Sahasraśṛṅgō Vṛṣabhō Jātavedā Ghṛtāhutaḥ Sōmapṛṣṭhaḥ Suvīraḥ.

(Atharva Veda 13.1.12.)

(Agni with thousands of horns endowed with ghee, who is valorous and who knew everything right from the inception of his birth, let Him fulfil my desires.)

Pra Pyāyasva Pra Syandasva Sōma Viśvēbhiraṁśubhiḥ.

(Rg Veda 9.67.28.)

(Soma, nourish (us), put forth for the gods with all your juices the most excellent oblation.)

Āpyāyasva Madintama Sōma Viśvēbhiraṁśubhiḥ.

(Yajur Veda 12.114.)

(Wax, O most gladdening Soma, great through all thy filaments, and be.)

Here, we have our composition:—

694. *Sahasradīptirbhagavān Prasiddhaḥ Sahasrabōdhō'pi Sa Ēva Tasmāt.*

Sūryō Yathāsaṅkhyakarairvyanakti Svam Viśvamētacça Sahasraraśmiḥ.

The Lord is known to have superb radiance and thus comes to be known as having un-matched knowledge. Just as the Sun exhibits rays so does this Lord shine forth with his radiance.

484. *Vidhātā*:—

Vi is the prefix and the root is *iughāy Dhāraṇapō-gaṇayō* the termination is *Tiṛç* in the sense of doer and as it is *Aniṭ* the root is different. When it is elongated the form would be *Vidhātā*. One who protects the world by giving them different fruits is *Vidhātā* and he is *Viṣṇu*. *Viṣṇu* instils age and comforts in different bodies differently.

The mantras are:—

Sa Nō Bandhurjanitā Sa Vidhātā Dhāmāni Vēda Bhuvanāni Viśvā.

(Yajur Veda 32.10.)

(He is our kin, our father and begetter: he knows all beings and ordinances.)

Viśvakarmā Vimāna Ādvihāyā Dhātā Vidhātā Paramōta Sandṛk

(Rg Veda 10.82.2.)

(Vishwakarman, of comprehensive mind and manifold greatness, is all-pervading, the creator, the arranger and the supreme supervisor.)

Yō Naḥ Pitā Janitā Yō Vidhātā Dhāmāni Vēda Bhuvanāni Viśvā.

(Yajur Veda 17.27.)

(Father who made us, He who, as disposer, knoweth all races and all things existing.)

Dhātā Vidhātā Bhuvanasya Yaspatirdēvaḥ Savitābhīmātīśāhaḥ.

(Atharva Veda 5.3.9.)

(He is the creator, destroyer of the enemies, Āditya, dispeller of the sins of the devotees.)

Here, we have our composition:—

695. *Dhāturvidhātā Bhagavān Sa Viṣṇu-Rjāyāñca Janyañca Samānakālē.*

Dadhātī Puṣṇāti Pṛthak Pṛthak Saḥ Dhātā Vidhātā Kathitāḥ Sa Sandṛk.

Lord Viṣṇu is the creator who creates manifold beings simultaneously. He gives riches and protects them differently and thus comes to be known as *Dht* and *Vidht*, by having an equal disposition towards one and all.

485. *Kṛtalakṣaṇaḥ*:—

Dukṛñ Karanē is the root and *Ktaḥ* is the termination in the sense of doer. *Lakṣa Darśanāñkanayō* is the root in the word *Lakṣaṇa* and in the sense of *ñic* from the sutra *Lakṣēraḥ Muḥ Ḥa* (3.7. it gets the termination *Naḥ* and then *At* is the agama. *Na* is dropped out and the resultant form would be *Lakṣaṇaḥ*. One who has made the relevant signals is *Kṛtalakṣaṇaḥ*.

The Lord has indicated some internal significance in each of the individuals amidst his manifold creation. Just as the horns for the buffalo and so on. This typifies the uniqueness about it.

Even the planets, Sun and others indicate its all pervasive nature, thus the external signs indicate the internal organism whether it is good or bad.

Thus all living organisms have their own mark of recognition on account of which they will be known individually. Even within the same species there are some differences. What to say about different species? Thus, He is all pervasive in nature with his own characteristics. The same thing should be imagined everywhere.

The mantras are-

Upēdahaṃ Dhanadāmapratītaṃ Juṣṭāṃ Na Śyēnō Vasatiṃ Patāmi.

Indraṃ Namasyannupamēbhirarkairyaḥ Stōtṛbhyō Havyō Asti Yāman..

(Rg Veda 1.33.2.)

(Indra is to be invoked by his worshippers in battle; Indra who is invincible and true

Diśo Yaścakrē Mūrdhānam Tasmai Jyēsthāya Brahmanē Namaḥ.

Yasya Bhūmiḥ Pramāntarikṣamathōdaram.

Kasmādaṅgād Dīpyatē Agnirasya Kasmādaṅgāt Pavatē Mātariśvā.

Trēdhā Bhāgō Nihitō Yaḥ Purā Vō Pitṛṇām Martyānām.

This methodology should be seen everywhere and the basis of this belong to the Lord. Whatever the knower of Truth have propounded is hidden in the Scriptures.

One who knows this, knows the subtle one. He makes the sacred knowledge spread everywhere on account of His powers.

The sacred things of the world manifest that eternal Lord. The devotees, with their faith and humility pray to the Lord and they in turn get His grace.

There is a gender for knowledge, for penance and it is neuter. Thus one has to forsake pleasures and concentrate on the Scriptures and the words of the teacher.

65. *Gabhastinēmiḥ Sattvasthaḥ Siṃhō Bhūtamahēśvaraḥ*
Ādidēvō Mahādēvō Dēvēśō Dēvabhṛdguruḥ.

486. Gabhastinēmiḥ, 487. Sattvasthaḥ, 488. Siṃhaḥ, 489. Bhūtamahēśvaraḥ. 490. Ādidēvaḥ, 491. Mahādēvaḥ, 492. Dēvēśaḥ, 493. Dēvabhṛdguruḥ.

486. Gabhastinēmiḥ:—

*Bha*sa *Bhartsanadīptyoḥ* is the root. It gets the termination *Ti* from the sutra *Vasēstih* (4.181. and *ñi* is negated from the sutra *Titutrata* (7.2.9.). (The *Iṭ* augment is not taken by the following Krit affixes:— *Ti, Tu, Tra, Ta, Tha, Si, Su, Sar, Ka and Sa*) The letter *Bha* will be substituted by the letter *Ga* as it comes under the purview of *Prṣōdara*.

Nēmih:—*ñiñ Prāpañē* is the root and from the sutra *Niyō Mih* (4.44. it gets the termination 'mi' then *guna*. Thus one who leads the rays everywhere is *Gabhastinēmiḥ* who is none other than *Viṣṇu*.

The cluster of rays is the light and thus the Sun comes to be known as *Sahasrāśuḥ*. Just as the Sun is in charge of fire and thus one who gives fire to light is *Viṣṇu* who comes to be known as *Gabhastinēmiḥ* on account of his excessive radiance, He also comes to be known as *Bṛhadbhānu* who is none other than *Viṣṇu*.

The mantras are:—

Pāhi Nō Agnē Rakṣasaḥ Pāhi Dhūrtērarāvṇaḥ.
Pāhi Rīṣata Uta Vā Jighāṃsatō Bṛhadbhānō Yaviṣṭhaya.

(Ṛg Veda 1.36.15.)

(Youthful and most resplendent Agni, protect us against evil spirits, and from the malevolent (man), who gives no gifts; protect us from noxious (animals), and from those who seek to kill us.)

Vēdāhamētaṃ Puruṣaṃ Mahāntamādityavarṇaṃ Tamasah Parastāt.

(Yajur Veda 31.18.)

(I know, this mighty Purusha whose colour is like the Sun, beyond the reach of darkness.)

Nēmim Namanti Čakṣasā Mēṣaṃ Viprā Abhisvarā.

(Atharva Veda 20.54.3.)

(When his eyes fell on the diamond, the devotees started prostrating Him.)

Sa Pratyā Viśvā Bhuvanāni Tasthāvaprāyucchan Taranīrbhrājamānaḥ.

(Ṛg Veda 10.88.16.)

(Diligent, rapid, radiant, he appears in the presence of all beings.)

Yō Rōhitō Vṛṣabhaṣṭigmaśṛṅgaḥ Paryagniṁ Parisūryaṁ Babhūva.

(Atharva Veda 13.1.25.)

(Those Rohits cause rain instantaneously and are filled with sharp rays.)

Taraṇirviśvadarśatō Jyōtiṣkṛdasi Sūrya. (Rg Veda 1.50.4.)

(O Surya, you overtake all in speed; you are visible to all.)

Here, we have our composition:—

702. Gabhastinēmiḥ Kathitō Ha Sūryaḥ Prakāśakō'nantamayūkhagarbhaḥ.

Tasyāpi Yō Bhāsayitā Sa Viṣṇu-Rgītō Bṛhadbhānupadēna Vēdē.

703. Ātmā Śarīrē'sti Gabhastinēmiḥ Pṛthu Prabhāvatkurutē Śarīram.

Mṛtaṁ Śarīraṁ Sakalaṁ Yathāvat Sacçāpi Tējōrahitam Yatastat.

704. Ēvaṁ Hi Yō Vēti Gabhastinēmiṁ Dīpakānāṁ Kurutē Vikāsam.

Jyōtiḥ Puraskṛtya Tadarthalīngaṁ Gabhastinēmau Ramatē Viśaṅkaḥ.

The Sun is known as *Gabhastinēmiḥ* as he is the supreme light who can generate unlimited light. One who can give radiance to Him is *Viṣṇu*, who comes to be known as *Bṛhadbhānu*.

Ātman is the body for *Gabhastinēmiḥ* as he creates body on account of his potency and the body, which is dead, lacks movement only on account of Him.

One who knows *Gabhastinēmiḥ* to be like this will even extend his radiance to the light. Having encouraged the light he undoubtedly revels Himself in *Gabhastinēmi*.

487. Satvasthaḥ:—

The collection of Sat is *Satvastha* and from the sutra *Tasya Bhāvastvatalau* (5.1.119. (The affixes Tva and Tal come after a word in the sixth case in construction, in the sense of "the nature thereof".) it gets the termination Tva in the sense of Bhave. In its form in the presence of Sat as the prefix with the root gṛhā Gatiniṣṛtau and the sutra *Supi Sthaḥ* (3.2.4. (The affix Ka comes after the root when in composition with a word ending in a case affix, as an upapada.) it gets the termination Kah in the sense of doer. One in whom the quality of Sat inhabits is *Satvastha*.

Heart and mind are said to be Sattva and mind resides in the heart. Here the justification is -

Hṛtpratiṣṭhaṁ Yadaḥjiram (Yajur Veda 34.6.)

(which dwells within the heart.)

Thus, Lord *Viṣṇu* who is pure radiance resides in everyone in His original form.

Or in the heart and mind of everyone the Lord resides. Everything should be interpreted in the sense of the word Pundarikākṣa.

Even in the world it can be seen - This body, which undergoes sixfold modification, always resides in its causal form. Thus He comes to be known as *Satvastha* as he moves about in the world with that quality who is none other than *Viṣṇu*.

The mantras are:—

Vēdāhamētaṁ Puruṣaṁ Mahāntamādityavarṇaṁ Tamasāḥ Parastāt.

Tamēva Viditvātīmrtyumēti Nānyaḥ Panthā Vidyatē'yanāya..

(Yajur Veda 31.18.)

(I know this mighty Puruṣa whose colour is like the Sun, beyond the reach of darkness. He only who knows Him leaves death behind Him, there is no path save alone to travel.)

*Udvayaṃ Tamasaspari Svah Paśyanta Uttaram.
Dēvaṃ Dēvatrā Sūryamaganma Jyōtiruttamam.*

(Yajur Veda 20.21.)

(Looking upon the loftier light above the darkness, we have come to Surya, God among the Gods, the light that is most excellent.)

Tataḥ Pariṣvajītyasī Dēvatā Sā Mama Priyā.

(Atharva Veda 10.8.25.)

(He is dearer to me, who is young and loving and fit to be embraced on account of his merits.)

Pra Vō Mahē Mandamānāyāndhasō'rçā Viśvānarāya Viśvābhuvē.

(Yajur Veda 33.23.)

(I laud your mighty One who joyeth in the juice, Him who is good to all men, who pervadeth all.)

Na Taṃ Vidātha Ya Imā Jajāna Anyad Yuṣmākamantaram Bābhūva.

(Rg Veda 10.82.7.)

(You know not him who has generated these (beings): (his life) is another, different from yours.)

Kavirmanīṣī Paribhūḥ Svayambhū (Yajur Veda 40.8.)

(Far sighted, wise, encompassing.)

Here, we have our composition:—

705. *Sataiva Satvaṃ Hṛdayaṃ Manō Vā Sattavaṃ Guṇō Vā Satataprakāśaḥ.*

Taṃ Yō'dhikurvan Sthitimātanōti Sattavastha Nāmnā Bhagavān Sa Viṣṇuḥ.

706. *Yaḥ Śuddhasattvō Bhajatē Svakāntaḥ Satvasthabhāvaṃ Labhatē Sa Martyaḥ.*

Rajastamō Vā Nijavargayuktaṃ Taṃ Satyalandhaṃ Na Viyauti Mārgāt.

Sattva is that which is eternally present and which always causes radiance. One, who by knowing which exists comes to be known as *Satvasthaḥ* who is *Viṣṇu*.

He is having the pure sattvic qualities and by following Him, the mortals also will imbibe those qualities. The qualities of *Rajas* and *Tamas* can never hamper that Sattvic person.

488. *Siṃhaḥ*:—

giç Kṣaraṇē is the root and from the sutra *Siçēḥ Sañjñāyāṃ Hanumau Kaśca* (5.62. it gets the termination *Kah*, then the letter *ha* is the *Ādeśa*, *Num* and the form would be *Siṃhaḥ* or *Hisi Hisāyāṃ* is the root and the termination is *Aç*, Then there is the exchange of letter, *Num* or according to the opinion of *Kāśakṛtsna* the root *Sihi* is in the sense of harm and then *Num*, *Aç* and the form is *Siṃhaḥ*. Thus it dampens the earth with the rain giving clouds or the fruits of action. It comes to be known as *Siṃhaḥ*.

Thus whoever has un-matched strength is often compared to a lion. *Viṣṇu* has that

un-matched strength and he reduces the longevity of the beings every minute. Thus, at the time of dissolution, everyone perishes. What to say more? The life span may continue for fourteen manvantaras. As even the time fades away before Him, He comes to be known as *Siṃhaḥ*.

Thus always those who have matchless strength are compared to a lion. The term *Kesari* is a synonym of lion and on account of its radiance and valour it comes to be known as *Bhīṣak*. The Lord being unmoved makes everyone moves and thus comes to be known as *Siṃhaḥ*.

The mantras are:—

Siṃhaṃ Nasanta Madhvō Ayāsaṃ Harimaruṣaṃ Divō Asya Patim.

(Rg Veda 9.89.3.)

(The worshippers reach the lion-like (Soma) the dispenser of water, green-tinted, red, the protector of this heaven.)

Ubhē Tvaṣṭurbibhyaturjāyamānāt Pratiṇi Siṃhaṃ Prati Jōsayatē.

(Rg Veda 1.95.5.)

(Both (heaven and earth) are alarmed as the radiant Agni is born, and approaching the lion, they pay him honour.)

Ēnā Vyāghraṃ Pariśasvajānāḥ Siṃhaṃ Hinvanti Mahatē Saubhagāya.

(Atharva Veda 4.8.7.)

(For a valorous king, waters cause delight like a mother to the child and with his valour he delights everyone.)

Here, we have our composition:—

707. *Siṃhaḥ Sa Viṣṇurhi Jagad Virajya Karōti Tatksāraguṇēna Yuktam.*

Kṣāratvamāphnōti Na Yaḥ Kadācid Yō Hyakṣaraścāsti Sa Ēva Siṃhaḥ.

Lion is Viṣṇu and he, having created the world filled it with salty nature and one who never undergoes any modification is *Akṣara* (un-decaying) and *Simha*.

Indeed the following statement of *Bhartṛhari* is quite relevant:—

Yadā Mēruḥ Śrīmānnipatati Yugāntāgnidalitāḥ

Samudrāḥ Śuśyanti Makaranikaragrāhagalitāḥ.

Dharā Gacchatyantaṃ Dharanidharapādairapi Dhṛtā,

Śarīrē Kā Vārtā Karikarabhakarāgrācapalē..

When the mount Meru falls into fire and the oceans dry up including the whales, sharks and crocodiles, the earth swoons though being held by the Lord, what to say about this body which is as frivolous as that of the ears of the newly born elephant?

489. *Bhūtamahēśvaraḥ:—*

The words *Bhūta*, *Mahat* and *Īśvara* have been separately derived. The one and only Lord *Īśvara* is the controller of everyone and prompts one to do his work and He is *Bhūtamahēśvaraḥ*, who is *Viṣṇu*.

It is as follows in the world - The seed which is sown in the land starts sprouting on time and soon appears in the form of a sapling, thus the Lord *Bhūtamahēśvaraḥ* is seen

everywhere in his all pervasiveness. When Rajas and Virya gets mixed a child is born in the tenth month. The same should be imagined everywhere.

The mantras are:—

Bhāvāśarvau Mr̥dataṃ Mābhi Yātaṃ Bhūtapatī Paśupati Namō Vām

(Atharva Veda 11.2.1.)

(O gods, namely Bhava and Sarva, may you cause happiness to us. May you come before us and protect us.)

Ya Īśē Asya Dvipadaścatuṣpadaḥ Kasmāi Dēvāya Haviṣā Vidhēma.

(Yajur Veda 23.3.)

(He, who is sovereign of these men and cattle - what God shall we adore with our oblation.)

Yō Bhūtānāmadhipatiryaṣminlōkā Adhiśritāḥ.

Yajña Īśē Mahatō Mahāṁstēna Gṛhṇāmi Tvāmaham..

(Yajur Veda 20.32.)

(The sovereign Lord of living things, He upon whom the worlds depend, mighty, the might's king- by Him I take thee, take thee on myself.)

Hiraṇyagarbhaḥ Samavarttatāgrē Bhūtasya Jātaḥ Patirēka Āsīt.

(R̥g Veda 1.121.1.)

(Hiraṇyagarbha was present at the beginning; when born, he was the sole Lord of created beings.)

Here, we have our composition:—

708. *Mahēśvarō Bhūtapaḍādimō'yaṃ Vinā Virāmaṃ Tvarayā Yunakti.*

Viśvaṃ Samastaṃ Rasabhāvamāyan Svayaṃ Sthiraḥ Paśyati Hēmagātraḥ.

That Supreme Lord who gets the appellation of *Mahēśvaraḥ* instils everyone quickly without any time gap. By making the whole world involve in the sixfold modifications He remains unchanged and possesses the golden complexion.

490. *Ādidēvaḥ:—*

The term *Ādi* indicates the primal state of emancipation (Kaivalya) and the term *Deva* connotes the radiant form. Thus one who stays before the time of creation in his original state of Kaivalya is *Ādidēva* and thus it is said - He has transgressed Tamas.

Tamasah Parastāt (Yajur Veda 31.18.)

(Beyond the reach of darkness.)

Or *Ādi* is one who devours everything at the time of dissolution of the world. *Deva* is one who manifests everything at the time of creation. One who is *Ādi* as well as *Dēva* is *Ādidēva*, who is *Viṣṇu*. His nature is quite pervasive in the world and this could be seen in every step.

Just as the Sun holds the rays and emits them everywhere, He comes to be known as *Ādidēva*. The world is synonymous with the nature of *Agnīṣomīyam* and it is synonymous with *Ādidaiva*.

The mantras are:—

Tvamagnē Prathamō Angirā Ṛṣirdēvō Dēvānāmabhavaḥ Śivaḥ Sakhā.

(Rg Veda 1.31.1.)

(O Agni, you are the first Angiras Raishi; a good friend of the gods.)

Ēṣō Ha Dēvaḥ Pradiśō'nu Sarvāḥ Pūrvō Ha Jātaḥ Sa U Garbhē Antaḥ.

(Yajur Veda 32.4.)

(This very God pervadeth all the regions: yea, born aforetime, in the womb he dwelleth.)

Yō Jāta Ēva Prathamō Manasvān Dēvō Dēvān Kratunā Paryabhūṣat

(Rg Veda 2.12.1.)

(He, who as soon as born, is the first (of the deities): who has done honour to the gods by his exploits.)

Ēkō Ha Dēvō Manasi Praviṣṭaḥ Prathamō Jātaḥ Sa Garbhē Antaḥ

(Atharva Veda 10.8.28.)

(That one and only god, who is the primordial entity, holds everyone in Him.)

Here, we have our composition:—

709. *Sa Ādidēvō Bhagavān Varēṇyō Vikrīdayannēti Jagatsamastam.*

Ādānamādirnihitaṃ Hi Yasmin Dadāti Čāntaṃ Sa U Dēva Ēkaḥ.

That *Ādidēva* is to be revered who creates the Universe as a play. One who gives birth and ultimately takes it back is one and the same.

491. Mahādēvaḥ:—

One who is *Mahān* as well as *Dēva* is *Mahādēva*. The words Mahat and Deva have already been explained. The word Mahat is used in the sense of reverence and the root is *Maha Pūjāyāṇi*. Just as it holds good for Sun it holds good for Viṣṇu, though both of them have the same form, the names are different.

This is quite true that in all the planets and the stars when the Sun goes in the night, out of sight, the stars become revered at that time. In the body *Ātman* would be *Mahādēva* and amidst mind and senses he is to be revered.

Similarly in the entire world *Viṣṇu* gets adoration from all the animate as well as the in-animate things. In this world all the qualities compete with one another to win over each of them and ultimately *Mahādēva* would be victorious.

The mantras are:—

Mahastē Satō Mahimā Panasyatē'ddhā Dēva Mahāṃ Asi.

(Yajur Veda 33.39.)

(As thou art great indeed, thy greatness is admired: yea, verily thou, God, art great.)

Dēvō Dēvānāmāsi Mitrō Adbhutō Vasurvasūnāmāsi Čāsuradhvarē.

(Rg Veda 1.94.13.)

(You, brilliant (Agni), are the special friend of the gods; you, who are graceful in the sacrifice are the confinner of all riches; may we be present in your most spacious chamber of sacrifice; let us not, Agni, suffer injury through your friendship)

Vaṭ Sūrya Śravasā Mahāṃ Asi Satrā Dēva Mahāṃ Asi..

(Rg Veda 8.101.12.)

(Verily, O Sun, you are great in fame; O god, you are indeed mighty among the gods in might.)

Ya Īśē Mahatō Mahān Tēna Gṛhṇāmi Tvāmaham

(Yajur Veda 20.32.)

(Mighty, the might's king - by him I take thee, take thee on myself.)

Sō'ryamā Sa Varuṇaḥ Rudraḥ Sa Mahādēvaḥ.

(Atharva Veda 13.4.4.)

(That very Agni is Varuṇa, Rudra and Mahadeva.)

Sō'vardhata Sa Mahānabhavat Sa Mahādēvō'bhavat.

(Atharva Veda 15.1.4.)

(He manifested himself as of having great form and became Mahadeva.)

Here, we have our composition:—

710. *Viṣṇurmahādēvapadēna Gītaḥ Sa Dīpyamānaḥ Stutimabhyupaiti.*

Tathā Yathā Bhūṣaṇabhūṣitāṅgaṇi Vapustamākhyāti Tā Bhūṣaṇaṃ Svam.

Viṣṇu is known as Mahādēva who, on account of His radiance gets reverence from one and all. Just as even for a person who might have adored Himself, He is the real adornment.

492. *Dēvēśaḥ:—*

The word *Dēva* has been explained already. The word *Īśa* comes from the root *Īśa Aīśvaryē* and it gets the termination *Kaḥ* from the sutra *Igupadhajñāprikiraḥ Kaḥ* (3.1.135.. (After the verb ending in a consonant but preceded by e, u or ru (long or short), and after the verbs Jna - to know, Pri -to please, and Kru -to scatter, comes the affix Ka.) One who is desired is *Īśvarā*. One who is the Lord of the gods is *Dēvēśaḥ* and here it means the gods like *Indr* and others along with all the sense organs including the mind. Thus, the Lord of the gods who inspires people to carry out their duties is *Dēvēśaḥ* who is *Viṣṇu*.

Ātman also instigates the mind and can be known as *Dēvēśa* and so is the mind. Thus the Lord is present everywhere in the form of *Dēvēśa*.

The mantras are:—

Sa Dēvānāmadhipatirbabhūva Sō Asmāsu Draviṇamādadhātu.

(Atharva Veda 7.5.2.)

(He became the Lord of the gods, and let him bring riches to us.)

Yō Dēvaṣvadhi Dēva Ēka Āsīt Kasmai Dēvāya Haviṣā Vidhēma.

(Rg Veda 10.121.8.)

(He who among the gods was the one supreme god, - let us offer worship with an oblation to the divine Ka.)

Yō Jāta Ēva Prathamō Manasvān Dēvō Dēvān R̥tunā Paryabhūṣat

(Atharva Veda 20.34.1.)

(As soon as Indra took his birth, He took the pledge of protecting other gods.)

Tamīśānām Jagatastasthuṣaspatiṃ Dhiyaṃ Jinvaṃavasē Hūmahē Vayam.

(Yajur Veda 25.18.)

(Him we invoke for aid who reigns Supreme, the Lord of all that stands or moves, inspirer of the soul.)

Here, we have our composition:—

711. *Viṣṇuḥ Sa Dēvēśa Ihāsti Bōdhyah Sūryō'pi Dēvēśa Ihāsti Siddhah.
Manō'pi Dēvēsamudāharanti Dēvēśa Ātmā Kathitaḥ Sa Dēhi.*

That *Viṣṇu* should be taken as *Dēvēśa* here and the same terminology could be affixed to Sun also. Mind is also *Dēvēśa* and *Ātman* in the body is also *Dēvēśa*.

493. *Dēvabhṛdguruḥ:—*

The words *Dēva* and *Guru* have been explained already. The word *Bhṛt* comes into being from the root *dubhṛñ* and then the termination is *Kvip* and *Tuk*. One who holds the gods together is *Dēvabhṛd* who is *Guru*.

One who maintains the whole Universe by being present in that in an un-manifest form, but appears manifest to the spiritual seekers.

Just as during the proper time the fresh twigs come up in the mango sprout which in turn indicates the arrival of Spring, in *Uttarāyaṇa* the day undergoes change and so also in *Dakṣiṇāyaṇa*. The dancing of the peacocks indicates the clouds in the sky and the ensuing rain. This is the methodology of *Viṣṇu*. Thus *Viṣṇu* at the same time envelopes the whole Universe in a twofold manner and thus comes to be known as *Dēvabhṛdguru*.

The mantras are:—

*Mitrāya Pañca Yēmirē Janā Abhiṣṭisavasē.
Sa Dēvān Viśvān Bibharti.. (Rg Veda 3.59.8.)*

(The five classes of men have repaired to the victorious Mitra, for he supports all the gods.)

*Sa Dādāhāra Pṛthivīm Dhyāmutēmāṃ Kasmai Dēvāya Haviṣā Vidhēma..
(Yajur Veda 13.4.)*

(He upheld this earth and heaven - let us offer worship with an oblation to the divine Ka.)

*Skambhō Dādāhāra Dyāvāpṛthivī Ubhē Imē Skambhō Dādāhārōrvantarikṣam
Skambhā Dādāhāra Pradiśaḥ gaḍurvīḥ Skambha Idam Viśvaṃ Bhuvanāvivēśa.
(Atharva Veda 10.7.35.)*

(Skambha has held the sky, earth, heavens, the directions and the six seasons in him and the very same Skambha is moving about in this world.)

*Sarvā Hyasmin Dēvatā Gāvō Gōṣṭha Ivāsatē.
(Atharva Veda 11.8.32.)*

(As all gods reside in his body just as the cows reside in the cow-shed.)

*Mantrō Guruḥ Punarastu Sō Asmān Anumṛkṣiṣṭa Tatvaṃ Duruktaiḥ..
(Rg Veda 1.147.4.)*

(May his prayers be heavy on him and involve his person (in the consequences of) his evil works.)

Punānaścāmūjanayanmatim Kaviḥ Sāmō Dēvēṣu Ranyati.

(Rg Veda 9.107.18.)

(Purified in the cups, exciting laudation, the sage Soma rejoices amongst the gods.)

Here, we have our composition:—

712. *Sa Dēvabhṛd Viṣṇuridaṃ Virācyā Sahaiva Lōkēna Ča Vakti Kālam.*

Bhūtaṃ Bhavantaṃ Bahudhā Ča Bhavyaṃ Tacchākunaṃ Śāstramudāharanti.

713. *Vṛṣṭiryadā Sāmāyikī Na Bhūtā Durbhikṣatāyāḥ Kathanaṃ Tadētat.*

Rōgodayō Rāṣṭravinaśakartā Pāpē' tivrddhē Tadarīṣṭamāhuḥ.

714. *Sa Dēvabhṛt Pakṣimukhaibruvānāḥ Svam Nāma Sārthaṃ Kurutē Matam Mē.*

Tathā Yathā Sarvasamṛddhagātraḥ Kriyāḥ Samastāḥ Kurutē Sanātmā.

That *Dēvabhṛd* or *Viṣṇu* having created the Universe, indicates the time. Those who know the śāstra of Śakuna will indicate the past, present and future.

When there are no timely rains, what ensues is drought. The diseases will destroy the country and when there is excess of sin, then it comes to be known as *Ariṣṭa*.

That *Dēvabhṛd* in turn with its name will justify it just as one who is full in his stature does everything, just as *Ātman* is always present in the body.

66. *Uttarō Gōpatirgōptā Jñānagamyāḥ Purāṭanaḥ.*

Śarīrabhūtabhṛdbhōktā Kapīndrō Bhūridakṣiṇaḥ.

494. *Uttaraḥ*, 495. *Gōpatiḥ*, 496. *Gōptā*, 497. *Jñānagamyāḥ*, 498. *Purāṭanaḥ*. 499. *Śarīrabhūtabhṛd*, 500. *Bhōktā*, 501. *Kapīndraḥ*, 502. *Bhūridakṣiṇaḥ*.

494. *Uttaraḥ*:—

Ut is the prefix and *Ṭṛ Plavanasantaraṇayōḥ* is the root and from the sutra *Rdōrap* (3.3.57. (After a root ending in long *Ṛī*, short U, or long *Ū*, there is the affix *Ap*.) it gets the termination *Ap*. Then *Guṇa* and the letter U indicates the ascendance and from the sutra *Dvivaṇanavibhajyōpapadē Taravīyasunau* (5.3.57. (The affixes *tarap* and *īyasun* come in the sense of 'surpassing', after a nominal stem or a finite verb, when it expresses two things, or when that which is added to it, is to be distinguished from another.) *Tarap* is the termination *Uttara* means *Viṣṇu*. As he makes the world cross over, He will be at the top of the Universe.

The mantras are:—

Viśvasmadindra Uttaraḥ. (Atharva Veda 20.126.1.)

(Therefore Indra is superior to everyone.)

Nakirindra Tvaduttarō Na Jyāyāṃ Asti Vṛtrahan.

Na Karēvā Yathā Tvam.. (Rg Veda 4.30.1.)

(There is no one, Indra, superior to you; no one more excellent (than you); slayer of *Vritra* there is no one, verily, such as you are.)

Nāsmāi Ṭṛṇaṃ Vōdakamā Bharantyuttarō Dhurō Vahati Pradēdiṣat.

(Rg Veda 10.102.10.)

(The (bull) which they yoke, they stop; to him they bring neither fodder nor water. Being above (the bull) he bears the chariot-pole announcing (victory to his Lord).)

Ud Vayaṃ Tamasaspari Svah Paśyanta Uttaram.

(Yajur Veda 20.21.)

(Looking upon the loftier light above the darkness, we have come.)

Even in the world it is thought that when one thinks about the body and the *Ātman*, it is concluded that always *Ātman* is superior to body. Uttara means Sun as he rises always.

Here, we have our composition:—

715. *Sa Uttarō Viṣṇuridaṃ Samastaṃ Vitatya Tatrāsti Manō Tēna Liptaḥ.
Tathā Yathātmā Kathitō'sti Dēhī Dēhēna Nāktastata Uttaraḥ Saḥ.*

That *Viṣṇu* is *Uttara* as he transcends the entire Universe but still he is not attached just as *Ātman*, which is present in the body is not attached to the body.

495. *Gōpatiḥ:—*

Gamlḥ Gatau is the root and from the sutra *Gamērdās* (2.68. the termination is nose, then the letter 'T' drops out as it is *īit* and the letter *Gō* gets justified. *Pā Rakṣaṇē* is the root and from the sutra (4.58. is the termination and the letter *Ṭ'* is dropped and the letter *pati* is justified. From the sutra *Gōtō nīt* (7.1.90. (The endings of the strong cases are *nīt* after *Gō*.) there is elongation, with this the forms like *Gōḥ*, *Gavau*, *Gāvah* and so on gets justified. *Gō* means that which has an elongated neck, long tail and so on. The world and earth could be taken as its meaning. The knowers of Truth state - Cows are the mothers of Ghee.

Then-Cows may mean Worlds, animals, earth and the primordial cause of this Universe. Then *Gōpati* is one who protects the cows and the Earth. Thus *Viṣṇu* comes to be known as *Gōpati* or all the animals get the denotation of *Go*-That which moves. On account of difference in species, the names of the animals differ for the sake of day-to-day activities.

In the secondary sense the sense organs also come to be known as *Gāvaha* as they move towards objects. As mind also moves to the farthest corners, they also come to be known as *Gō*. *Ātman*, as it moves from body to body comes to be known as *Gō*. As the body moves from place to place, it also gets the appellation *Gō*. Thus *Viṣṇu* in the form of *Gōpati* is all-pervasive. One who is revered and one who holds everyone. Due to different imaginations, the following stanzas may be considered here: -

1. *Dr̥śyaṃ Kāvyam Jagad Viṣṇōḥ Śravyam Vēda Udāhṛtaḥ.
Jagadvēdasya Vyākhyānam, Vēdō Viśvaprakāśakaḥ.*
2. *Lōkajñō Yaśca Vēdajñō, Vēdajñō Yaśca Lōkavit.
Vākyam Na Ča Pramānam, Syāḍitarastatrāparādhyati.*
3. *Lōkajñō Na Ča Vēdajñō, Vēdajñō Na Ča Lōkavit.
Ēkapakṣaghagasyēva, Jñānam Tasyāvasīdati.*

Whatever is seen here is nothing but the poetry of the Lord and the Vedas are the heard ones. The Universe itself is the commentary of the Lord and Vedas highlight the entire Universe.

One who knows the world knows the Vedas and vice versa. The words are the valid means of knowledge.

One who doesn't know the ways of the world doesn't know the Vedas and vice versa

and thus would be like a bird with a single wing. His knowledge will perish. Thus one has to imagine differently.

The mantras are:—

Yō Aśvānāṃ Yō Gavāṃ Gōpatirvaśī Ya Āstih Karmaṇi Karmaṇi Sthirah
(Ṛg Veda 1.101.4.)

(Who is the Lord over all horses and cattle, which is independent, who, propitiated by praise, is constant in every act.)

Tvāminmē Gōpatiṃ Viśva Āhā Na Indrah Sumatiṃ Gantvaçcha.
(Ṛg Veda 7.18.4.)

(Every one of my people proclaims you the Lord of cattle: May Indra be present at our praises.)

Abhi Pra Gōpatiṃ Girēndramarca Yathā Vidē.
Sūnum Satyasya Satpatim.. (Atharva Veda 20.22.4.)

(May you adore Indra, so that he becomes dearer to us. He is the protector of the group and gives fruits accordingly.)

Tē Satyēna Manasā Gōpatiṃ Gā Iyānāsa Iṣāṇayanta Dhībhih.
(Atharva Veda 20.91.8.)

(Those who adore and worship the clouds will get rain and those who aspire for cattle will get accordingly.)

Regarding the word *Gōpati* we have our composition:—

716. *Sa Gōpatirviṣṇurudāttavīryō Gāṃ Pāti Bhūmim Bata Pāti Vācam.*
Ātmā Manaḥ Khāni Vapuṣca Sarvaṃ Gaustanmithah Pāti Jagat Prasiddham.
717. *Ēvaṃ Hi Yō Vētti Gavāṃ Patiṃ Taṃ Viṣṇum Jagatyāṃ Vitataṃ Samantāt.*
Sa Ēva Yōgī Sa Hi Paṇḍitō Vā Sa Ēva Gōpālapadēna Gītaḥ.

That *Gōpati* is *Viṣṇu*, whose valour is well known, who protects cows and the earth. *Ātman* is the mind and the sense organs are the body and *Go* protects everyone.

One who knows the Lord of the cows like this will know *Viṣṇu*. He will be a yogin and a scholar and comes to be known as *Gōpala*.

496. *Gōptā*:—

Gupūrakṣaṇē is the root and the termination is *Ṭṛc*. From the sutra *Gupūdhūpaviçchi* (1.28.) it gets the termination *Āya* and from the sutra *Āyādaya Ārdhadhātukē Vā* (3.1.31.) (The affixes and those that follow it, (i.e., *Āya*, *Īyaṇ* and *ñin*) are optionally added, when it is desired to express one's self with an *ārdhadhatuka* affix.) there is partial following. Then the term *Gōptā* gets justified. *Gōptā* is the protector who is none other than *Viṣṇu* as He protects the entire Universe.

The rice eaten gets itself into different transformations. The method here is given by *Viṣṇu*, who makes the Universe split into five units like *Vāta*, *Pitta*, *Kapha* and so on. This is only a sample in this direction.

The mantras are:—

Agnirmē Gōptā Marutaśca Sarvē Viśvē Dēvā Abhirakṣantu Pakvam.

(Atharva Veda 11.1.33.)

(Agni, Maruts, Aryaman, Mitra, Varuṇa and all other gods protect the sacrificer.)

Agnirmā Gōptā Paripātu Viśvata Udyan Sūryō Nudatāmī Mrtyupāśān.

(Atharva Veda 17.1.30.)

(Let that Agni protect me, as I have taken refuge in Him. Let the rising Sun protect me against the noose of Yama.)

Trīṇi Padā Viçakramē Viṣṇurgōpā Adābhyah. (Yajur Veda 34.43.)

(Viṣṇu, the undeceivable protector strode three steps)

Viśām Gōpā Janitā Rōdasyōrdēvā Agniṃ Dhārayan Draviṇōdām.

(Rg Veda 1.96.4.)

(The protector of mankind, the progenitor of heaven and earth, instruct my sons in the right way; the gods retain Agni as the giver of (Sacrificial) wealth.)

Here, we have our composition:—

718. *Gōptā Sa Lōkasya Sanātano'jah Kartāpi Lōkasya Yataḥ Sa Viṣṇuḥ.*

Mātā Prasūtē Paripāti Savyaṃ Gōptāramākhyāti Dinē-Dinē Sā.

He is the one who takes care of the entire Universe; He is the eternal and un-born one. The mother begets children and protects them and thus comes to be known as *Gōptā*.

497. *Jñānagamyah:—*

Jñā Avabōdhanē is the root and the termination is *Lyut* in the sense of *doer*. *Jñānam* is that which is known, *Gamyah* comes into being on account of *Gatau* and from the sutra *Pōradupadhāt* (3.1.98) (The affix *Yat* comes after a root, which ends in a labial letter preceded by a short A.) it gets the termination *Ya*. That which could be reached through knowledge is *Viṣṇu*.

Just as a sculptor has already formed a image in his mind and then creates it and by witnessing that others imitate it and this becomes tradition. Just as a jnanin knows about Himself that a fool cannot know. Thus, *Viṣṇu* comes to be known as *Jñānagamyah* (One who could be reached through knowledge).

The mantras are:—

Tamēva Vidoṭvātimrtyumēti Nānyaḥ Panthā Vidyatē'yanāya..

(Yajur Veda 31.18.)

(He only who knows Him leaves death behind Him; there is no path save alone to travel.)

Avidyayā Mrtyum Tirtvā Vidyayāmṛtamaśnutē. (Yajur Veda 40.14.)

(Overcoming death by Nascence by science gaineth endless life.)

Apūrvēṇēṣitā Vācāstā Vadanti Yathāyatham.

Vadantīryatra Gaççhanti Tadāhurbrahmaṇam Mahat..

(Atharva Veda 10.8.33.)

(The voices sent forth by the un-preceded one -they speak as they should; where they go speaking, that people call the great Brahmana.)

Vidantīmātra Narō Dhiyandhā Hṛdā Yattaṣṭān Mantrāṃ Aśaṃsan.

(Rg Veda 1.67.3,4.)

(The leaders (the gods), the upholder of acts, then knew Agni when they recited the prayers conceived in the heart.)

Yuñjatē Mana Uta Yuñjatē Dhiyō Viprā Viprasya Brhatō Vipascitaḥ.

(Rg Veda 5.81.1.)

(Yea harness their holy thoughts, He only knowing works, assigns their priestly task. Yea, lofty is the praise of Savitr by God.)

Here, we have our composition:—

719. *Sa Jñānagamyah, Kathitaḥ Purāṇō Jñānē Samāptim Lābhatē Hi Sarvaṃ.*

Jñānātpasūtām Sakalaṃ Hi Dṛśyaṃ Tasmin Samāyāti Ča Bōdhagamyē.

He is known as *Jñānagamyah* in the Scriptures and everything ultimately culminates in knowledge. Whatever we see in this Universe is born out of that knowledge and ultimately gets merged into it.

498. *Purāṇaḥ:—*

The word *Purā* is derived from the sutra (1.1.37. *Svarādinipātamavyayam* (The words Svar - heaven, etc., and the particles (1.4.56. are called indeclinables.) and is an indeclinable. It is the indicator of time from the sutra *Sāyañcīraprāhñēpragēvyayēbhyastyūṭlau Tuṭ Ča* (4.3.23. (After the words *Sāyañ* - at eve, *Čirā* - for a long time, *Prāhñē* - in the fore-noon, *Pragē* - at dawn and after indeclinable expressing time, there are the affixes *Ṭyu* and *Ṭula* and their augment is *Tuṭ*.) And gets the termination *Ṭyuh* and *Tuḍa* as the Āgama. The words *Purāṇaḥ*, *Purāṇah*, *Sadāṇaḥ*, *Sanāṇaḥ* are used synonymously to indicate Lord Viṣṇu. As the Lord has transgressed time, the words old and new don't apply to Him. One who existed long ago is *Purāṇa*.

The mantras are:—

Brahma Jajñānam Prathamam Purastāt Vi Sīmataḥ Suruṣō Vēna Āvaḥ

(Atharva Veda 4.1.1.)

(That almighty Lord, Atman the time of creation appeared in the form of Sun, who is none other than Hiranyagarbha.)

Yasmājñātam Na Purā Kiñcanaiva Ya Ābabhūva Bhuvanāni Viśvā.

(Yajur Veda 32.5.)

(Before whom naught whatever sprang to being: who with His presence aids all living creatures.)

Ēṣō Ha Dēvaḥ Pradiśō'nu Sarvāḥ Pūrvō Ha Jātaḥ Sa U Garbhē Antaḥ.

(Yajur Veda 32.4.)

(This very God pervadeth all the regions: yea, born aforetime, in the womb he dwelleth.)

Yajñairatharvā Prathamō Vidhārayat Dēvā Dakṣairbhṛgavaḥ Sa Čikitrirē.

(Rg Veda 10.92.10.)

(Atharvan was the first to invigorate (the gods) with sacrifices; with strength the gods and Brighus discovered (cattle).

Sūryācandramasau Dhātā Yathāpurvamakalpayat.

(Rg Veda 10.190.3.)

(The creator created the Sun and the Moon as before, the heaven and earth were also created as before.)

Agniḥ Pūrvēbhirṣibhirīdyō Nūtanairuta.

Sa Dēvāṁ Ēha Vakṣati.. (Rg Veda 1.1.4.)

(O Agni, that sacrifice alone of which you are the protector on all sides reaches the gods un-obstructed.)

Here, we have our composition:—

720. *Purātano Viṣṇuridaṁ Samastaṁ Purātanaṁ Santatayan Sadāvat.*

Purātanaṣṭatra Purātane'smin Viśvē Sadābhāti Purā Ā Yadvat.

That Viṣṇu who is known as *Purātana* has always protected everyone from times immemorial. He always shines forth in this Universe in the same way.

499. *Śarīrabhūtabhṛt:—*

Śr Himṣāyāṁ is the root and from the sutra *Kṛṣṭprkaṭipatiṣautibhya Iran* (4.30. it gets the termination *Raṇ*, then *guṇa* and the form is *Śarīra*. *Bhūtaṁ* - *Bhu Sattāyāṁ* is the root and gets the termination *Ktaḥ* in the sense of doer. From the sutra *Śraçukah Kiti* (7.2.11. (The augment *Iḥ* is not added to an affix having an indicatory *Pha*, when it comes after the root ending in *U, Ū, R,* or *Rṣ* in the Dhatupatha.) *Iḥ* is negated. That which has happened is *Bhuta*.

Dubhṛṇ Dhāraṇapōṣaṇayōḥ is the root out of which the term *Bhṛd* comes into being or *Bhṛṇ Bharaṇē* could be the root, then the termination is *Kvip* and *Tuk* and there is no *guna* and the resulting form would be *Bhṛd*. Thus, this body is of a perishable nature and undergoes modifications in nature and protects the body and thus comes to be known as *Śarīrabhūtabhṛt*.

Or that which resides in the body and bears the gods in it and thus comes to be known as *Śarīrabhūtabhṛt*. It is as follows - The air is in the form of *prāṇa* and others, Mind is the nature of *Kāma* (desire), *Sankalpa* (determination), Mind is the nature of senses like eyes etc., intellect, ego. All of them come under the category of body. The names, flesh, marrow, etc., are also to be taken here. The answer for the word *Śarīrabhūtabhṛt* could be seen in *Atharva Veda*

Samsicō Nāma Tē Dēvā Yē Sambhārāntṣamabharan.

Sarvaṁ Samsicya Martyaṁ Dēvāḥ Puruṣamāviśan.

(Atharva Veda 11.8.13.)

(The god by name *Samsic*, enters the body of the dead man in the form of blood and rejuvenated him back to life and hence gods are rejuvenators.)

Śirō Hastāvathō Mukhaṁ Jihvāṁ Grīvāśça Kikasāḥ.

Tvacā Prāvṛtya Sarvaṁ Tat Samdhā Samadadhānmahī.

(Atharva Veda 11.8.15.)

(The head, hands, face, tongue, neck, bones, marrow, having assembled together, the gods started doing their respective work.)

Thus the gods who make the senses act in the body come to be known as the protectors of the body. It is as follows - Sun is associated with the eye, moon with the mind, wind with the skin and so on. Since the body holds all of them he comes to be known as *Śarīrabhūtabhṛt*, who is *Viṣṇu*.

It is as follows -

*Yā Āpō Yāśca Dēvatā Yā Virāḍ Brahmanā Saha.
Śarīraṃ Brahma Prāviśaccharirē'dhi Prajāpatiḥ*

(Atharva Veda 11.8.30.)

(The water, the presiding deity of Indra, Virat have all entered into Brahman. Then Brahman entered the world in an invisible form, in that body resides the creator Jiva.)

*Sūryaśacāksurvātaḥ Prāṇaṃ Puruṣasya Vibhējirē.
Athāstētasmātmānaṃ Dēvāḥ Prāyaççhannagnayē..*

(Atharva Veda 11.8.31.)

(The Sun entered the eyes; air the nose and all other senses took resort to in Agni.)

*Tasmādvai Vidvān Puruṣamidaṃ Brahmēti Manyatē.
Sarvā Hyasmin Dēvatā Gāvō Gōṣṭha Ivāsatē..*

(Atharva Veda 11.8.32.)

(Hence a knowledgeable person takes Brahman to be all enveloping in nature, as all gods reside in his body just as the cows reside in the cow-shed.)

The basis for this is the statement of the Vedas - everything is Brahman. *Sarvaṃ Khalvidaṃ Brahma*

Here, we have our composition:—

721. *Śarīrabhūtabhṛllōkē, Gītaḥ Sō'sti Purātanah.
Sa Bibharti Sadā Sūryaṃ, Mṛtyuṃ Nidrāṃ Śriyaṃ Tathā.*
722. *Ēvaṃ Vētti Ča Yō Lōkē, Vyāptaṃ Satyaṃ Sanātanam.
Sa Tamēvaiti Tatvajñah, Satyē Satyaṃ Pratiṣaṭhitam.*

He is known in the world as the holder of the body as he holds the Sun, death, sleep and riches, together.

One who knows Him to be like that as one who is all-pervasive in nature, one who is the incarnation of Truth and eternal will know Him and truth ultimately merges in Truth.

500. **Bhōktā:—**

Bhuja Pālanābhyavahārayōḥ is the root and it is *Aniṣ* and hence the termination is *Tṛç* in the sense of doer, then *guṇa*, *Kutvā* and *Čartvā* and thus the form is *Bhōktā*. One who enjoys in this world is *Bhōktā* who is also a protector of *Rakṣakā* and the devourer (*Bhakṣitā*) of everything.

Just as a farmer produces grain (rice) and by adding salt eats, this should be taken in the sense of everything. So also Lord *Viṣṇu* creates different worlds, protects it, enjoys it and ultimately dissolves it. Dissolving means devouring. Thus, *Viṣṇu* comes to be known as the devourer.

The mantras are:—

*Apādagrē Samabhavat Sō Agrē Svarābharat.
Çatuspadi Bhūtvā Bhōgyaḥ Sarvamādatta Bhōjanam..*

(Atharva Veda 10.8.21.)

(To start with he appeared without legs and started nourishing him, and then he entered with four legs and started reaping the fruit of his action.)

Tasminnada Saṃ Ça Viçaiti Sarvaṃ. (Yajur Veda 32.8.)

(Therein unites the whole.)

*Sa Dhātā Sa Vidhartā Sa U Vāyurnama Uççhitam.
Sō'gniḥ Sa Sūryaḥ Sa U Ēva Mahāyamaḥ*

(Atharva Veda 13.4,3-5.)

(He is the creator, the protector, the wind and the sky above. He is Agni, Sun and Mahadeva.)

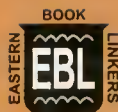
Here, we have our composition:—

722. *Bhōktā Sa Viṣṇuḥ Kurutē Ha Viśvaṃ Bhunakti Tat Sarvamidam Sa Ēva.
Sa Ēva Sargaṃ Kurutē Svagarbhē Tathā Yathā Pākamupaiti Paktā*

That enjoyer is Viṣṇu who creates this Universe and ultimately at the time of dissolution unfolds everything into Him, just as the cook while completing his act of cooking.

Like this the fifth century of poems of Viṣṇu Sahasranāma written according to the approval of Vedas which occur in the one hundred forty-ninth chapter of Anuśāsanaparva of Mahābhārata by 108 Pandit Satyadev Vasisth comes to an end.

Sri. S. Ranganath secured First Class, First Rank in M.A. Sanskrit from Bangalore University. He is the recipient of Hiriyanra Gold Medal and Hebbar Srivaishnava Sabha Gold Medal. The title Vedabhooshana was Conferred On him by Veda Dharma Paripalana Sabha. The Title "Veda-shri" was conferred on him from World Association of Vedic Studies, USA Bangalore Branch. American Biographical Institute, U.S.A., has honoured him with the title The Man Of The Year 1996. He has a Vidwan Degree in Advaita Vedanta from Sri Chamarajendra Sanskrit College. He has studied Rigveda traditionally for Eight years. His Ph.D. dissertation was contribution of Vacaspati Misra to Indian Philosophy. He has Sixty books and Hundred research papers to his credit. His Kannada translation of Prof. Satya Vrat Shastri's Ramakirti Mahakavyam was published in Bangkok (Thailand), (First Jnanapeeth Awardee in Sanskrit). He is Professor and Head of the Department of Sanskrit, N.M.K.R.V. College for Women (Autonomous College) Bangalore and Director of R.V. Institute of Sanskrit Studies. He was awarded D.Litt., from Himachal Pradesh University, Shimla in 2005 for his Post-doctoral publications on Post Independence Sanskrit Literature. He is nominated as Subject Expert to Adarsh Sanskrit Vidya-peetha - Madhurantakam, Tamil Nadu as a representative of Rashtriya Sanskrit Samsthan Delhi -Human Resource Development, Govt, of India for the period of Three years (2008-2011). He has a RashtraBhasha Visharada in Hindi from Chennai. He delivered lectures at Oxford, Cambridge, London, Brighton, Nottingham, Berlin and Wittenberg during June-July 2011 on Indian Culture. He was honoured at House of Commons - Parliament of London by Lord Billimoria.



EASTERN BOOK LINKERS

(INDOLOGICAL PUBLISHERS & BOOKSELLERS)

HO.: 5825, New Chandrawal, Jawahar Nagar,

Delhi-110007 Ph.: 23850287, 09811232913

Showroom: 4806/24, Bharat Ram Road,

Ansari Road, Darya Ganj, Delhi- 110002

Phone: 23285413

e-mail: eblindology@gmail.com

e-mail: ebi@vsnl.net

website: www.eblindology.com

ISBN: 978-81-7854-245-4



9 788178 542454